

VOLUME III

E-ʾITIMÂD AL-DAWLA

E. J. BRILL'S
FIRST
ENCYCLOPAEDIA
OF ISLAM
1913-1936

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ADDITIONS AND CORRECTIONS

- P. 1^a, *Bibliography* art. ECIJA, l. 3, read: "ii. i. p. 58" for "i. 58"; *ibid.*, l. 4, read: "Nahr Sūs (l. Shōsh = Guadajoz)" for "a Nahr Sūs"; *ibid.*, l. 6, add: *Dā'irat al-Ma'ārif*, iii. 679 sqq. (Oshbūna [Lisbon] l. Oshūna = Osuna).
- P. 30^a, *Bibliography* of the art. ERITREA, add: Quirinio Maio, *La Colonia Eritrea*, Torino 1891; Nicoletti Altimari, *Da Assab a Cassala*, Rome 1899; Anonymus, *Tre Anni in Eritrea*, Milano 1901; Penne, *Per l'Italia africana*, Rome 1906.
- P. 33^b, l. 27, add: New edition by L. Cheikho, *Corpus scriptorum orientalium, Scriptores arabici*, Beirut 1906—1909, Ser. iii., vol. vi. and vii.; *ibid.*, l. 36 at the end of the article, add: published by P. Chébli, in *Patrologia Orientalis*, Paris 1907, iii. 125—242.
- P. 102^a, l. 28, add: Cf. Evaristo Carusi, *Sui Rapporti fra Diritto romano e Diritto musulmano* (Estratto degli *Atti della Società italiana per il Progresso delle Scienze*, Siena 1913, vii., Riunione), Rome 1913.
- P. 104^a, l. 42, read: "three" instead of "two"; l. 43, add: the edition of the *Risāla* forming the introduction of the *Kitāb al-Umm*, ed. Būlāk 1312.
- P. 116^a, Art. FITRA, *Bibliography*, add: Ibn Kūtaiba, *Mukhtalaf al-Ḥadīth*, ed. Cairo, p. 158 sqq.
- P. 141^a, Art. GHARB, l. 24, add: Cf. Michaux-Bellaire, *Le Gharb*, Paris 1913.
- P. 158^a, Art. GHAZNAVIDS, *Bibliography*, add: Ḥamd Allāh Mustawfī, *Ta'rikh-i Guzīda*, ed. Browne, i. 390—410; al-Bondārī, ed. Houtsma, *Recueil de textes relatifs à l'histoire des Seldjoudes*, ii., see Index.
- P. 189^b, Art. AL-ḤĀDIRA, *Bibliography*, l. 3, add: [for other MSS. cf. *Cat. Cod. Arab.*, Leiden, i. 353 sqq.; *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lxviii. 380, N^o. 1597].
- P. 191^a, l. 1, read: "reliable" instead of "reliableh".
- P. 192^b, l. 31, l. 7 a. f., read: "known" instead of "know".
- P. 210^a, Art. ḤĀDRAMAWT, *Bibliography*, add: C. Snouck Hurgronje, *Enkele zegswijzen en een raadsel der Ḥadhrāmieten*, in *Feestbundel M. J. de Goeje*, Leiden 1891; *do.*, *L'interdit séculier (rifgēh) en Ḥ'adhrāmôt*, in *Revue africaine*, 1905, p. 92—99; *do.*, *Zur Dichtkunst der Bā 'Atwah in Ḥadhrāmôt in Orient. Stud.*, Th. Nöldeke . . . gewidmet, p. 97—107; *do.*, *Sa'd es-Suwēnī ein seltsamer Wali in Ḥadhrāmôt*, in *Zeitschr. f. Assyriol.*, xxvi. 221—239; *do.*, *Arabīe en Oost-Indië*, Leiden 1907, p. 19 sq., French transl. in *Revue de l'Hist. des Rel.*, 1908, lvii., p. 74 sq.; C. Landberg, *Etudes sur les dialectes de l'Arabie méridionale*, Leiden 1901—1903; *do.*, *Arabica*, Leyde 1895—1898, iii.—v., *passim*; W. Hein, *Ein Beitrag zur Statistik Südarabiens in Mitt. d. Geogr. Gesellsch.*, Vienna, xlvi. 216—264; *do.*, *Mehri- und Ḥādrāmī-Texte gesammelt im J. 1902 in Gischin*, ed. by D. H. Müller, *Südarabische Expedition*, vol. ix.; cf. also the Ḥādrāmī texts in vol. vii.; D. C. Phillot and R. F. Azoo, *Some Arab Folk Tales from Ḥādrāmūt in Journ. and Proc. of the Asiat. Soc. of Bengal*, 1906, vol. ii., 339 sqq. See further the *Bibliographies* in Fr. Hommel, *Südarab. Chrestom.*, and O. Weber, *Stud. z. Südarab. Altertumsk.*, iii., *Mitt. der Vorderasiat. Gesellsch.*, 1907. (Ed.)
- P. 211^a, l. 11 a. f., read: "fol. 133v" instead of "fol. 135v".
- P. 211^b, l. 20, read: "1553" instead of "1559"; l. 21, read: "1736" instead of "1876"; *ult.*, read: "792" instead of "733".
- P. 222^b, Art. ḤAIYA, *Bibliography*, add: Cf. also al-Djāhīz, *Kit. al-Ḥayawān*, iv. 38 sqq.; Th. Nöldeke, *Die Schlange nach arab. Volksglauben in Zeitschr. für Völkerpsychol. und Sprachwissenschaft.*, i. 412 sq.; J. J. Modi, *The Persian Mār-nāmeḥ or The Book for taking Omens from Snakes*, Bombay 1893. (Ed.)
- P. 258^a, Art. ḤANDŪS, l. 7, read: "*Ḥandūsiya*" instead of "*Ḥandūsiya*"; l. 21, read: "*Berbères*" instead of "*Bērberes*".
- P. 260^b, l. 15, 25, 28, 30, 36, read: "Musailima" instead of "Musailama"; l. 23, 35, read: "al-Radjdjāl b. 'Unfuwa" instead of "Radjdjāl b. Unfuwa".

- P. 262^b, l. 20, read: "Note 1" instead of "Note 19".
- P. 264^b, Art. HARAR, *Bibliography*, add: R. Basset, *Chronologie des rois de Harar*, *Journ. Asiat.*, 1914, p. 245 sqq.
- P. 265^a, l. 8, read: "ḳā'immaḳām" instead of "ḳā'immaḳām"; l. 33 a. f., read: "Makramī" instead of "Maḳramī".
- P. 266^a, Art. HARBA, *Bibliography*, add: Schwarzlose, *Die Waffen der alten Araber*, see Index.
- P. 267^a, l. 18, read: "Bārgḥāl" instead of "Barghāl".
- P. 269^b, l. 5, read: "125, i" instead of "125 9".
- P. 279^a, l. 4, read: "d'Alcaudete" instead of "d'Alcandète".
- P. 281^b, *Bibliography*, l. 14, read: "d'Alcaudete" instead of "d'Alcandète"; add: Berbrugger, *Les époques militaires de la grande Kabylie*, Alger 1857, p. 79 sqq.
- P. 282^b, l. 17, add: Vaudal, *Le pacha Bonneval*, Paris 1885, p. 52—60.
- P. 286^b, l. 19, read: "MANĀF" instead of "AL-MANĀF".
- P. 288^b, l. 29, read: "Tabarca" instead of "Tabacco".
- P. 290^a, l. 15 a. f., add: (cf. R. Basset, *Notes sur les Mille et une Nuits*, iii., *Rev. des Traditions populaires*, 1897, p. 146—152).
- P. 290^b, l. 7, add: The romance was published in Tatar Kazan 1867; l. 15, add: Three chapters of a Malay adaptation of this romance have been edited (without indication of MSS.) and translated by P. P. Roorda van Eysinga (*Tjërītira dari pada sĕorang bĕrnama Hatim Tayi in Uittreksels uit Maleische Geschiedenissen*, p. ٥١٧, appendix to his *Maleisch en Nederduitsch Woordenboek*, Batavia 1824—1825; Dutch transl., in *De Oosterling*, 1835, i. 352 sqq.; cf. also J. J. de Hollander, *Handleiding bij de beoefening der Maleische taal- en letterkunde*, Breda 1893, 6th ed., p. ١٧٢—١٧٣. A MS. of the Malay version is found in Paris (A. Cabaton, *Catal. somm. des MSS. . . . indo-polynésiens*, p. 227, N^o. 61, ii.); l. 28, add: cf. also R. Basset, *Bibliogr. des auteurs arabes*, extr. des *Annales universit. de l'Algérie*, sept.-déc. 1913, p. 2.
- P. 295^b, l. 5—6, read: "Muṣṭalaḥ" instead of "Muṣṭalaḥ".
- P. 299^a, Art. HERĀT, l. 6—7, read: "Muṣallā" instead of "Maṣallā".
- P. 299^b, l. 6, read: "Ḳādjar" instead of "Kādjar".
- P. 307^a, l. 17 a. f., add: G. Marçais, *Les Arabes en Berbérie*, Constantine 1913, 1^e partie, Ch. i.
- P. 312^a, l. 20, add: de Sacy, *Mémoire sur divers événements de l'histoire des Arabes avant Mahomet*, Paris 1785; Price, *Essay towards the History of Arabia*, London 1824; l. 35, add: R. Basset, *La Qasidah himyarite*, Alger 1914; l. 38, add: cf. Glaser, *Mittel. über einige sabäische Inschr.*, Prague 1886.
- P. 313^a, l. 7 a. f., add: Garcin de Tassy, *Hist. de la littér. hindoue et hindoustanie*², Paris 1807, vol. i., Introd.
- P. 314^a, l. 16—17, read: "Mohan Lal" instead of "Mohanhal".
- P. 320^a, l. 15, add: see also Max van Berchem, *Voyage en Syrie*, Cairo 1915, p. 135 sqq.
- P. 320^b, l. 6 and 27, read: "Wellsted" instead of "Wellstedt"; ult., read: "Ortoḳids" instead of "Urtuḳids".
- P. 385^b, l. 26, after "iv. 87—178", add: (iv. 92—94 in Friedlaender, *op. cit.*); l. 17 a. f., add: cf. also Goldziher, *Stellung der alten islam. Orthodoxie zu den antiken Wissenschaften*, in *Abh. der Kgl. Preuss. Akad. der Wiss.*, 1915, phil.-hist. Kl., N^o. 8, p. 27—29.
- P. 391^b, l. 21, add: R. Basset, *Rech. bibliogr. sur les sources de la Salouat al-Anfās*, Algiers 1905, p. 21.
- P. 396^b, l. 39, add: Besides the works quoted in the article: Bargès, *Complément de l'histoire des Beni Zeïyan*, Paris 1887, p. 205—217.
- P. 397^a, l. 21, add: R. Basset, *Notice sommaire des mss. orientaux de deux bibliothèques de Lisbonne*, Lissabon 1894, p. 4—6.
- P. 399^b, l. 27 a. f., read: "35" instead of "55"; ult., add: in part translated in Gayangos, *The Muhammedan Dynasties in Spain*, i., App. E, ii., App. A.
- P. 400^a, l. 3, add: cf. also Dozy, *Recherches*³, i. 21—40.
- P. 401^b, l. 3, add: Franck, *Moïse Maimonide, sa vie et sa doctrine* (*Etudes orientales*, Paris 1861, p. 317—360).
- P. 410^b, l. 6, add: al-'Abbāsī, *Ma'āhid al-Tanṣīṣ*¹, p. 51—57; Bahā' al-Dīn al-'Āmilī, *al-Kaṣḥkūl*, p. 58; MS. Paris, Bibl. Nat., N^o. 3594, f. 77 sqq.
- P. 411^a, l. 9, add: cf. J. Tkač, *Über den arab. Kommentar des Averroes zur Poetik des Aristoteles*, in *Wiener Studien*, xxiv. 70 sqq.
- P. 414^b, l. 25 a. f., add: R. Basset, *Mélanges africains et orientaux*, Paris 1915, Ch. vii.

- P. 417^b, l. 24, read: "xvii." instead of "xviii."
- P. 424^a, l. 29, add: On Ibn al-Ṭīkṭākā, cf. also the observation by Mirzā Muḥammad Kaẓwīnī in the Persian introduction to his edition of *Djuwainī's Ta'rikh-i Djahān-gushā*, i. (G. M. S., xvi.), 34 sq. (see also *Kit. 'Umdat al-Ṭālib fī Ansāb Āl Abī Ṭālib*, Bombay 1318, p. 159 sq.). According to the same author, *ibid.*, p. 14, the proper title of the *Kitāb al-Fakhri* is *Munyat al-Fuḍalā' fī Tawārikh al-Khulafā'* of which the history of the 'Abbāsids by Hindūshāh b. Sandjar, entitled: *Kitāb Tadjārib al-Salaf*, is an enlarged Persian translation. The Bibl. Nat. of Paris possesses a defective manuscript of the latter work (N^o. 373 in Blochet, *Catal. des Mss. persans*, i. 251), but several copies exist in Ṭeherān.
- P. 426^a, l. 10, read: "*Asafū*" instead of "*Asafir*".
- P. 435^b, l. 13 a. f., add: Jouannin, *La Turquie*, p. 243—252; La Jonquière, *Hist. de l'empire ottoman*, p. 311—313.
- P. 436^a, l. 33, add: Barbier de Meynard, *Ibrahim fils de Mahdi*, in *Journ. Asiat.*, 1896, Ser. 6, xiii., p. 201—342; Humbert, *Arabica analecta inedita*, Paris 1838, p. 60—72; al-Itidlī, *I'lām al-Nās*, Cairo 1297, p. 144—148.
- P. 447^a, l. 18 a. f., read: "Abu 'l-Nadjm" instead of "Abu Nadjm".
- P. 491^b, l. 10 a. f., read: "*al-Ālamgīriya*" instead of "*al-Ālamgīri*".
- P. 560^b, l. 30 a. f.: The equation is to be read as follows:
- $$2.97 \times 6 + 2 \times \frac{2.97}{6} = 18.81 = 4.72 \times 4 = 18.81$$
- P. 565^a, l. 18 a. f., read: "*ittiḥād*" instead of "*ittiḥad*".
- P. 566^b, l. 8 a. f., read: "329 sq." instead of "322".
- P. 590^b, l. 24 a. f., read: "*ma'mūr*" instead of "*ma'mūr*".
- P. 592^a, l. 17, add: Gaudefroy-Demombynes, *Le pèlerinage à la Mekke*, Paris 1923.
- P. 594^b, l. 24 a. f., add: E. Chantre, *Recherches anthropologiques au Caucase*, Lyon 1885—1887.
- P. 601^a, l. 5, read: "*amghār*" instead of "*amrar*".
- P. 602^a, l. 3 a. f., add: H. Basset, *Essai sur la littérature des Berbères*, Alger 1920.
- P. 613^a, l. 8 a. f., read: "162 sq." instead of "1623".
- P. 617^b, l. 29 a. f., read: "*des*" instead of "*der*"; l. 2 a. f., read: "*südlichen*" instead of "*südliche*".
- P. 618^a, l. 20 a. f., read: "*Drewnosteī*" instead of "*Drewnesteī*"; l. 9 a. f., read: "Winogradow, *Feodosiya*" instead of "Minogradow, *Feodesiva*".
- P. 796^b, Art. KĀMIL, l. 18, read: "vowel" instead of "consonant".
- P. 730^b, Art. KĀRA DENİZ, l. 26 sq., read: "ed. Société géographique de Paris, 1839, mare Ponti quod vulgariter Mare Majus appellat".
- P. 787^b, l. 27 ab infra, read: "*maf'ūlun*" instead of "*maf'ūlātun*".
- P. 884^a, l. 21—22, read: "In November 1922 Turkey abolished the Sultanate and on October 30, 1923, declared itself a Republic".
- P. 885^b, fin., add: *Oriente Moderno*, Rome 1922 sq.
- P. 1059^b, l. 18, read: "Köprüsu", instead of "Köprüsuya".

Vol. i., 1071^b, l. 7 sqq., read: "DŌ'AN (DAW'AN)" instead of "DŌ'AN (DAW'AN)"; l. 28—30, drop "Hamdānī mentions, etc."; l. 36—37, read: "p. 86, 21, 24, 87, 18, 21" instead of "178, 25 and 181, 18"; l. 38, add: Sprenger, *Die alte Geographie Arabiens*, §§ 254—256, 310, 439; van den Berg, *Le Ḥadhrāmūt*, p. 13, 23 sqq., 42; de Goeje, *Revue Colon. Internat.*, 1886, i. 106 sq.; Landberg, *Ḥadramūt*, see Index.

E.

EBU, the Ottoman-Turkish pronunciation of Abū [q. v., i. 73^b *et seq.*].

ÉCIJA, the capital of a district in the eastern province of Seville in Spain with 25,000 inhabitants, is picturesquely situated on the left bank of the lower course of the Genil, which is navigable below it, in a torrid valley, — whence it is called el Sarten de España “the bakehouse of Spain”; its streets are narrow and its church towers (formerly minarets) covered with azulejos. It is the ancient Iberian Astigi of which the Arabs made *Istidja*, *Etidja* (rarely *Essidja* in this period) whence is derived the Spanish Écija (st > c, z, as in Basti, Baṣṭa, Baza; Caesaraugusta, Saraḡoṣṭa, Zaragoza; Mustāʾrab, Mozārab etc., cf. Gröber, *Grundriss der Romanischen Philologie*, 12, p. 520). After the battle of Laguna de la Janda in 711, the Roman Colonia Julia Augusta Firma, one of the four *conventus juridici* of the Provincia Baetica and the Gothic see of Astigi was forced to conditional surrender by Tāriq after a siege of a month; in the history of the Arab period it played an important part, particularly as the north-western stronghold of the renegade ʿOmar Ibn Ḥafṣūn [q. v. and the article BOBASTRO, i. 736^b] in his long rebellion, till the town was taken in 891 by Emīr ʿAbd Allāh of Córdoba [cf. the article CARMONA, i. 829^a]. It had always a large Mozarab community, was taken in 1240 by Ferdinand III of Castile, and repopulated with Christians in 1262 by Alfonso X the Wise after the expulsion of the Moors. In 1402 it was made a city (*ciudad*) by Henry III and throughout the history of the kingdom of Granada it plays an important part as one of the frontier fortresses of Castile as it did at a later period again in the war of the Spanish Succession and the Peninsular war.

Bibliography: Yāḳūt, *Muʿdjam al-Buldān*, i. 242; *Marāṣid al-Iṭṭilāʾ*, iv. 98; Abu ʿl-Fidā, *Geography* (French translation), i. 58 (wrongly speaks of a Nahr Sūs, on which Écija lies, although shortly before he had mentioned the Shennīl = Genil as flowing past Granada); Madoz, *Diccionario geográfico-estadístico-histórico*, vii. 438; Eduardo Saavedra, *Estudio sobre la invasión de los Arabes en España*, p. 77; Dozy, *Histoire des Musulmans d’Espagne*, ii. 287—290; Simonet, *Historia de los Mozárabes*, Indice 935; Varela y Martel, *Bosquejo histórico de la Ciudad de Écija* (Écija 1892), p. 352.

(C. F. SEYBOLD.)

EDESSA. [See URFA.]

EDFU (Ἐdfū, Ἐτfū), a town on the west bank of the Nile, the Apollonopolis Magna of the Greeks and Romans, about halfway between Thebes and Assuan, the capital of

the district of Edfu in the province of Nubia. The name goes back to the Egyptian Thōt, Coptic Atbō. The place is chiefly celebrated for its temple of Horus built in the Ptolemaic period but this, which in course of time became buried in ruins, is rarely mentioned in Muhammadan literature. An archaeological note is given by Makrīzī, who says that in the viiith century a female figure of stone was dug up there; she was represented as sitting on a chair with legs crossed and wore a kind of net; on the back was a tablet the inscription on which is described as Greek. — The Arab geographers often extol Edfu for its wealth in palms and describe it as a flourishing city to which numerous villages, estates and islands belong. About the year 1400 A. D. it comprised 24,762 *feddān*, its taxes amounted to 17,000 dinars, according to other authorities 20,000. The character of the inhabitants is also highly praised. In the modern period the chief industry is its potteries. The inhabitants, the great majority Muhammadans, with a few Copts, number (according to Boinet Bey) 4760, including the suburbs 14,261.

Bibliography: Yāḳūt, *Muʿdjam*, i. 168; Dimishḡī (ed. Mehren), p. 35, 232 *et seq.*; Ibn Duḡmāk, *Kitāb al-Intiṣār*, v. 29; Ibn al-Djīʾān, *al-Tuḡfa al-saniya*, p. 191; Makrīzī, *Khīṭaṭ*, i. 237; d’Anville, *Mémoires sur l’Égypte ancienne et moderne*, p. 209; Quatremère, *Mémoires*, i. 44; ʿAlī Bāshā Mubārak, *al-Khīṭaṭ al-djadida*, viii. 44 *et seq.*; Amélineau, *Géographie de l’Égypte*; Boinet Bey, *Dictionnaire géographique de l’Égypte*; Maspero, *Ägyptische Kunstgeschichte* (German edition of Steindorff); Baedeker, *Ägypten*, p. 330. (E. GRAEFE.)

EDIRNE (Gr. Ἀδριανούπολις, Engl. ADRIANOPLE, Fr. ANDRINOPLE, in Idrīsī, transl. Jaubert, ii. 383

إدرنبولي) was taken from the Byzantines in 763 = 1362 with the surrounding country by the Ottomans under Murād I. The Turkish sources give 761, 762 and 763 A. H. as the date of its capture and the statements of western writers on the point are equally divergent and indefinite; Jirecek in his *Geschichte der Bulgaren*, p. 328, decided on 1363 but Murād I’s letter on his victory of the beginning of Dhū ʿl-Ḳaʿda 763 = end of August 1362 in Feridūn, *Munshiyaṭi Selāṭīn*, i. 91 *et seq.*, suggests 763 = 1362 as the date; cf. v. Hammer, *Gesch. d. Osm. Reiches*, i. 163 *et seq.*; Zinkeisen, i. 218—221; Gibbon (ed. Bury), vii. 31.

The city picturesquely situated on an elevation at the confluence of the Maritza, Arda and Tundja in the centre of a fertile depression, had been strongly fortified against Bulgar invasion in the later years of the Byzantine Empire; Murād I made it the European residence (*maḡām*) of the

Sultāns — 768 A. H. is the year given. During the wars of succession between the sons of Bāyazid I. Mīr Suleimān Çelebi and, after his death, Mūsā Çelebi continued to use it as such. Even after the conquest of Constantinople (1453) it continued to be the second residence while Brusa fell completely into the background. The Sultāns stayed there regularly for longer or shorter periods with the whole court and government, notably before the campaigns against Austria and Poland but also for the sake of the hunting there. From Ahmed I's reign (beginning of the xviith century) Adrianople became the favourite residence of the Sultāns: Mehemmed IV (1648—1687) spent the greater part of his reign in Adrianople; in Muṣṭafā II's reign (1695—1703) the Sultān's lengthened stay in Adrianople led to a revolt of the Janissaries and to his deposition. Henceforth Adrianople was only visited occasionally by the Sultāns and in the course of the xviiith century it was gradually abandoned as a royal residence. During the Russo-Turkish wars of the xixth century, Adrianople was twice occupied by the Russians, in 1829 from the 20th August—20th November and in 1878 from the 20th January to the end of March. The government of Adrianople was in earlier times (till 1826) in the hands of the Postāndjibāshi [q. v., i. 766]. Justice was administered by a Mulla Kaḏī of high rank. After the administrative reforms Adrianople became the capital of the wilāyet of the same name and in 1911 the headquarters of the Fourth army corps (*kol ordus*). On the 25th March 1913 the town was captured by the Bulgarians after a siege of five months.

Adrianople was for long of great importance under Turkish rule not only as a royal residence and military centre but also as a commercial town; in the xvth century the original Greek population was joined by numerous Jewish emigrants from Spain, Armenians, Ragusans and other foreigners who carried on trade with the west.

The city grew considerably; the old Byzantine fortified town (the so-called *varoṣlu*) remained to the Greeks, Armenians, Jews and Franks while the Turks settled outside the walls. In 1850 there were over 30,000 hearths, i. e. about 150,000 inhabitants; with the retirement of the Sultāns from Adrianople began the gradual decline of the city; about the time of the Russo-Turkish war of 1828—1829 the population was estimated at 80,000—90,000 of whom 50% were Turks, 33% Greeks and Bulgars, and the remainder Jews, Armenians and Franks. The number has since risen to somewhat over 100,000.

From the time of the sons of Bāyazid to the reign of Murād IV (the middle of the xviith century) and for a brief period again under Muṣṭafā II (1675—1703), Adrianople was one of the mints of the Ottoman Empire.

The splendid monuments of architecture in the city date from its period of greatest prosperity in the xvth and xviith centuries. Of Byzantine buildings there have survived the ruins of a church called Aya Sofīa. The ancient quadrangular fortress had four huge round towers at the corners and twelve square towers in each wall. Nine gates are mentioned, viz.: *Kule Kapısı*, *Top K.*, *Kafes (Kafesli) K.*, also called *Mihal K.*, *Ketēdjiler* or *Kazandjılar K.*, *Oğhrin (Egri) K.*, *Manias K.*, *Tawk K.*, *Inedjilar* or *Stambul K.*, *Orta K.* (according to *Enis al-Musāmīrin*; cf. Niebuhr, *Reisen*,

iii. 164). The number of gates and their names in Ewliyā, iii. 428 and v. Hammer, *Gesch. d. Osm. R.*, vi. 700 differ from these. The *Porte Triomphale* illustrated in Sayer-Desarnod is probably identical with the *Germi K.* in Djewri, p. 6 *et seq.*

The New Imperial Palace on an island formed by the Tundja was built by Mehemmed II in 1452 and Selim I (1512—1520); later Sultāns added individual kiosks and other buildings. By the beginning of the xixth century it had begun to fall into decay; in 1829 the peace with Russia was signed there; on the 17th January 1878 the Turkish troops retreating before the Russians blew up the main buildings. The outlook tower dating from the xviith century still remains. We infer from the accounts of European travellers of the xviith and beginning of the xviiith centuries, that the Serai was similarly planned to the Old Serai of Topkapu in Constantinople, cf. the last account in v. Moltke, *Briefe aus der Türkei*, 6th ed., p. 150. According to Ewliyā the New Serai occupied the hunting-ground of the Greek emperors: as a matter of fact the site does seem identical with the "meadows of Comnena" on the Tundja where in 1337 the wedding of the Bulgar Crown-Prince Michael to a Byzantine princess was celebrated (Kantakuzen, *Hist.*, i. 508). — The Old Serai lay near the Selmiye on the "planetree square" (*Kawaḳ Meidāni*) and is said to have been built by Murād I in 767 A. H. (according to others in 820 A. H. by Mehemmed I); it was afterwards — according to Ewliyā in the reign of Suleimān I — adopted as barracks for the 'Adjemoghlan, like similar buildings elsewhere (the Galata Serai, the Serai in Brusa, etc.) and is known to have been used as such to the end of the xviith century.

The Mosques. The old churches were apparently left to the Christians at the conquest with the exception of the Çelebi Djāmi^c, which is considered the oldest mosque; another mosque, the *Kilisise Djāmi^c*, situated like the preceding within the walls, with an ancient consecrated fountain, was turned into a mosque by Mehemmed II. Gerlach in 1578 counted 15 Greek churches.

The oldest mosque is that of Bāyazid Yıldırım also called Kupeli Djāmi^c, near the Mihal bridge on the Maritza; 792 is given by Hādjī Khalīfa, *Takwīm*, as the date of its erection while the author of the *Enis al-Musāmīrin* gives 802 A. H.; Ewliyā says it was completed by Mehemmed Çelebi.

The second oldest mosque is the "Old Djāmi^c" (*Eski Djāmi^c*, formerly also called *Ulu Djāmi^c*), begun by Mīr Suleimān Çelebi, continued by his brother Mūsā and completed by Mehemmed I, though some authorities say it was only finished by Murād II; it was burned down on the 14th Redjeb 1159 (30th July 1746) and restored the following year.

Murād II built three mosques, the largest of which was the Üç Şherefeli, so called from the three balconies on two of its four minarets; it took ten years (841—851 A. H.) to build (*Enis al-Musāmīrin*). The same Sultān built the Dār al-Hadīth Djāmi^c (in 838 A. H.), in the forecourt of which is the mausoleum of the two princes Hasan and Orkhān, sons of Murād II, and a year later (839) the Murādiye, originally a Mewlewi monastery.

From this earlier period the following mosques also date:

1. Eshe (Ā'isha) Kadın Djāmi^c, on the

road to Stambul, built in 823 by 'A'ishe Sultān, daughter of Mehmed I.; 2. Khōdjā Elyās at the gate Kafeskapu, dating from 825 H.; 3. the mosque of Mihalbeg on the Tundja, with hospital and poor-kitchen dating from 825 H.; 4. the Beilerbei Djāmi', dating from 832 H., as well as the mosque of Şarūdje Pasha, which is well-known because the head of the Grand Vizier Kara Mustafa who was executed after the unsuccessful siege of Vienna in 1683, is buried there.

In the reign of Mehmed II. there were built: the Selīm Çelebi Djāmi' (in 867, or 873 A. H.), the Sultān Djāmi', founded by Sitti Sultān, wife of the Sultān, in 877 H., the mosque at the Zāwiye of Şadiğdede (882 A. H.), and the mosque of Djezeri Kāsim Pasha (883 H.).

Bāyazid II. built the mosque, which bears his name, on the bank of the Tundja during the years 889—893 (1484—1488); it was particularly celebrated for its splendid philanthropic endowments (medrese, hospital and asylum, poor-kitchen) and is therefore sometimes also called Yeni 'Imāret Djāmi'. His Vizier Suleimān Pasha founded another mosque near the "New Bridge". In the reign of Selīm I, Lari Çelebi built a mosque in 920 A. H.; Suleimān I built the mosque attached to the Zāwiya of Şhudiç' and the Taşlık Djāmi', the latter being one of the famous Sinān's works.

The most celebrated building in Adrianople, the Selīmiye mosque was built for Selīm II in 976—982 (1568—1574) by the architect Sinān, who describes it as his greatest masterpiece by which he surpassed even Aya Sofia. Situated on the highest part of the town with a large cupola and four slender pillarlike minarets each with 3 balconies and as many staircases, and a spacious forecourt, and splendidly equipped in the interior, it became the court-mosque of the city. In Adrianople Sinān also built the mosque of Khāşseki Sultān at the New Bridge and the mosque of Defterdār Muştāfā Pasha.

40 large and small mosques in all are mentioned besides a number of medreses, schools of Tradition (*Dār al-Hadith*), Dervish monasteries and Zāwiyas. The Selīmiye is further said to have had a library containing 5000 volumes.

The bevestins (warehouses), çarşı (bazaars) and khāns (fondachi) of this city are equally celebrated. The "Old Bevestin", a wakf of the Dār al-Hadith Djāmi' was built by Murād II, the other, a wakf of the "Old mosque" by Sultān Mehmed I. These are surpassed by 'Ali Pasha's Bazaar (967 = 1559-1560) built by Sinān for Semiz 'Ali Pasha, and the Shoemakers' Bazaar (*Kawwafiar Çarşusu*, also called *Uzun Çarşu*), built by Murād III as a Wakf of the Selīmiye mosque. Among the 18 larger khāns may be mentioned: the Khān Rustem Pasha, built by Sinān, that of Muştāfā Pasha (*İki Kapulu*), and the largest of all, the Khān 'A'ishe Kadın, near the mosque of the same name, built in 1018 (1609-1610) by Ekmekdjizāde Ahmed Pasha.

The Serais of the Viziers and Pashas (detailed in Ewliya, iii. 458 *et seq.*) were also very numerous; they were, like the Imperial Palace, left to fall to pieces after Adrianople lost its importance as the second royal residence.

The stone bridges over the Maritza and Tundja, which in part date from the Byzantine period, deserve special mention. The following are given:

1. the bridge at the Serrādj-khāne, built in 855 (A. H.) by Shihāb al-Din Pasha, collapsed at the beginning of the xviiith century and was rebuilt; 2. The bridge of Bāyazid II over the Tundja, with 6 arches; 3. the bridge near the mosque of Bāyazid I, dating from the Byzantine period and repaired by Suleimān I in 951 A. H.; 4. a bridge of the year 1010 A. H. at the tomb of the saint Seferşāh; 5. the Mihal bridge, of the Byzantine period, repaired in 823 by Mehmed I and in 1050 A. H. by Kemankesh Muştāfā Pasha; 6. the New Bridge of Ekmekdjizāde Ahmed Pasha of the year 1027 A. H.

The aqueducts were built by Suleimān I and restored in the beginning of the xviiith century (v. Hammer, *Gesch. d. Osm. Reiches*, vii. 66).

Bibliography: The detailed monograph on Adrianople compiled by Khibri 'Abd al-Rahmān of Adrianople in 1046 (1637-1637) under the title *Enis al-Musāmerin* (Royal Library of Vienna 1052) is extracted in Hādjī Khalifa's *Rumeli und Bosna*, transl. by v. Hammer, Vienna 1812, p. 1—15 and in Djewri's *Chronicle* (Stambul 1291) cf. v. Hammer, *Gesch. d. Osm. Reiches*, x. 691 *et seq.*; besides the long section in Ewliya Çelebi, vol. iii., we may quote the descriptions by European travellers in the xviiith and xviiith centuries (John Covel in the *Early Voyages and Travels in the Levant* by Th. Bent, London 1893; Antoine Galland, *Journal*, ed. by Ch. Schefer, Paris 1881; E. Chishull, *Travels in Turkey*, London 1747; *Letters of Lady Montague*, letters 25—34). The decay of the city in the beginning of the xixth century is described by George Keppel, *Narrative of a Journey across the Balkans* (London 1831), i., and Moltke, *Briefe über Zustände und Begebenheiten in der Türkei*, 6th ed., p. 150 *et seq.*; Nicolas de Nicolay, *Navigations* etc. gives types of the inhabitants in the xviith century. Views and plans of the mosques and other buildings are given by C. Sayer et A. Desarnod, *Album d'un voyage en Turquie en 1829-1830* (Paris n. d. fol.), Thomas Allom and Robert Walsh, *Constantinople*, vol. ii. 73 and 77, and notably by C. Gurlitt, *Die Bauten Adrianopels in Orientalisches Archiv*, v. i. p. i. and ii. (cp. with Jacob in *Der Islam*, vol. iii. 358—368).

(J. H. MORDTMANN.)

EDJNEBI, the Turkish pronunciation of the Arabic *Ađjnabī*, "stranger" [q. v., i. 141^b].

EDREMID, the capital of a Kaṣā of the Sandjaḳ of Karasī in the Wilāyet of Brusa, with a population of Turks and Greeks (c. 8000 souls in all of whom 2000 are Greeks, in 1883 houses), is situated 5-6 miles inland from the port of Akçai in the uppermost corner of the Gulf of Edremid. The ruins of the ancient Adramyttion (*Ἀδραμύττιον*, *Ἀδραμύττιον* in the Byzantine authors, *أدرمتو* in Idrisi) are at Karataş on the sea near the Skala of Kemer-Edremid. Adramyttion was destroyed by the Turcoman Tçaxç who had established himself in Smyrna since 1090, and after it had been rebuilt the town again suffered at the hands of another Turk Monolykos in 1115 (*Alexias*, ii. 224, 245, ed. Reifferscheid). To defend it against such attacks Manuel I fortified the town (about 1160; Niketas, p. 195). Early in the xivth century Edremid fell into the hands of the Karasioglu of Bergama, after the Genoese

of Phocaea had undertaken the defence of the town against the Turks (Pachymeres, ii. 557 *et seq.*). When Sultān Orkhān dispossessed the Karasioghlu about 1345, Edremid passed with the other lands of this dynasty under Ottoman rule. In 1403 Timürlank's troops on their return march from Brusa to Magnesia made a raid on Adramyttion, Assus and Pergamon from Balikesri (Ducas, p. 72, compared with Sheref al-Din). It is not known when the town was transferred from the sea-coast to the interior.

Bibliography: Tomaschek in the *Sitz.-Ber. der K. Akad. Wien*, vol. 124, viii. 23 *et seq.*; *Zeitschr. d. Ges. f. Erdkunde zu Berlin*, 1889, p. 290 *et seq.*; Cuinet, *La Turquie d'Asie*, iv. 273 *et seq.*; A. Philippon, *Reisen u. Forschungen im Westl. Kleinasien*, i. 30 *et seq.*

(J. H. MORDTMANN.)

EDRİS. [See IDRİS.]

EFENDİ, an Ottoman-Turkish word borrowed from the Byzantine Greek ἀφέντης (Du Cange), derived from the ancient Greek ἀδύτης "sir, master", a legal term (used by Phrynicius, Polybius and even Euripides with this meaning). This name is given to men who have had a liberal education; ordinary people and subordinate officers are called *Agha* (*Aa* by elision of the velar) they receive the title *Efendi* when they have completed their literary education. *Efendim* (abbreviated familiarly and jokingly to *Efem*), "Sir", "madam". The Kādī of Constantinople is also called *Istambol Efendisi*. The *Ra'is-Efendi* (for *Ra'is al-Kuttāb* = "chief of the scribes") was before the reforms the Secretary of State for Foreign Affairs. The Sultān also holds but not exclusively the title *Efendimiz* = "our Lord"; the Arabs of Egypt apply the analogous expression *Efendi-nā* to the Khedive. This term is purely Turkish and has penetrated everywhere that Ottoman influence has made itself felt.

Bibliography: J. Psichari, *Efendi*, in the *Mélanges Havel*, p. 387—427; A. de Biberstein Kazimirski, *Dictionnaire Arabe-Français*, i. 41; Barbier de Meynard, *Dictionnaire Turc-Français*, i. 42-43. (CL. HUART.)

EGERDIR, the capital in a *Qazā* of the Sandjak of Hamidābād in the Wilāyet of Kōniya, situated on a tongue of land at the south end of the lake of Egerdir, with a few thousand inhabitants, all Muhammadans; on the adjacent island of Nisi (Νῆσι), Turkish Nisin, Nisadasi with a monastery live about 1000 Turkish-speaking Greeks. The town presumably fell into the hands of the Saldjūks at the same time as the district of Isparta, which Kiliđ Arslān III conquered (600-601 A. H.) (see Houtsma, *Recueil* etc., iii. 62); its citadel which is now destroyed is said to have been built by Kaikubād I. After the break-up of the Saldjūk empire, Egerdir became the capital of the Turkoman Hamidoghlu; one of the first rulers of this dynasty, Felek al-Din (beginning of the xivth century) gave it the name Felekbār, or Felekābād (Abu 'l-Fidā, *Geography*, transl. by Reinaud, ii. 2, 134). In 783 or 784 A. H. the last Hamidoghlu sold his kingdom to Murād I and Egerdir thus passed under Ottoman rule. Timürlank conquered the town and the fortified island of Nisadasi on the 17th Sha'bān 805 = 11th March 1403, (Sa'd al-Din, according to Sheref al-Din on the 17th Redjeb) on his march through Anatolia and gave them to the Karamanoghlu whom he restored; the latter had to return them to the Ottomans in 1425 with the

district of Hamideli. The town has no less than 30 large and 18 small mosques and also a small library with 218 manuscripts; the name was originally pronounced Egridür (Ibn Batūta, ii. 267; Ibn Fađl Allāh in *Not. et Extr.*, xiii. 360, 384).

Bibliography: Sa'd al-Din, i. 211 *et seq.*; Hāđđji Khalifa, *Djihānumā*, p. 640; Sarre, *Reise in Kleinasien*, p. 142 *et seq.*; cf. the article HAMİDOĞLU. (J. H. MORDTMANN.)

EGIN, the capital of a *Qazā* containing about 60,000 people in the Sandjak of Kharput in the Wilāyet of Ma'mūrat al-Aziz, occupies a picturesque site about 3000 feet above sea-level in a wooded hollow, where the river widens, on the right bank of the *Qara Su* or western Euphrates, N. E. of 'Arab-kir surrounded by a crescent of hills 1300 feet high, down whose sides fall numerous streams. The town is believed to have been founded in the xth century by Armenians from Waspurakān (see St. Martin, *Mémoire sur l'Arménie*, i. 189). So recent a writer as Von Moltke still describes it as a stronghold of the Armenians, who leave it in their youth for Constantinople and return with the wealth they have amassed. More recently the population estimated by Cuinet at 19,000, by Yorke at 15,000, is composed one half of Armenians the other of Turks. In 1895-1896 there were massacres of Armenians in the town.

Bibliography: Hāđđji Khalifa, *Djihānumā* (Constantinople 1145), p. 624; Ritter, *Erdkunde*, x. 790—792; H. von Moltke, *Briefe über Zustände . . . in der Türkei*⁶, p. 378 *et seq.*; V. W. Yorke in the *Geogr. Journ.*, viii. (1896, ii.), p. 333 *et seq.* (R. HARTMANN.)

EGRI, German Erlau, archbishopric and the political centre of the Hevesian comitate in Hungary, was in Turkish hands from 1576 to 1687. It is particularly celebrated for its heroic and successful defence under Stephan Dobo from the 9th Sept. to the 18th Oct. 1552 against overwhelming forces under the Vizier Ahmed (Von Hammer, *Gesch. d. Osm. Reiches*, iii. 307 *et seq.*; Jorga, *Gesch. d. Osm. Reiches*, iii. 243). It was not till 1596 that the Turks, in the reign of Mehmed III, succeeded in taking it (v. Hammer, *op. cit.* iv. 262 *et seq.*; Jorga, *op. cit.* iii. 321 *et seq.*). In 1687 the town surrendered to General Caraffa on the death of the commander of its garrison, 'Othmān Rustem Agha (v. Hammer, *op. cit.*, vi. 507; Jorga, *op. cit.*, iv. 229).

EGRI-DAGH. [See ARARAT i. 420^b.]

EGYPT.

The name Egypt — the etymology is more correctly preserved in the German form Ägypten — is derived from the Greek Αἴγυπτος of which only the abbreviation *Kibz* survived into the Muhammadan period as the name of the inhabitants of the country. The land itself is known by the old Semitic name the Arabic form of which is Misr; from this the colloquial language has made Maṣr. The Muslim conquest began at the end of the year 18 = 639. From that year to the present day Egypt has been one of the centres of the political, cultural and religious development of Islām. No-where else has Islām come into such active contact with modern Europe as in the land of the Nile. It is a very difficult task to give a survey of the multifarious aspects of Egyptian life in the purely Muslim period but with this modern development it becomes well nigh impossible. If in

spite of this an attempt is here made to give a comprehensive survey, it is only possible by making an essential distinction between mediaeval and modern Egypt. The modern period in Egypt begins with the French expedition of 1798 and with Muḥammad 'Alī. There are many connecting links between the old and the new period but it is nevertheless an entirely new Egypt with entirely new aspects which must be treated in quite a different fashion in such an article as this, that arises in the nineteenth century. The invasion of the Nile valley by European civilisation has been for the latter of immensely greater moment than even the rise of Hellenism was. An entirely new period begins with the Khedives in contrast to which perhaps the whole history of Egypt and certainly the Muslim period forms a distinct unity. The subject has been divided with reference to this distinction. Here we shall only discuss mediaeval Muḥammadan Egypt (639—1798) and refer the reader to the article **KHEDIVES** for Egypt under European influence.

I. THE HISTORICAL DEVELOPMENT.

As all the dynasties and important men are dealt with in separate articles, the object of this article is only to give a general survey and detail the historical aspects and events which cannot or ought not to be given in the separate articles.

Survey of

A. H.	the rulers of Egypt.	A. D.
18—21	Conquest by 'Amr b. al- 'Āṣ.	639—641
21—38	Governors for the Or- thodox Caliphs. . . .	641—658
38—132	Governors for the Umai- yads	658—750
132—254	Governors for the 'Abbā- sids	750—868
254—292	Dynasty of the Ṭulūnids	868—905
292—323	Governors for the 'Abbā- sids	905—935
323—358	Ikshidid dynasty	935—969
358—567	Fātimid Caliphs	969—1171
567—648	Aiyūbid dynasty	1171—1250
648—792	Bahṛī Mamlūks	1250—1390
792—923	Burdjī Mamlūks	1390—1517
923—1212	Ottoman Pashas and Mamlūks	1517—1798
1212	Napoleon's Expedition. Beginning of the mod- ern period	1798

The great conquests in Syria and the 'Irāk displaced the capital Medina to the outskirts of the new empire. Byzantine Egypt constantly threatened the young empire and even Medina itself lay perilously near the Byzantine naval harbour of Klysma (Kulzum, Suez). Egypt with its rich corn-supplies must also have appeared a much more desirable acquisition to the central government than the more distant Syria or 'Irāk, at least a regular traffic in corn to the Ḥijāz began immediately after the conquest. It is most improbable therefore that there is any historical foundation for the Arab story that Egypt was conquered against the wish of the Caliph. By the year 18 (639) the raiding policy of the early years of the conquest had already been abandoned for one of permanent occupation. The state of affairs in Egypt

at that time invited the Arab conquest. The ten years of Persian rule had been followed by a strong Byzantine reaction after the victories of Heraclius. The latter hoped by his *εἰρηνικόν* to terminate the endless strife between Monophysites and Dyophysites and at the same time give the resuscitated empire an united church. But it was too late, the Monophysite Egyptians, who apparently never grasped the Monothelitic proposals for compromise, believed that the hated creed of Chalcedon was to be forced upon them. As at the same time the financial claims of the empire on Egypt were very great and the administration of church and finance were in the same hands, it may be imagined that the attachment of the Egyptians to Byzantium was not overgreat. In 631 the emperor Heraclius had sent Cyrus, previously Bishop of Phasis in the Caucasus, to Alexandria as Patriarch and at the same time head of the civil administration. For ten years this man sought by every means in his power to persuade the Coptic church to adopt the *εἰρηνικόν* and at the same time to increase the revenues of the treasury. The portrait of Cyrus is painted blacker and blacker by later Coptic tradition; for not only did he indirectly pave the way for the Arabs but he was the governor of Egypt who concluded the most important treaties with the Arabs. It is from Cyrus that the essential features of the half-legendary character of the Muḥawḳis [q. v.] of Arab tradition are derived. The conqueror of Egypt was 'Amr b. al-'Āṣ [q. v., i. p. 334^b *et seq.*]. He had already distinguished himself in Syria and now appeared unexpectedly in December 18 (639) on the eastern frontier of Egypt from which the troops had been withdrawn and about a month later (Muḥarram 19 = January 640) captured Pelusium with only 3000—4000 men. 'Amr could not risk a decisive battle till he had been reinforced by about 5000 men under the leadership of Zubair, the celebrated companion of the Prophet. With these he defeated the Byzantines under the Augustalis Theodoros in the battle of Heliopolis (Radjab 19 = July 640), which was immediately followed up by the occupation of one of the suburbs of Babylon [q. v., i. 550]. The citadel of the town held out for some time longer. Cyrus who was within its walls entered into negotiations with 'Amr in spite of considerable opposition in his own camp and then left Egypt to have the treaty proposed with 'Amr ratified by the Emperor. Heraclius was exceedingly enraged, Cyrus was accused of treason and banished; soon afterwards Heraclius died (23rd Šafar 20 = 11th February 641). As his death seemed to destroy all hope of relief, the citadel of Babylon capitulated on the 21st Rabi' II = 9th April 641. The eastern Delta and, as Babylon was the key to the upper Nile valley, Upper Egypt also thus fell into 'Amr's hands. He now crossed the Nile and following its western arm, slowly advanced on Alexandria via Nikiu, the see of a bishop, which surrendered on the 26th Djumādā I = 13th May. Here he met with a vigorous resistance and, although able to occupy the surrounding country temporarily, saw for the time being no hope of actually capturing the strongly fortified seaport. We are not very well informed as to the gradual expansion of his power in the rest of Egypt. Meanwhile affairs had taken a sudden turn in Constantinople. Cyrus was sent back to Egypt to get the most favourable terms

possible from 'Amr. Cyrus returned to Alexandria on the 2nd Shawwāl 20 (14th Sept. 641). His further course of action is not quite clear. In contrast to his previous attitude he now assiduously courted the support of the Copts and it is not improbable that he wanted to establish an Egyptian primacy under Arab suzerainty. In autumn he concluded, unknown to the Alexandrines, the final treaty of surrender with 'Amr by which the city was to be vacated by the Greeks by the 16th Shawwāl 21 (17th Sept. 642). On payment of a certain tribute the inhabitants were guaranteed liberty of life and property as well as the free exercise of their religion. At first they were very indignant at this treaty but ultimately bowed to necessity. The Greeks abandoned the city and it was surrendered to the Arabs at the expiry of the appointed period. Cyrus died before the surrender took place. To protect his rear, 'Amr undertook an expedition in the following winter (22 = 642-643) against the neighbouring Pentapolis (Barḳa) and thus concluded the conquest of the land. It was not Alexandria but Fustāt, the city which had grown out of the camp before Babylon, that was chosen as the capital of the country [see the article CAIRO, i. p. 816 *et seq.*]. Once again the Byzantines were stirred to activity. In 25-26 (645) a Byzantine fleet under Manuel suddenly appeared in the roadsteads of Alexandria and the city rose in rebellion and welcomed the Byzantines. At this time 'Amr was no longer at the head of affairs in Egypt but he had to be summoned there, as his successor was not able to cope with this unexpected development. His military genius once more triumphed; in a short time he drove the Byzantines out of the country and conquered Alexandria for a second and last time — on this occasion by force of arms — in 25 (646).

The last step in the conquest was to render secure the southern frontier. Egypt has on the whole natural boundaries, the sea in the north, the Lybian desert in the east and the Arabian desert and the Red sea in the west. It was only the southern frontier that was undefined. It was defined by an expedition under 'Abdallāh b. Sa'd who had replaced 'Amr as governor for a time before the second occupation of Alexandria and filled the post a second time till shortly before the murder of 'Othmān. In 31 = 651-652 he advanced against the Christian kingdom of Nubia, south of Assuan, reached Dongola (Dumḳula in al-Kindī, ed. Guest, p. 12 and 13) and in Ramaḍān of the same year concluded a treaty with the ruler of the Nubians which has been preserved (*Khiṭaṭ*, i. 200, 12 *et seq.*; cf. *Zeitschr. für Assyriol.* xxii. 141 *et seq.*). By its terms an official exchange of commodities with Nubia was instituted. This agreement was called *baḥṭ* [q. v., i. 608^b *et seq.*] which — it may be added here — is probably derived from the Latin *pactum*. Down to the Mamlūk period Philae (Bilāḳ) formed the southern boundary of Egypt. The most northerly point in the Nubian kingdom was called al-Ḳaṣr.

When in the reign of the Caliph 'Othmān quarrels everywhere broke out between the Fiscus and the Arab troops, 'Abdallāh b. Sa'd had to leave Egypt and it was from Egypt that the assassins of 'Othmān went to Medina (35 = 656). Egypt was next under 'Alī's rule till it was taken from him by 'Amr b. al-'Āṣ, the Anti-caliph Mu'āwiya's general (38 = 658). Henceforth it re-

mained in the possession of the Umayyads except for the brief period of the nominal suzerainty of the Anti-caliph 'Abdallāh b. al-Zubair, who held Egypt from 64-65 (683-684). Of the governors of this period 'Abd al-'Azīz b. Merwān [q. v., i. 36^b], the brother of the Caliphs 'Abd al-Malik, was of special importance for the country; he ruled the land practically independently from his headquarters in Ḥelwān. It was he who gave the administration the character it long maintained. The later governors of this period are of more importance for economic than purely political history. When the dynasty was overthrown, Egypt was the last refuge of the unhappy Merwān II, who met his end here. This event made such an impression on the Coptic Christians that it has found a place in the Coptic Apocalypse of Daniel where Merwān appears as the seventeenth king with the number 666 ($M + \epsilon + \rho + \theta + \nu + \alpha + \nu = 666$). Severus of Ashmūnain gives a very remarkable account at great length of his end from the mouth of an alleged eyewitness which presents a marked contrast to the brief statements in the Muḥammadan chroniclers (ed. Evetts, p. 119 *et seq.*; ed. Seybold, 173 *et seq.*; Hamburg text of Severus, ed. Seybold, p. 165 *et seq.*). The Abbāsids here appear as "Turks" and in the Apocalypse of Daniel the conqueror of Merwān as Pitourgos. It is important to note these Christian echoes of the tragedy because the passing of the Caliphate from the Umayyads to the Abbāsids seems from the Muḥammadan historians to have made no particular impression on the Egyptians. From the point of view of economic history also this transition was of importance.

Under the 'Abbāsids the country was ruled by governors, who till the year 242 = 856 were usually Arabs. In this year the last Arab governor left the country which was henceforth to be governed by Turks only till Aḥmad b. Ṭūlūn founded the first Turkish dynasty. Ma'mūn was the only Caliph to visit the Nile valley and even the feudal vassals appointed by Ma'mūn and his successors between the Caliph and the governors rarely visited Egypt. The most important historical movement which, though in the main completed in the pre-Ṭūlūnid period, went on down to the Mamlūk period, was the spread of Arab culture and the Muslim religion in Egypt. These were not identical developments; for the Egyptians who remained Christians soon began to adopt the language of the ruling classes also and by the fourth = tenth century we find that the Coptic ecclesiastic has to write Arabic if he wishes to be understood. Arab culture was spread by various causes. The town-dwelling Arabs, who were concentrated in the capital Fustāt, the Arabs who held the higher offices in the Coptic speaking provinces contributed very little to the propagation of Arab influence in the provinces. The introduction of the Arabic language in the government offices said to have taken place in 87 (705-706) — in reality both Greek and Arabic were used down to the beginning of the second century — did not affect 1% of the population. The chief factor in the spread of Arab culture which gave it so much greater effect than the preceding Hellenism, was the gradual settlement of the country districts by Arab nomads. Unlike the Greeks who were town-dwellers and built up civic communities of great importance in the history of civilisation the Arabs had not from

the first been dwellers in cities. The men of Mecca and Medina like the Arabs of Syria of course quickly adapted themselves to the environment of a large city, but they required pastures to be maintained for them, they wanted their *rabi' wa-laban*, and out of such a country life permanent settlements frequently grew up in the provinces. The numerous Bedouin tribes on the other hand who came to Egypt in the train of the picked troops of the regular army or were deliberately transported thither as in the case of the *Kais* in 107 = 725 or lastly gradually migrated casually and without any settled plan led a very nomadic life. These tribes and clans gradually advanced southwards on the borders of the cultivated country on both sides of the Nile valley. Their cattle-rearing was of benefit to the agrarian population who supplied them with corn. Their relations however were frequently less peaceful particularly as the turbulence of the Bedouins added to the extortions of the treasury became a continual source of affliction to the Copts. Sections or even whole tribes gradually succumbed to the advantages of a settled life and thus a strong vein of Arab blood was constantly being added to the Coptic people of the Nile valley. This process of assimilation is still going on and the government of the *Khedives* has done much to make these always unruly Bedouins of the frontiers adopt a settled life. From the authorities, rare for the early period but copious later (cf. El-Macrizi's *Abhandlung über die in Ägypten eingewanderten Stämme*, ed. Wüstenfeld) it would appear that quite a considerable migration took place which even sent offshoots as far as the *Sūdān*. How far direct immigration of tribes and individuals (traders) across the Red Sea into Upper Egypt also played a part has not yet been investigated, but Strabo's description of Coptos in Upper Egypt as a half Arab town is suggestive. The traffic on ancient trade-routes was certainly doubled after Arabia and Egypt had become parts of one and the same empire. These wandering Arabs were of course never great carriers of civilization but the ancient civilization of the Nile valley assimilated them and only the Arabic language remained. The mixing process must have been greater than the anthropological and moral similarity of the modern fellah with the peasant of the period of the Pharaohs would lead one to suppose. The power of assimilation possessed by the climate of the Nile valley which has been observed in animals, must certainly have done its work, but without a great deal of mixing it is inexplicable that the Coptic peasant in the country with his essentially conservative nature should have adopted another language. Not only did the Arabs become nilotised but the Copts must have been arabicised to a greater extent.

Side by side with this adoption of Arab culture, the spread of Islām usually went hand in hand but the latter also followed other laws. In religion the Arabs brought the Copts freedom from the Byzantine yoke but the latter were not the less hostilely disposed to Islām. At the time of the conquest there were two ecclesiastical communities opposed to one another, the Jacobites i.e. the Coptic church and the Malkites i.e. the orthodox Byzantine church represented by Cyrus. As was their custom the Arabs supported the heterodox movement, and the Jacobites attained unrestricted power, they annexed quite a number of Malkite churches and monasteries and took

advantage of their good relations with the Arab rulers to win as many Malkites as possible over to their side. For example they succeeded in getting a double poll-tax levied on Malkites which caused many to become Jacobites. This method was afterwards used by Islām against Christians of both sects. As the Arabs were at first hailed by the Copts as their deliverers from the Byzantine yoke, it naturally followed that even in the early years after the conquest numerous conversions to Islām took place, but on the whole active proselytising was hardly noticeable in the early decades after the conquest. The Arab government even regularly appointed a patriarch and 'Abd al-'Aziz and others allowed the building of new Christian churches which was quite contrary to the later practice and the *Shari'a*. We get the impression from Christian Arabic sources of the time that the Arabs were only concerned about the money they extorted from the Christians but there were of course at the same time occasional attacks on their religion also; thus, for example, al-Aṣṣbagh, the son of 'Abd al-'Aziz forced the Christians to take part in the *ḡalāt*. The Arab government also found itself forced on economic grounds to take steps against the monastic system which deprived the land of the best of its youthful vigour and it was natural that the Christians had to pay a very considerable tribute, which ceased when they adopted Islām. In spite of official recognition the Christians were sometimes badly treated by the Muhammadan populace. All these reasons explain the rather rapid progress of Islām in Egypt and make it seem remarkable that as late as the viiith = xivth century there should have been popular risings on account of the number of Christian officials in the *Diwān* (Maḡrīzī, *Khīṭaṭ*, ii. 512 *et seq.*). This war on Christian officials lasts throughout the whole history of Egypt. At the end of the first century A.H. we still find Christians in the highest offices in the civil administration. 'Omar II's attempt to replace the lower officials also by Muslims (*Der Islām*, ii. 365) was predestined to failure. In the course of centuries Christians were gradually replaced by Muslims throughout the public offices but the mechanism of administration was so complicated that its management remained for centuries a privilege of the Christian Copts. As late as the Fāṭimid period we still find Christians and Jews, who at most only formally professed Islām, even in the office of *wazīr*. That the *diwāns* at this time were full of Christian officials is clear from al-Sairafi's polemic in his account of the *Diwān al-Inṣhā'* (*Ḳānūn Diwān al-Rasā'il*, p. 94 *et seq.*). The similar state of affairs in the Mamlūk period has already been discussed. In all cases one can see that the government for the time being protected Christians — probably for fiscal reasons — but it had occasionally to make concessions to the fanaticism of the mob. Individual rulers also as, for example, the Fāṭimid al-Ḥākim had sometimes the same views as the mob. We can thus observe that in course of time the demands of the *Shari'a* gradually won greater influence in everyday life, for example the prescription of a distinctive dress for Christians and Jews, the interdiction of riding on horseback, of building new churches etc., but even in times of great excitement these orders were only put into execution for a brief period; for otherwise popular anger against their neglect would not have con-

stantly broken out again. Maḳrīzī who deals with these matters in several passages of his *Khīṭaṭ* marks two important dates in the progress of Islām in Egypt. The first of these is the period following the great Copt rising in the reign of Ma'mūn. The gradually increasing pressure of taxation had goaded the Copts to several risings, which were ruthlessly put down by Ma'mūn and his generals (see Becker, *Beiträge zur Geschichte Ägyptens*, p. 129 *et seq.*). From that time on the Copts began to adopt Islām and the Arabs gained power in the country districts. At a much later period we find the Copts causing a crisis not only in the capital but throughout the country in the reign of Nāṣir b. Kalā'ūn in 720 *et seq.* = 1320 *et seq.* Churches were destroyed, Christians tortured and in one of the smaller towns such as Kalyūb 450 Christians became converts to Islām in one day (Wüstenfeld, Macrīzī's *Geschichte der Kopten*, p. 81); this place may be taken as typical of the rest of the country. The last resistance of the Christians seems thereby to have been broken and the advance of Islām reached the stage at which we now see it. It is only in Old Cairo and certain districts of Upper Egypt that Coptic communities of any size have survived. According to a calculation, in Becker's *Beiträge*, p. 113 based on the yield of the *djīzya*, the proportion of Muslims seems by Saladin's time to correspond to what it is to day. But this is probably not correct; for the average assessment of *djīzya* is now known from papyri recently discovered to be much lower than the amount there taken on the authority of the *Shari'a* so that the number of Christians in Saladin's reign is to be placed at a much higher figure. It is not till the later Mamlūk period that we can say that the process of conversion to Islām is concluded although it had made great progress as early as the beginning of the Ṭūlūnid period.

The history of Muhammadan Egypt as an independent state begins with the Ṭūlūnids [q. v.]. Their accession had been preceded by a period of decline in the economic prosperity of the land as its resources had been recklessly exhausted by the government (cf. *Beiträge*, p. 136 *et seq.*). The governors or the often independent finance-administrators were simply tax-farmers. The revenues of the country went partly to Baghdad and partly into the pockets of successive governors without the country itself benefitting in the slightest therefrom. This state of affairs was changed on the foundation of an independent dynasty. The money now remained in the country. When independent of the central government, Aḥmad b. Ṭūlūn [q. v.] no longer made a point of plundering the country but rather tried to make it yield a permanent revenue and increase the glory of his dynasty. From being a dependency Egypt developed into the centre of a great empire, the government improved, and general prosperity increased as at all times when the country has had a strong government. For the first time for centuries Syria was again ruled from Egypt and the whole history of antiquity as of the later Muhammadan period shows that the destinies of these two countries are closely bound up. In this direction lies the natural expansion of an independent Egyptian kingdom. In one point, however, the Ṭūlūnids showed themselves true parvenus. While the contemporary Persian dynasties were creating a national

civilization, the Ṭūlūnids were content to be imitators. Just as at one period the German rulers had each to have their little Versailles, the capital of Egypt was modelled on Samarra and Baghdad. This fact has been much exaggerated and Fuṣṭāṭ-Cairo denied any genuine development in art or culture (E. Richmond, *The Significance of Cairo*, *Journ. Roy. As. Soc.*, 1913, p. 23 *et seq.*). What is undoubtedly true in this, is that a new period in the history of Egypt begins with the Ṭūlūnids and that Egypt did not escape the general development of Muslim civilization.

In tracing the history of Egyptian civilization from 18—1212 = 639—1798 the period may be divided into four very distinct periods, the Arabic, the Arabo-Persian, the Perso-Turkish and the pure Turkish, throughout which it must never be forgotten that the backbone of the populace was Arabicised Copts. The pre-Ṭūlūnid period may be described as the Arabic. The Arabo-Persian period covers the rule of Ṭūlūnids, Iḳḥshīdids and Fāṭimids. The influence of Persian culture becomes gradually more and more marked. In spite of their *Shi'ite* creed the Fāṭimids make no break in the development of culture. A new stage only begins at the end of the Fāṭimid period with Saladin and the Aiyūbids. They brought the spirit and culture of the great Saldjūk empire to Africa also. In art and industry, in political and intellectual life, indeed even in calligraphy the dawn of a new era may be observed which we shall discuss in detail below. This second Perso-Turkish period covers the whole Mamlūk period as the Mamlūks regarded themselves in everything as the successors of the Aiyūbids, whose political ambitions and even the titles of their court officials they inherited and maintained. The fourth and last period is that of Ottoman rule in which Egypt is a Turkish province. The successors of the Mamlūks created nothing of value to civilization.

From the point of view of political history we get quite another picture. The epochs 18—254 = 639—868 and 923—1212 = 1517—1798 serve as prelude and epilogue to the great period of Egyptian independence. The latter falls into three periods of which the Fāṭimid is the middle one. The pre-Fāṭimid period is characterised by the struggle of the Turkish governors for independence from the central government of the Caliphate. The independence of the Ṭūlūnids became possible by the great slave rising after the suppression of which the brief glory of the dynasty was soon at an end. Iḳḥshīd and his successors had to deal with less resistance, the Iḳḥshīdid kingdom being a parallel to the Ḥamdānid and Buṣayd kingdoms, political entities which only became possible on the dissolution of the 'Abbāsīd empire. This is the period of the struggle for the right to exercise suzerainty over the Caliph. The two Egyptian dynasties only lasted into the fourth century A. H. They had neither a national nor a religious footing in the country. They were based on the ability of their founders whose kingdom was held together for some time longer after their death by the community of interest of those who had assisted them. They are ideal examples of the wonderful chances in a soldier's career in those days, their rulers were promoted generals and yet something different from the Praetorian rulers of the Mamlūk period. The idea of rightful

succession had not yet been quite obscured by license and opportunism. Beside the soldiers we have a further important factor in the financier. A phenomenon like the *Madhara*'iyyūn family, whose members without the slightest military power at times unofficially ruled Egypt purely by their economic superiority, is a characteristic of the period. The bureaucracy and the tax-farmer, those inheritances from the ancient world, had not yet lost their power before the all-destroying militarism of the Mamlūk period. The pre-Fāṭimid period differs markedly from the post-Fāṭimid in its internal structure as well as in its political attitude although the two have many features in common.

The character of the Fāṭimid period itself is quite different. For the first time Egypt had a dynasty full of vitality founded on a religious basis. Egypt itself was, however, not Shi'ite and the easy manner, in which Saladin restored orthodoxy, shows that the creed which had been forced upon the country had only been formally adopted. But the prestige of religion was of inestimable value for the preservation of the dynasty and controlling the ambition of the generals which could only find an outlet by becoming at most mayors of the palace. Mu'izz had not come, like the Tūlūnid and Ikhshīd, as the representative and envoy of a legitimate ruler to the country but as the autocratic ruler of a powerful kingdom for whom the way had been prepared by his generals. The first Egyptian Fāṭimid had thus not to gain his position gradually by force of arms but came with all the prestige of a ruler of North Africa and surrounded by the halo of religion and the regal splendour of an Imām and Caliph. The Fāṭimid kingdom was organised on the model of the 'Abbāsids or rather after still older Persian prototypes. They had nothing to learn when they arrived in Egypt but understood perfectly how to reconcile the ancient administrative system of the country with their assumptions of hierarchy. Not only were they themselves in part excellent rulers but they took care to surround themselves with statesmen of great ability. Their authority offered an almost insurmountable barrier to the encroachments of the military. In the long run the fate of the 'Abbāsids naturally overtook them also and the Mamlūk system arose out of their troops, but it was only through Saladin and his successors, more particularly through the military fiefs and the abolition of the bureaucracy intermediary between the rulers and the people that the Mamlūks became an all-supreme power and a scourge to the citizens.

The contemporary political problems of the Fāṭimid period also were quite different from those of the preceding epoch. It is true that there again was a struggle for Syria — even in the reign of the conqueror of Egypt — it was no longer however a war against a powerful Caliphate but against the Būyids and Saldjūks. Between the latter and the Fāṭimid kingdom lay a number of small, independent kingdoms some of which sided with the East and some with the West. It was a war between 'Abbāsids and Fāṭimids for mention in the *khuṭba*. It was an insignificant episode from the point of view of the history of the world but to the Fāṭimids it was the fulfilment of their highest ambition when the *khuṭba* was pronounced for them and their "holy fathers" for a brief period (449-450 = 1058) even in Baghdād, the

capital of the 'Abbāsids, by the ephemeral usurper Basāsiri. At its zenith the Fāṭimid empire was the only great Muhammadan power in the eastern Mediterranean. Here we have the historical antagonism of two great powers, — which extended as far as Sicily and South Italy — namely that of Byzantium and Egypt. They created the pre-eminence of Egypt, which was still further increased by Saladin and survived into the Mamlūk period. This golden period in Egypt's history lasted from al-Mu'izz to al-Mustanşir and has been described for us in glowing colours by the Persian Nāṣir-i Khusraw, shortly before its economic and political collapse in the reign of the last-named Caliph. No other land in Islām could then compare with Egypt. It was only under the great Saldjūk Sultāns that the 'Irāk regained its premier position. Syria was lost to the Fāṭimids before the Saldjūk invasion. Had it still been held by Egypt, Syria might have been able to make a powerful defence against the inroads of the Crusaders which were shortly to break in upon it, but an enfeebled Egypt and the small Atābeg states could not do this successfully.

Fāṭimid power began to decline rapidly everywhere after the famine and rebellions in the reign of al-Mustanşir. Badr al-Djamālī [q. v., i. p. 560] and his son al-Afşāl [q. v., i. p. 146] could only temporarily check its decline. The praetorian government ruined the country; another factor was the invasion of the Crusaders and Amalrich stood at the gates of Cairo when the star of the Fāṭimids was about to set. This period of retrogression takes us to the third period of Egypt's prosperity under the Aiyūbids [q. v., i. p. 221^b *et seq.*] and the Mamlūks [q. v.].

Saladin restored the glory of Egypt anew. The features of the new epoch outlined above are only the expression of a new period in the political history. The well-nigh inexhaustible natural wealth of Egypt enabled every new ruler to devote himself to foreign politics on a large scale, if only he knew how to bring order into domestic affairs. The tasks, which wrecked the declining power of the Fāṭimids, the suppression of rebellions at home and the repulse of the Crusaders, were successfully accomplished by the Aiyūbids and their successors. The struggle between East and West now centres round Egypt and the name Damietta [q. v., i. p. 910^b *et seq.*] recalls many important events in the history of the later Crusaders. Relying for support on the religious reaction of the Saldjūk period, the Aiyūbids were the true *Shahīds*, who recognised the purpose of their dynasty in war against the enemies of Islām. They reunited Syria to Egypt and held it for a long period. But this glorious dynasty unfortunately lacked any cohesion among the members of the family; split up into numerous lines, the main object of the dynasty seemed to be exterminate itself in internecine warfare. Whoever held Egypt had the advantage, as it was the centre of the kingdom. Saladin, al-Ādil and al-Kāmil were essentially Egyptian rulers. The power of the Aiyūbids lay in the *Ghuzz* [q. v.]; here lay the possibility of an ethnic basis for the dynasty but it was destroyed by the rivalries of the individual lines. Unity no longer lay in the ruling family but in the ethnic relationship of the troops or the kingdom consisting almost entirely of slaves (Mamlūks). While those who fought under the Aiyūbid flag were not all Turks but included Slavs and Greeks, the Turkish element consider-

ably predominated. As they were constantly at war with one another, the various members of the dynasty became more and more dependent on the good will of their generals and ultimately became mere playthings in the hands of ambitious commanders. It thus created no great stir when in the end the rulers, whose power had now become purely nominal, disappeared from the scene and those who had for long had the real control of the government now openly assumed responsibility for their actions.

The idea of a dynasty slowly disappeared. Although associations with the Aiyūbids remained throughout the whole political system and although *Ḳalā'ūn*, among the Bahri Mamlūks, was able to found a kind of dynasty, with the Circassian Mamlūks the government was a military oligarchy not only in principle, but in practice. The development of the military fiefs gave an entirely military character to the government. It was a feudal state, based not on the possession of land but on rent, relying for its defence not on free-born yeomen with a permanent interest in the soil, but on purchased slaves who were afterwards set free. The Mamlūk aristocracy was a kind of stratum above the Egyptian people proper, which was at times plundered in the most shameless fashion. Constantly quarrelling with one another, ruling the country as they pleased, ethnically a body of foreigners, numerically in no proportion to the native Egyptians, their survival for several centuries, particularly their energetic bearing, and their great architectural activity, which required enormous financial resources, appears at first sight a puzzle. It should never be forgotten that it was the Mamlūks, who under Baibars formed the barrier which checked the advancing tide of Mongol invasion. The battle of 'Ain Djalūt was no chance success, for *Ḳalā'ūn* and other Sultāns again and again repulsed the Mongols (Ilkhāns). This is the great debt that the world owes to these slave Sultāns, for they saved Egypt from the fate of 'Irāḳ and it is due to them that the Nile valley has had a continuity of development in culture and political institutions unlike any other Muslim country. Beside this great feat the final expulsion of the Crusaders seems an insignificant and easy success. The subjection of Nubia also was of less importance for the history of Egypt than for that of the Sūdān. On all sides the same great power of expansion can be traced. The Egyptian government stood at the centre of international interest as a powerful organism. Its relations with the Golden Horde arose out of their common opposition to the Ilkhāns, but Byzantium and other European kingdoms also sought the friendship of the powerful Mamlūk Sultāns. During the same period one splendid building arose after another in Cairo in spite of the fact that the constant wars were consuming immense treasure. The old buildings which at the present day still give Cairo its characteristic appearance are almost all Mamlūk. Whence came the power and the money to do all this in a state with such a precarious constitution? It was probably in the first place the unusual ability of a series of great rulers like Baibars, *Ḳalā'ūn*, Naṣir, Barkūk, Ḳāit-Bey, that brought the land this prosperity. In a state organised like that of the Mamlūks where every one carried a marshal's baton in his knapsack, it was only men of unusual ability that came to the top; there was a

kind of survival of the fittest in the system. In spite of their fondness for quarrelling with one another at home, they developed a strong esprit-de-corps in face of danger from abroad. The Mamlūks, moreover, were mainly Turks or Circassians, that is to say, unusually powerful members of naturally warlike peoples, selected for the slave-market. The rivalry among the individual amirs further provided an excellent military training. It was a clever move of Baibars to offer a home in Cairo to the 'Abbāsids, driven out of Baghdad by the Mongols. The claims of the Mamlūk Sultāns to the throne which were by no means sound, were raised above all suspicion by this step. This clever coup raised their prestige in a way which can hardly be understood at the present day. The great Mamlūks by no means lacked the qualities of rulers. From time to time something was done to improve the state of the country, canals were made, or reforms undertaken. The Arab Bedouin element had become very strong in the country alongside of the Fellahin and energetic steps had to be taken against it from time to time so that agriculture again suffered. The splendid culture of this period could not possibly have been maintained out of the income from the land alone, although the rural population was very heavily burdened. The great source of the governments revenue was the Indian trade which passed through Egypt as will be discussed below. When it ceased, the dominion of the Mamlūks came to an end. When the Portuguese obtained a footing in the Indian Ocean and the Red Sea and diverted trade with India round the Cape, a blow was struck at the very heart of Egypt's prosperity. Fortune had willed that in the same decades the might of the Ottomans began to threaten the Nile valley like some inexorable fate. Egypt thus became a Turkish province and its golden age was over. The whole eastern Mediterranean began to sink into the background by the transfer of the world's trade to different routes and the discovery of America. The focus of civilization had shifted. The period 1517—1798 is for Egypt one of stagnation; the great events in the world's history had their scene elsewhere.

Selim I entered Cairo on the last day of Rabī' I of the year 923 (22nd April 1517). The last Mamlūk ruler Tūmān Bey had previously been hanged at the Bāb Zuwayla. Selim and his successor Sulaimān organised the constitution of the country with great caution. The holder of the new Pashalik was not to become too powerful nor was the Mamlūk constitution of the military upper stratum to be completely suppressed. The Pasha and six bodies of troops under Beys with two Diwāns or supreme councils were to hold the balance. The Mamlūk system thus found new scope for its energies. For about a century the Pashas had some real authority and initiative but after a few unfortunate experiences the Porte began to change its representatives every two years thereby making it impossible for them to have any permanent influence. An endless series of Pashas files before our eyes, whose authority gradually becomes weaker before the power of the Beys; mutiny, deposition or assassination became daily events and ultimately the Porte was forced to send only Pashas, who were acceptable to the Mamlūks and who soon sunk to be mere figure-heads. The *Shaiḫ al-Balad*, the governor of the

city, became the most important figure and next to him the second great official was the *Amir al-Hadjj*. The prosperity of Egypt continued steadily to decline. But the yearly tribute, which at first had yielded 600,000 piastres, also began to decrease until it finally ceased altogether. The history of these times has been little investigated as the monotonous sameness of a provincial history with its chronicle of petty quarrels between Beys and Pashas is hardly an inviting task. The best account is still that of Marcel in the great work produced by the French expedition. Egyptian troops occasionally took part in the Persian, Syrian and Arab wars of Turkey but the fact that these wars have no importance for the history of Egypt best shows how the times had changed. We find accounts of epidemics and bad harvests, each of which was worse than they had ever been before, appearing in the annals with equal monotony from time to time. Once again, for the last time, we have a movement of some importance emerging from the general turmoil. This was Ali Bey's [q. v., i. p. 291^b *et seq.*] rising during the Russo-Turkish war in 1182 (1768). Syria once more became a dependency of Egypt and only an evil fate prevented a development of affairs under 'Ali Bey such as Egypt later experienced under Muhammad 'Ali. But 'Ali Bey, as early as 1187 (1773), succumbed to the treachery of a faithless friend. The Porte tried to quell the disorder that arose by sending an army under the Kapuṭān Pasha Ḥassān in 1200 (1786) — it was its first energetic interference in the affairs of Egypt since the conquest — but the attempt failed; the ringleaders retired to Upper Egypt and complications with Russia made strenuous action impossible. The ringleaders were soon afterwards able to return to Cairo. These were Ibrāhīm Bey and Murād Bey who now filled the position of *Shaiḫ* al-Balad one after the other. Their common interest in exploiting the population had led these two rivals to throw in their lot with one another. They were the opponents of Napoleon. The Mamlūk system had destroyed itself. When Egypt yielded to Turkey the great part it had played in history and when the fertilising stream of international trade ceased to flow, the Mamlūk system inevitably collapsed bringing with it the ruin of Egypt.

To this brief sketch of the history of Muḥammadan Egypt before the intervention of European influence we might add that the Muslim historians are acquainted with a pre-Muḥammadan history of Egypt in which legend and history are hopelessly intermixed. Egypt had from the beginning had a peculiar interest for the Muslim because it is several times mentioned in the *Qur'ān*. The celebrated Miryam al-Ḳibṭiyya, one of the wives of the Prophet, also belonged to Egypt. Jesus' stay in Egypt was well known to Muslim Tradition and even the ancient Ḥadīth has a chapter on the *Faḡā'il Miṣr* which are very much expanded in the Egyptian historians. Their histories did not stop there but give a whole system of pre-Muslim dynasties in which Coptic tradition and Gnostic speculation are mixed in an extraordinary fashion. (Makrizi, *Khīṭaṭ*, i. 134 *et seq.*; Kaḷāshandī, transl. by Wüstenfeld, p. 117 *et seq.* and the same scholar's article *Die älteste ägyptische Geschichte nach den Zauber- und Wundererzählungen der Araber in Orient und Occident*, i. (1862), p. 326 *et seq.*) Blochet has recently made

the first attempt to investigate more closely the constituent elements of these cycles of legends (*Riv. degli Studi Orientali*, ii. (1909), p. 717 *et seq.*; iii. (1910), p. 177 *et seq.*; iv. (1911), p. 47 *et seq.* and p. 267 *et seq.*). All accounts of cities and monuments are full of such tales whose existence only can be mentioned here.

2. CONSTITUTION AND GOVERNMENT.

a. Political Divisions.

In the Arabic geographers and historians we find the administrative unit in the older period the *kūra*, a district taking its name from its principal town, and in the post-Fātimid period the province (*amāl* or more usually plural *a'māl*). In the modern period the *a'māl* have been given the name *muḍiriyya*. The comparison in Milne, *A History of Egypt under Roman Rule*, p. 216 makes it appear that the most important administrative districts of a higher and lower class have remained unaltered from Roman times to Muhammad 'Alī, but closer investigation shows that the similarities between ancient and modern times are quite accidental. The political configuration of the country has undergone considerable alterations in the course of centuries. The ancient division into nomes was followed in the Roman period by that into pagi and pagarchies, which in their turn under the Byzantines became entirely remodelled in a more complicated fashion with the increasing influence of the great landlords. The best account of the conditions in this period is to be found in Mathias Gelzer, *Studien zur byzantinischen Verwaltung Ägyptens* (*Leipziger Hist. Abhandlungen*, xiii.). Islām developed the Byzantine system as it found it. The first accurate information is given by the Aphroditō papyri of the end of the first (beginning of the eighth) century. They yield the following picture. Egypt was at this time a province of the Caliph's empire governed by a *σύμβουλος* = amir. Upper and Lower Egypt were separate administrative divisions but not, as might perhaps be expected, so that all subdivisions fell into one or other of these two. The heads of *kūras*, which appear as real administrative units and corresponded to the Byzantine pagarchies, were all directly under the governor general. The ancient nomos was now purely a geographical term. The villages (*ḡarya*) into which the *kūras* were divided, were ruled by *πρωτοκωμῆται*, Copt. *Lashane*, Arab. *Māzūt*, plur. *Mawāzīt* (for further details and bibliography see *Der Islam*, ii. 361 *et seq.*) who were under the government of the *kūra*. We have no detailed account of the further development of this system and the few notices that exist have not yet been systematically studied. The division into *kūras* remained the basis of the administrative system down to the Fātimid period. We do however find larger areas containing a number of *kūras* referred to under a single name, such as *Asfal al-Ard*, Lower Egypt, which is sometimes also called *al-Rif*. *Asfal al-Ard* was divided into *Baṭn al-Rif* (the land between the two Nile arms) and *al-Hawf al-Gharbi*, the fertile Delta land west of the Rosetta arm and *al-Hawf al-Sharqi* east of the Damietta arm. Upper Egypt, *al-Ṣa'id*, was divided into Hither and Farther. But all these names are those of geographical rather than political divisions; and their denotation varied. The *kūras* themselves were by no means inflexible in their boundaries. They were sometimes broken

up or combined with others. Their identification has further been rendered much more difficult especially in the Delta by the considerable shifting that has taken place in the course of the Nile. Valuable preliminary work in this direction has been done by A. R. Guest, *The Delta in the Middle Ages* in the *Journ. R. As. Soc.*, 1912, p. 941 *et seq.* The number of *kūras* is variously given and certainly varied from time to time. According to Maḳrīzī (*Khīṭaṭ*, i. 73, 26) there were 25—38 in Lower Egypt, 31—37 according to Guest's investigations. The figures for Upper Egypt vary between 28 and 30. Lists are given in Maḳrīzī, i. 72 *et seq.*; e. l. Wiet, i. 306 *et seq.*; *Bibl. Geogr. Arab.*, v. 73; vi. 81; vii. 331; Ibn Duḳmāḳ, iv. 128; v. 42; Ḳaḷāshandī, transl. Wüstenfeld, p. 92 *et seq.*; Yāḳūt, iv. 549. To these must be added the so-called *kūras* of the *ḡibla* on the Red Sea and the Sinai peninsula (Ḳaḷāshandī, l. c., 100 *et seq.*). The oases [see BAHRĪYE, i. p. 587^b *et seq.*, DĀKHLE, i. p. 899^b *et seq.*, and KHĀRGE] and Barḳa had a separate government. In Maḳrīzī, whose authority is al-Ḳudā'ī, the number of *ḡaryas* in each *kūra* is given. According to a statement of the year 345 (956) the number of *ḡaryas* in the whole of Egypt was 2395 of which 1439 were in Lower and 956 in Upper Egypt (*Khīṭaṭ*, i. 73, 35; Ibn Duḳmāḳ, v. 43). There were said to have still been over 10,000 flourishing *ḡaryas* a century after the Arab conquest but this statement seems to be an exaggeration (Maḳrīzī, ed. Wiet, i. 312). The number is said to have afterwards diminished rapidly.

It is obviously in the steady decline of Egypt's prosperity that we find the reason for the gradual alteration in the political division of the country. The administrative units were gradually increased in size because the decline in revenues and the decrease in population led to the combination of districts each of which in a period of more intensive cultivation required separate arrangements for its administration. At the end of the Fātimid period the old *kūras* were replaced by *ʿamāl*. As Musabbiḥī still knew the old arrangement and we possess a list of the new *ʿamāl* of the end of the reign of Mustanṣir (Abū Ṣāliḥ, ed. Evetts, fol. 73, 8a), the new arrangement probably dates from Badr al-Djamālī, the reorganiser of the Fātimid kingdom after its collapse. It is improbable that there was any thorough reorganisation of the political divisions of the country at one time, but after the catastrophe under Mustanṣir the great setback the land had received made its effects apparent with startling suddenness in the administrative practice of the country also. The *ʿamal*, which is occasionally used as a synonym of *kūra*, was not a wider denomination than the *kūra* but its equivalent. In place of the 50—70 *kūras* we suddenly find 26 *ʿamāl* into which Egypt was divided. (*Khīṭaṭ*, i. 72, 26 *et seq.*). Ten of these were in Upper and sixteen in Lower Egypt. But the process did not then come to an end, the land continued to decline and the administrative units increased in extent but decreased in number. The celebrated cadastral survey of Muḥammad b. Ḳalāʿūn, the so-called *Rōk Nāṣiri* of 715 = 1315 mentions only 15 provinces, 9 of which were in Upper Egypt (*Khīṭaṭ*, i. 74, 5; ed. Wiet, i. 312), and when Egypt's prosperity was at its lowest ebb under the Ottomans, the number had sunk as low as 12 (v. Hammer, *Geschichte des Osman. Reiches*, ii. 653) or 14 (de Sacy, *Institut Royal de France*,

i. 91), at the time of the French expedition there were 16 including Damietta and Rosetta. The variation in the number of provinces is not of course always directly connected with the prosperity of the country; for in Lower Egypt we find partitions or combinations made quite arbitrarily — for example Ibn Duḳmāḳ counts 8 divisions there and Ibn Dīrʿān as many as 12, or 13 with Dīzēh which he counts in Upper Egypt, although he is writing after the composition of the *Rōk Nāṣiri*, — but the main reason for the replacement of the numerous *kūras* by a few provinces was undoubtedly the economic decline and desolation of the country. A parallel is offered by the history of the political administration of Egypt in the xixth century. Writing in the 60's Alfred von Kremer (*Ägypten*, ii. 8) mentions the combination of several provinces called Mudiriyyas since the beginning of the Khedival period, into one "from motives of economy". It is only in quite recent times that these provinces have come to mean more than the ancient *kūras*; for their subdivisions called *markaz* correspond to the ancient *kūras* and the modern *nāhiyas* are simply the ancient *ḡaryas*. To make a general survey possible, we have chosen from the numerous lists of provinces, that of the *Rōk Nāṣiri*, that of the Napoleonic period and that of the present day but it should not be forgotten that in the intervals considerable variations have taken place. The large cities of Alexandria and Cairo and several fortified towns on the frontiers have always occupied a separate position as can only be briefly indicated here. At the present day the following gouvernements (*muḥāfiẓa*) still exist: Cairo, Alexandria, Suez Canal and Suez under the Ministry of the Interior and al-ʿArīṣh i. e. the Sinai Peninsula under the Ministry of War (from the *Dioghrāfiya Miṣr wal-Sūdān*, published by the Egyptian Ministry of Public Instruction, 2nd ed., 112 *et seq.*). At an earlier period Burullus, Rosetta, Damietta and the seaports on the Red Sea occupied a similar position.

	Description de l'Egypte 1212 = 1798	Present day 1913
Rōk Nāṣiri 715 = 1315		
1. Ḳūṣ	1. Thebes (Province de)	1. Aswān (Nubia)
2. Akhmīm	2. Girgeh (P.d.)	2. Ḳenā
3. Asyūt		3. Gīrgā
4. Manfalūt	3. Syout	4. Asyūt
5. Ashmūnain	4. Minyah	5. Minyā
6. Bahnasā	5. Beny Soueyf	6. Benī Suēf
7. Faiyūm	6. Fayoum	7. Faiyūm
8. Atfīḥ	7. Atfyeh	8. Dīzē
9. Dīzē	8. Gyzeh	
10. Ḳalyūb	9. Qelyoub	9. Ḳalyubiya
11. Sharkīya	10. Charqyeh	10. Sharkīya
12. Ushmūm Tannāḥ with Daḡahliya and other dependencies.	11. Mansourah	11. Daḡahliya
	12. Damiette	
13. Gharbiya	13. Gharbyeh	12. Gharbiya
14. Manūfiya	14. Menouf	13. Manūfiya
	15. Rosette	
15. Buḡaira	16. Bahyreh	14. Buḡaira

b. Administration and Finance.

A history of Egyptian administration cannot yet be written but a few indications may stimulate further work on the subject. For no period do we have an absolutely clear picture and the Arab period is particularly obscure. The organisation of finance formed the centre of the whole administration, for punctual and abundant revenue from taxation was the main object for which the country was governed. With the money thus obtained the army and the officials were paid and authority maintained. The financial system was from the very first exceedingly complicated and its administration in detail was only understood by Coptic officials who throughout the centuries of the history of Muslim Egypt were regarded by the fellāhin as blood-suckers and by the ruling military classes as swindlers. In addition to this most important class of officials, we find in the period of prosperity under Caliphs and Sulṭāns a whole series of court and high central administrative offices about which we are much better informed than about the actual mechanism of the machinery of government.

In the early centuries of Arab rule two political functions were sharply distinguished, the governorship and the treasury. The governor, *Amir*, had control over the military and police only — the latter under a *Ṣāhib al-shurṭa* — and was appointed *‘alā ‘l-salāt wa ‘l-ma‘ūna*. Alongside of him was the head of the treasury the *‘Amil* who was appointed *‘alā ‘l-kharāj*. These two officials had to keep a strict watch on one another. As head of the military and executive the *‘Amir* was the first, but they were equal in rank and the administrator of the treasury even had the greater influence as an anecdote in al-Kindī, ed. Guest, p. 109 clearly shows. The two offices were only occasionally combined (cf. *Beiträge*, ii. 154). Ibn Ṭūlūn did not become master of the situation until he had obtained control of the taxes also. This division of authority extended throughout the financial system. Under the Arab *‘Amil* there were, down to the beginning of the ‘Abbāsid period, two Copt chief secretaries to the treasury, *chartularii*, who did not, however, for example, control the diwans of Upper and Lower Egypt respectively but administered both jointly. At the beginning of the ‘Abbāsid period we still find two officials at the head of the treasury but it seems that they administered the two divisions of the country separately (Severus of Ashmūnain, Hamburg text, ed. Seybold, 196, 15; the vulgate text of Severus has a different reading). The receipts for corn delivered to the state granaries also were signed by two officials (*Zeitschr. für Assyriol.*, xx. 101). This system taken over from the Byzantines survived for centuries. Even in the Fātimid period and later we still find in addition to the chief of the treasury or to a *Muṣḥarīf a Nāḡir*, a comptroller, who had to countersign all documents (Ibn Mammātī, p. 7; an example is given in *Khiṭaṭ*, i. 82, 28). In the first century A. H. the old eparchy with its *dux* at its head was still retained for financial purposes; below the *dux* were *ζυγοστάται*, who remitted payments to Fustāṭ. Their duties are not quite clear. In particular it is uncertain what relation the *dux* had to the pagarch, *Ṣāhib al-Kūra* or *διοικητής*. We find the governor writing to him and demanding the taxes. He had to

appear from time to time at the seat of the government to render accounts and had a representative (*ἀποκρισιάρχος*) permanently there. The *māzūl* (see above) and the clerks were local officials. The collectors of revenues in kind were called *kabbāl* (*Papyri Schott-Reinhardt*, i. 45); they were chosen by the community. The Aphrodito papyri (*Papyri Schott Reinhardt I; Greek Papyri in the British Museum*, Vol. iv.; *Zeitschr. für Assyriol.*, xx. 68; *Der Islam*, ii. 245) contain information about the taxes at the end of the first century and at the same time of the oldest period also. The government expected two kinds of taxes from the *Ṣāhib al-Kūra*, the *δημόσια* and the *ἐκστράβδνα*. Both were levied on the subdivisions of the *kūra* by the central authority in accordance with returns prepared and sent in beforehand, and were communicated to them directly in a document (*ἐντάγιον*), which had, however, to pass through the hands of the *Ṣāhib al-Kūra*. The *δημόσια*, i. e. the regular principal taxes were divided into 1) *χρυσικά δημόσια* = *ḍjizya*, a tax paid in money only and 2) *σιτικά δημόσια* = *ḡaribat al-ṭā‘am*, a tax paid in kind, wheat or barley. The amount of each tax was fixed by the central authority. The system of taxation was therefore a collective one throughout and it was the business of the local officials to distribute these assessments. The *χρυσικά* were provided for out of a) a land-tax (*δημόσια γῆς*), b) a poll-tax (*ἀνδρισμός, διάγραφον*) c) local rates (*δαπάνη*). Artisans etc. who did not possess land contributed to the land-tax also. The poll-tax was not at first a general one but it is not yet quite clear on what basis it was levied. Besides these taxes in money there was the *embola*, which was, however, occasionally paid in money also (*ἀπαργυρισμός = ṭhaman*). A portion of it was to be applied to local purposes in the form of provisions (*δαπάνη*) and the remainder sent to the storehouses in Babylon or Alexandria. The “extraordinary” taxes were quite as regular as the *δημόσια*. Materials for shipbuilding, tools, or skilled workmen and sailors and their pay were demanded from the *kūra*. The *kūra* had to prepare and provide these and ultimately even to buy them. Substitution by the payment of an equivalent in money was not desired but probably the individual members of the community paid their share in money. All these taxes come under the heading of liturgy. The state of affairs as depicted in the papyri does not agree at all well with the statements of the Arab jurists on *ḍjizya* [q. v., i. 1051 *et seq.*] and *kharāj*; the points that arise out of this are discussed in these articles. In contrast to the interpretations of the jurists an old historian quoted by Makrīzī *Khiṭaṭ*, i. 77, 5 *et seq.*; ed. Wiet, i. 323 *et seq.* gives an excellent account of the system, which well illustrates the collective character of the taxation and is quite reconcilable with the evidence of the papyri. At a later period Muḡaddasī, (ed. de Goeje, 2nd ed., p. 212, 14) tells us that there really was no proper *kharāj* in Egypt, but that the soil belonged to the government and the peasant only tilled it; the rent was taken in kind by the officials after the harvest and the remainder was the peasant's share. Although the word *kharāj* regularly appears in Egyptian documents of the ‘Abbāsid period with the double meaning of tax in general and land-tax in particular, Muḡaddasī's statements are substantially correct because *kharāj* and rent were combined in Egypt (*Zeitschr. f. Assyriol.*, xxi. 312).

To understand the whole agrarian system of Arab Egypt it must be remembered that at the time when the Arabs assumed authority in Egypt, the government was nowhere directly in touch with the actual tax-payers, the peasants, but owing to the Byzantine system of *patrocinium* an intermediary class of powerful *patroni* had come into existence guaranteeing the taxes and these were recognised as land-owners. The peasants themselves were bound to the soil and could only change their abode after obtaining permission. Throughout the early period of Islām we find the struggle to keep these colonists (*djāliya*, *φυσάδες*) on the land. It is not yet quite clear if and in how far these great land-owners were replaced by regular officials or if they — and this is more probable — remained in existence as private tax-farmers and guarantors till they were gradually replaced by Arabs. In any case the administrative practice of the Fātimid period — and probably we here have the survival of a much older system — recognises three classes of tax-collectors (Ibn Mammāti, 8, 1): 1. *bil-amāna*, i. e. people who are absolutely trusted to deliver the taxes without guarantee; 2. *bi-badhl* i. e. those who claim to be able to bring in more than their predecessors and who are pledged to pay the amount yielded by their predecessors as a minimum; 3. *bi-ḡamān*, i. e. those who pledge themselves to pay a fixed sum and must make up that amount. The latter class, probably the most common, had its analogue in the public bestowal of estates (*ḡaṭāʾiʿ*) which were granted to private individuals by public auction (*ṭazāyud*) on a certain sum being guaranteed as rent and taxes, which was practically *ḡamān* or *ṭaḡabbul* and technically known as *ikṭāʿ*. These *ḡaṭāʾiʿ* originally comprised probably only the government estates and the *agri deserti* (*mawāt*), but, as far as can be seen, more valuable estates were gradually added to them in the long run. It is still doubtful if the farming out of the *ḡaṭāʾiʿ* was separated from the administration of other taxes. In any case the difference between an official tax-farmer and a private individual, who under the protection of the state guarantees taxes on the land he rents from the state, was not very great especially as the *ḡaṭāʾiʿ* included not simply the soil but the men who lived on it also and even whole villages. At a later period all the land became *ikṭāʿ* and *ikṭāʿ* received the meaning of military fief. This process which has already been investigated by Silvestre de Sacy (cf. his still important work *Sur la Nature et les Révolutions du Droit de Propriété territoriale en Egypte*, Institut Royal de France, i., v., vii.), shows several stages. Under the Abbāsids and the dynasties of independent governors the letting of the estates took place annually by a kind of public auction in the Amr and afterwards in the Ṭulūnid Mosque. The allotment was for a period of four years to make up for failure of harvest and other contingencies. This rent was the *ḡharāḡ*. Sums expended in improvements, maintenance of canals etc. were allowed to be deducted. The remainder, often very considerable, was the profit of the lessee. What the relations of the latter with the local authorities were is not known. Every 30 years a new survey was made (*ḡḡiṭaṭ*, i. 82). At the beginning of the Fātimid period this system remained unaltered, and any one could still be a candidate, but by the later Fātimid period the

military formed the great majority. We read of *ḡiyāʿ al-umārāʿ* which yielded good return, and of soldiers' estates which yielded a poor return (*ḡḡiṭaṭ*, i. 83, 4). The tenants were called *muḡṭaʿ*. The leases were for 30 years. These conditions the existence of which in Egypt can be dated 501 = 1107-1108, can be shown to have existed in Irāk two centuries previously (v. Kremer, *Einnahme-budget des Abbasiden-Reiches*, p. 17). In Irāk as in Egypt the persons of influence — and these were in the long run the soldiers — gradually paid less and less in taxes and thus these estates in time became appanages or military fiefs while the tax or rent due on the land came to be looked on as reward for service. According to Maḡrīzī (*ḡḡiṭaṭ*, i. 95, 22) Niṣām al-Mulk took the decisive step in this direction (cf. also Bondari, ed. Houtsma, p. 58) and from the year 480 = 1087 on his example was generally followed. He probably only legalised the actual practice. A great period of prosperity is thus said to have been brought to these estates. This may be true for the districts held in fief by the Emīrs but for the countless small fiefs this step spelled ruin. For it was not merely a question of a rent which the state had confiscated but the individual villages and districts passed into the possession of the fief-holders who took the place of the treasury in the districts concerned. This practice was probably first brought to Egypt by Saladin or one of his successors. In 515 = 1121 one could still trace a clear distinction between tax-farming and military fief (*ḡḡiṭaṭ*, 83, 18). As the troops did not pay, an immense debt (*ḡawāḡi*) had grown up which was remitted in that year. These very *ḡawāḡi* show it was not yet a question of real military fiefs, which soon afterwards became quite usual. Of course a large share of these estates or their yield still remained at the disposal of the government, for the ruling power for the time could not entirely give up the great rents derived from agriculture. An interesting register of distribution is given in the *ḡḡiṭaṭ*, i. 87 for the Aiyūbid period after Saladin. From time to time new conditions of allotment arose out of new surveys. Thus we read in the Mamlūk period of an arrangement by which 4 twenty-fourths (*ḡirūṭ*) of the land to be allotted were reserved for the Sultān, 10 for the Emīrs and 10 for the soldiers. We are best informed about the so-called *Rōḡ Nāsiri*, the survey of Muḡammad b. Ḳalāʾūn of the year 715 = 1315 (*ḡḡiṭaṭ*, i. 87 et seq.). Here the proportion was 10 to the Sultān and 14 to the appanages. The poll-taxes (*ḡjawālī*) in the country were included for the first time in the *ikṭāʿ* but a in the large towns they were allotted separately. The *muḡṭaʿ* became more and more absolute master of his fief. Ibn Ḍjīʿān's book gives a much later system of division from the end of the Mamlūk period. In the Ottoman period the *multazim* developed from the *muḡṭaʿ* and he then appears as the direct owner, for which see de Sacy, *op. cit.* The characters granting fiefs were called *sidḡill* in the early period and in later times *miṭḡāl*.

In Maḡrīzī's time all Egypt was divided into the following seven classes of lands (*ḡḡiṭaṭ*, i. 97, 14): 1. those which belonged to the privy purse, *Diwān al-Ḳḡḡāṣi* (this diwān replaced the vizierate in the reign of Ibn Ḳalāʾūn, Ḳaḡḡashandi-Wüstenfeld, p. 157) and appertained to the *Diwān Muṣṣrad* (instituted by Barḡūk, *ibid.*, p. 158); 2. fiefs of the

emirs and soldiers; 3. *wakfs* of the most varied description; fiefs could also be made *wakf* but they often ceased to be so (on this point see *Der Islām*, i. 95 *et seq.*); 4. *Ahbās* (a particular kind of *wakf*; to be identified with *rizk*), cf. *Ḳalkāshandī*, *Daw' al-Ṣubḥ*, 250 sub N^o 8; 5. *Amlāk*, estates purchased from the treasury which had become private property (the rent from them again became a fief; cf. *Ḳalkāshandī-Wüstenfeld*, 158, iv. where the Arabic text of the manuscript has *amlāk* for „treasury of the crown-lands”; cf. also de Sacy, *op. cit.*, i. 86 *et seq.*); 6 and 7 desert or unirrigated land. This division survived with many inner changes down to the French period, but it cannot be discussed here in all its details. Those interested may be referred to de Sacy's work already quoted several times and to Lancrét, *Mémoire sur le système d'imposition territoriale et sur l'administration des provinces de l'Égypte dans les dernières années du gouvernement des Mamlouks* (*Description de l'Égypte, État Moderne*, 2nd éd., xi. 461 *et seq.*); Le Comte Estève, *Mémoire sur les finances de l'Égypte depuis sa conquête par le Sultan Sélim Ier jusqu'à celle du général en chef Bonaparte* (ib., xii. 41 *et seq.*); Tallien, *Mémoire sur l'administration de l'Égypte à l'époque de l'arrivée des Français* (*Mémoires sur l'Égypte*, iii. 190).

After this survey of its agrarian policy we will return to the organisation of the state itself. The primitive arrangements of the early centuries continued with the occasional institution of new *diwāns* through the period of the *Ṭulūnids* and *Ikhshidids* also, only with this distinction that in this period the chief authority centred in the person of the ruler himself. It is said of Ibn *Ṭulūn* that he introduced a constitution which was not Arab, that he was the first to have a vizier — in deed but not yet in name —; *Ikhshid*, we are told, first introduced the *rawātib*, allowances (*Ḳhiṭaṭ*, i. 99, 10); we do not know very much about these institutions however. It is not till the *Fāṭimid* period that we have a good account of the constitution. According to Maḳrīzī, (*Ḳhiṭaṭ*, i. 91, 27) the natural division of the *diwān* is threefold: 1. *Kitābat al-Djuyush*; 2. *Kitābat al-Kharāj* and 3. *Kitābat al-Inshā' wal-Mukātabāt*. We find this threefold division actually in use under the *Fāṭimid* Wazirate. Our knowledge of the *Diwān al-Inshā'* is particularly accurate; for besides *Ḳhiṭaṭ*, ii. 224 *et seq.* and *Ḳalkāshandī* (ed. *Wüstenfeld*), 188 there is a special work by al-Ṣairafī on the *Ḳanūn Diwān al-Rasā'il* (ed. 'Alī Bahgat, Cairo 1905), an invaluable contemporary document, which was copied by *Ḳalkāshandī* in his great work *L'Art du Style*, without its title being given and post-dated. For further information see Becker, *Beiträge*, iii. The *Diwān al-Djāish* was of the greatest importance even in the pre-*Fāṭimid* period. In it lay the genesis of the *Diwān* system at least as far as the Arabs were concerned. The military *Diwān* was reorganised four times in the early period, but it was not till the rise of the Turkish guards and the Berber and negro troops of the *Fāṭimids* that it was placed upon an entirely new basis. Maḳrīzī's account of this development (*Ḳhiṭaṭ*, i. 94) is most instructive. The troops originally received pay (*ʿaṭā*) and this went on till the system of military fiefs arose; at all periods, however, salaries in cash and *iktāʿāt* existed side by side in the military *Diwān* (*Ḳalkāshandī-Wüstenfeld*, 190 *et*

seq.). Herein lay the connection between the military *Diwān* and the *Dawāwīn al-Amwāl*, or finance offices, which are detailed on p. 191 *et seq. op. cit.* The revenues of the state are lawful or unlawful with reference to the *Sharʿa*. On the lawful cf. the article *BAIT AL-MĀL*. The unlawful were mainly the civic *mukūs* i. e. a vast amount of small taxes and all sorts of monopolies. The list of the *mukūs* abolished by Saladin in *Ḳhiṭaṭ*, i. 104, 6 gives a good idea of their nature in the *Fāṭimid* period; it is said that Ibn *Ṭulūn* abolished the *mukūs* (*ibid.*, ii. 267, 33) but even Ibn *Ḳalāʿūn* had to abolish most oppressive abuses of this kind (*ibid.*, i. 87, 53). The abolition of the *mukūs* was a favourite move by powerful rulers who wished to be assured of popular favour (*Der Islam*, i. 99). These taxes were called *hitālī* in opposition to the *kharrājī* taxes; the former were reckoned by the lunar and the latter by the solar year. Ibn Mudabbir, the greater antagonist of the *Ṭulūnids* is said to have been the first to introduce this kind of tax into Egypt (cf. *Beiträge*, ii. 144 *et seq.*). Accounts of the monopolies and other unlawful sources of revenue in the *Fāṭimid* period are given in *Ḳhiṭaṭ*, i. 107—111; Ibn Mammāṭī, 10—26; *Ḳalkāshandī-Wüstenfeld*, 159—171. The warehouses (of books, weapons, clothes etc.), which are detailed in *Ḳalk.-Wüst.*, 175 and *Ḳhiṭaṭ*, i. 408, formed an important part of the *Fāṭimid Dawāwīn al-Amwāl*.

But these offices in the *Diwāns* formed only a part of the hierarchy of officials in the *Fāṭimid* period. The latter may be subdivided as follows: A. Military Officers (*Arbāb al-Suyūf*): 1. Officers in the army such as vizier, chamberlain (*Ṣāhib al-Bāb*), field-marshal (*Isfahsalūr*) etc. 2. the household with numerous officers in more immediate attendance on the Caliph. B. civil officers (*Arbāb al-Aḳlām*): 1. the ecclesiastical officers (chief *qāḍī*, chief *dāʿī*, muhtasib, the head of *Bait al-Māl*, al-Nāʿib, and the *Ḳorʿān*-readers; 2. the offices in the *Diwāns* in the threefold division described above with numerous subdivisions; 3. the physicians; 4. the court-poets. All these officials lived in the court. Other classes were outside like the governors. Here we have followed *Ḳalk.-Wüst.*, 181 *et seq.* For other officers in the provinces see Ibn Mammāṭī, 7 *et seq.*

The *Fāṭimid* system of state and court officials developed into the complicated system of Mamlūk period which differed in details. Our sources for the latter are excellent (cf. *Ḳhiṭaṭ*, ii. 204—229 and passim; *Ḳalkāshandī*, *Daw' al-Ṣubḥ*, 234—269; transl. *Wüstenfeld*, 157 *et seq.* and passim; 'Omari's chancery-manual, *al-Taʿrīf bil-mustalah al-sharif*; Quatremère, *Sultans Mamlouks*; *Ḳhalīl al-Zāhiri*, *Zuhdat Kashf al-Mamālik*, ed. Ravaisse; Ibn Iyās, *Badāʿiʿ al-Zuhūr*; van Berchem, *Corpus Inscriptionum Arabicarum*; Blochet, *Histoire de l'Égypte de Maḳrīzī*). It is quite impossible here to give a detailed account of the elaborate organisation of the Mamlūk state. We can only mention a few characteristic differences between the Mamlūk and the *Fāṭimid* systems. Development proceeded along three lines: Persian influence became very strong, the number of offices was considerably increased and they became more and more the prerogatives of the military classes. In place of the *Dār* or *Khazānat al-Sharūb* we find the *Sharābkhānāh*, the *Khazānat al-Firāsh* becomes the *Firāshkhānāh*, the *Khazānat al-Surūdī* the *Rikāb-*

khānāh and so throughout. The *Ṣāhib al-Maḍjlis* becomes *Djāndār*, the *Ṣāhib Bait al-Māl* the *Khāzin-dār* and so on. But the offices also became more numerous. In place of the ecclesiastical offices of the Fātimid period fully detailed above we find the following ten in the Mamlūk period: Chief *Qāḍī*, Military *Qāḍī*, Mufti *Dār al-ʿAdl*, Wakil *Bait al-Māl* — who had only to deal with purchases and sales by the treasury — Muhtasib, Naḳīb al-aṣhrāf, Nāzīr al-bimāristān, Nāzīr al-aḥbās, *Shāikh al-shuyūkh*, Nāzīr al-awḳāf. A few of these offices still exist and it is interesting to note that they first arose in the post-Fātimid period. A similar multiplication in the number of offices in the army and government must also have taken place. The way in which all offices gradually become the prerogatives of the army is also remarkable. The most important was the office of Nāʾib or Vice-Sultān; the holder is called *Sulṭān mukhtaṣar* in *Ḍawʿ al-Subḥ*, 246, v. The representative of the Sultān was an ecclesiastic in the Fātimid period; the Nāʾib was at the same time the introducer of ambassadors and thus performed the duties of the later *Mihmandār*. It was quite in keeping with the changes in the constitutional principles when under the soldier Sultāns only a military man could act as representative of the Sultān. The *Nāʾib Kāfil* — there were also subordinate *Nāʾibs* — was the highest official in the state but subordinate to the Vizier when there was one. The Vizier had become purely an administrative official and, being a civilian, had the title *Ṣāhib* which is explained in *Khīṭāṭ*, ii. 223, 20. Even in the Fātimid period, however, the number of posts held by military officers was very considerable; we have for example already seen that the court consisted almost entirely of officers in the army, it strikes one as strange for example that such an official as the *Hāmīl al-Dawāt*, the "Bearer of the Inkpot", the later *Dawāt-dār* [q. v., i. 931] should have been a soldier. But the alteration in the significance of this office clearly shows the new spirit that had entered all the old forms. Many offices with similar titles changed their character at different periods. All these interesting questions are still quite uninvestigated. — Nothing shows more clearly how military the constitution of the state had become in the Mamlūk period than its organisation in the Ottoman period, the most important features of which have already been pointed out. On this subject, besides Marcel, the reader, may be referred to de Sacy's work where important sections of the Egyptian *Kānūn-Nāmah* are published.

3. AGRICULTURE, INDUSTRY AND COMMERCE.

Egypt is dependent on geographical conditions for its economic prosperity. The Nile with its regular rise makes it possible in this desert sub-tropic land with a scanty rainfall to support a large agricultural population which, when strengthened by union into one state, need only fear disturbance from foreign influence in the north and south. The river at the same time forms an incomparable natural means of communication whereby products can be exchanged and trade and industry thus secured. In the second place there is the favourable situation of Egypt in relation to the commerce of the world. Egypt was from the earliest times the natural market for the exchange of goods between Africa, Asia and Europe. The land thus not only gained the profits of this

through-trade but had a splendid opportunity for realising its own raw produce and the products of its industry. The importance of these geographical factors was much more apparent in the middle ages than at the present day with the levelling influence of intercourse with foreign countries and the progress of invention. In the middle ages the annual rise of the Nile affected the whole life of the country as may be seen from the example quoted in *Beiträge*, i. 47 *et seq.* The amount of revenue from taxation depended on the Nile and the price of flour and bread varied from day to day with its level. In Assuan the rise of the Nile is first noticed in the last week of June and in Cairo in the beginning of July. The flood has half reached its height in Cairo about the 15th August and is at its height at the end of September. After fourteen days it begins to fall, has half sunk by the middle of November and reaches its lowest level at the end of May. At the present day the difference between the highest and lowest level is 23 feet in Assuan and in Cairo 16 feet (Baedeker, *Egypt*⁶, p. XLVI). In the middle ages the level of the Nile was measured by Nilometers (*mīkyās*) in ells (*dhīrāʿ*) and fingerlengths. The Arabs built Nilometers in Assuan, Dendera, Anṣīnā, Hulwān and lastly the best known one on the island of Rōḍa (see i. p. 821). In the early centuries of Islām 16 ells was the height desired while 12 and 18 were the critical points below and above; for it was possible to have too much even of a blessing; in the later middle ages from the ixth = xvth century the level of the land had so risen that 16 ells were no longer sufficient but 17-18 ells were the normal and floods rose occasionally as high as 20 ells (Kalkashandī-Wüstenfeld, 22 *et seq.*). When it rose the river did not simply overflow its frequently very high banks, but was also led by an extensive system of canals which changed considerably in the course of centuries into the land behind. The canals were closed till the Nile had reached a certain height. The opening of the *Khaliḍj* at Cairo was one of the greatest festivals of the year and was celebrated with old-time ceremonial and splendour, like all the Nile festivals which were taken over practically unaltered by Islām (ib. 209 *et seq.*; Ibn Taghribirdi, ii. 480 *et seq.*; *Khīṭāṭ*, i. 470 *et seq.*). The greatest and most important of these canals have been described in detail by the writers (Kalk.-Wüst., 23 *et seq.*; *Khīṭāṭ*, i. 70 *et seq.*). After the fertilising water had spread over the whole land it was allowed to stand on the fields for some time — in a system of tanks — to deposit its fertilising elements and then run off again. Seed was then rolled into the still moist earth in the most primitive fashion. The harvest was ripened in a few months and the land lay fallow and dry till the next flood. This utilisation of the flooded land once a year was called the winter crop (*al-aṣnāf al-shitarīyā*). Its principal products were wheat, barley broad beans (*fūl*), peas, chick-peas, lentils, flax, clover, onions, garlic, lupines. The winter crop is to be distinguished from the summer crop (*ṣaifīyā*) on land permanently irrigable; the latter's products were, sugarcane, melons, lubia, sesame, cotton, colocasia, auberge, indigo, radishes, turnips, lettuce, cauliflower (from *Khīṭāṭ*, i. 101 *et seq.*; Ibn Mammātī, 29 *et seq.*; cf. also Kalkashandī-Wüstenfeld, 33 *et seq.*; von Kremer, *Ägypten*, i.

197 *et seq.*). Vines, date palms and a few other fruit-trees also flourished. In certain places with a plentiful water-supply, such as the Faiyūm, rice was also grown. Durra was cultivated in Upper Egypt. On permanently watered land as many as three crops might be obtained in a year by following a certain rotation. The Egyptian agricultural and revenue year was the Coptic solar year. It began with the month Tūt. In Maḳrīzī, *Khīṭaṭ*, i. 270 *et seq.* (transl. Casanova, 54 *et seq.*) and Ibn Mammātī, p. 26 *et seq.* there is an instructive list shewing what agricultural duties and what taxes etc. fall in each month. For comparison with modern conditions we may here recommend the reader to the *Textbook of Egyptian Agriculture*, by G. P. Foaden and F. Fletcher, 2 vols., Cairo 1908—1910, published by the Ministry of Education. As the land yielded its harvest by the solar year and taxes were paid by the Arab lunar year a whole year had to be dropped after 33 lunar years as 32 solar years corresponded approximately to 33 lunar years. This equation by which no one lost or gained anything as it only existed on paper, was called *taḥwīl al-sana* (*Khīṭaṭ*, i. 273 *et seq.*; Casanova, p. 66 *et seq.*). The quality of the soil and with it its rent and tax-paying capacity varied considerably. While in the modern period a distinction is only made between *raiy*, the land reached by the flood, and *sharāḳī*, the land not affected by it (von Kremer, *Ägypten*, i. 179), the middle ages distinguished a whole series of grades of lands, which are detailed by Ibn Mammātī, p. 28 *et seq.*; *Khīṭaṭ*, i. 100; Ḳalkaṣḥandi-Wüstenfeld, p. 152. The unit of agricultural land was the *faddān* (= acre), which was divided into 400 square ḳaṣabas of Ḥakīm (*Khīṭaṭ*, i. 103, 16); 1 square ḳaṣaba at the present day = 16 square yards; 1. linear ḳaṣaba = 4 yards. The ell, *dhīrāʿ* was smaller (at the present day = 2 feet). On the manner of measuring cf. Ibn Mammātī, p. 32 *et seq.* The most important cubic measure was the *irdabb*, the ancient Artabe = 198 litres of 6 *waibas* (1 *waiba* = 33 litres), but there were Artabes of different sizes. The standard weight was the *ḳintār* (44.9 kg) of 100 *riṭl*. One *riṭl* is therefore a little less than 1 lb. A distinction was made between *Laithī* and *Djarawī* ḳintārs (Ḳalk. Wüst., p. 224).

Egypt is usually regarded as the typical agricultural country but Mommsen has pointed out that in ancient Egypt a large section of the population lived by industry. The industries of Egypt were naturally all dependent on agriculture for their raw material, for example the textile industry, the manufacture of oil and ointments, which were also exported. Only a few industries depended on imported raw material such as the unimportant iron manufactures of the seaport of Tinnīs and Dilāṣ in Central Egypt. The silk which was frequently employed in the textile industries was also imported (probably from Syria). The imports of leather were limited to the hides of rare animals as the leather trade of Central Egypt had its materials supplied by the land itself. Weaving was by far the most important industry. It was only carried on on a large scale in the towns which we know to have been centres of the Christian population: Tinnīs, Damietta, Bahnasā, Aṣhmūnain, Asyūt and Akhmīm. The Arabs themselves had no manufactures. A distinction may be made between the manufacture of woollen, cotton and

linen goods. Lower Egypt was the centre of the linen industry, and to some extent Central Egypt also while the manufacture of wool and cotton seems to have been confined to Central and Upper Egypt. Wool was manufactured into veils, garments and carpets in numerous factories between Bahnasā and Akhmīm. Besides the celebrated veils 30 ells long which were sold in pairs, imitations of the red woollen goods of Armenia were manufactured. The wool of goats was used for the manufacture of camelotto-like stuffs. The woollen goods made in Upper Egypt were exported in large quantities and were famous as far as Persia. Cotton which at the present day is the dominant factor in Egyptian agriculture, was also grown and manufactured in the Arab period and even earlier. Bahnasā was the main centre of this industry. In the oases garments were made of the cotton grown there but here the industry was only prosecuted to supply the local demand and nothing seems to have been exported.

By far the most important branch of the Egyptian textile industry was the weaving of linen, the great centre of which lay in the northeast and northwest corners of the Delta, in Damietta and Tinnīs in the east and Alexandria in the west. Its products were carried throughout Europe and Asia (Ali Bahgāt, *Les Manufactures d'Étoffe en Égypte au Moyen Âge*, Institut Égyptien, 6th April 1903). We possess very full details of the looms of the east. Around Damietta and Tinnīs there were a number of smaller places in and around the modern Lake Menzaleh each of which produced its local specialities. Common to them all was the manufacture of a fine linen cloth, called *sharb* of which a single piece cost as much as 100 dinars. In Damietta it was manufactured only in white and in Tinnīs only in colours. In addition the manufacture of brocades and silk appliqué work flourished in all these places. Tinnīs alone had 5000 looms. The men and not the women wove as was the case even in the time of Herodotos. This industry was therefore not organised in the womens' apartments but in a way peculiar to itself which can be reconstructed by a careful examination of the sources. It has been thought that the whole industry was a state monopoly. This is incorrect. We can distinguish clearly between state and private enterprises. To understand the gigantic scale of some of these state factories it must be remembered that the robes produced there were officially given away as presents in large quantities; the whole court received new garments twice a year; besides, in those days robes were bestowed as orders are at the present day, perhaps even oftener and more indiscriminately. Besides a large wardrobe was a form of investment not to be despised in a period when the hoarding of objects of value was a securer way of saving money than investing capital in industry. Such products of the royal looms as came into the market came from the wardrobes thus formed by disgraced nobles. When the robes were finished in their place of manufacture they were sent to Cairo where those destined for the Caliph were fitted in one of the womens' apartments of the palace, where 30 girls worked under the supervision of a manageress. This is the only trace we find of the Byzantine gynaeceon. The private factories were organised on quite different lines. Outside Damietta on the river bank lay

large buildings in the upper stories of which were workrooms which the weavers could hire. It was here that the valuable stuffs were prepared. Unfortunately we do not know who let these rooms, whether it was the state or rich private individuals. All sales were conducted by brokers licensed by the state. They were the only authorised middlemen. But it was probably they also who supplied the workers with material. They kept accurate note that each worker actually used up the material supplied him for the manufacture of a certain garment. What he saved in material was deducted from the price paid him. When the garments had been woven their further treatment was a highly specialised branch of industry. The first man folded them, the second wrapped them up, the third laid them in baskets and boxes and the fourth tied them; each required to be paid and made his sign on the box. They were then loaded on ships and sent away to be sold.

The other industries can only be briefly detailed. Egypt did not have the olive tree; it was only grown here and there as a garden tree. All olive oil had therefore to be imported and a cheap substitute to be found for lamp-oil. The Egyptians prepared the latter even in ancient times by pressing certain seeds which contain oil. The following were cultivated for this purpose: radish, rape, lettuce, sesame, saffron, mustard, flax and hemp. The manufacture of oil probably never exceeded the demands of local requirements. The remains of the crushed seeds were used as cattle food. The only industrial use of oil was in the soap factories which must have been especially numerous in Koptos. Soap was made in various colours and was a popular article of commerce. The manufacture of sugar from the sugarcane was rather more important. Sugarcane must have been, as at the present day, very often eaten raw but more usually pressed to obtain the sugar which was considered such a delicacy. We have only to read the accounts of various writers of the castles and figures in sugar which were made in thousands and sent by the Caliph to all the officials, to understand that this was a most important industry. Sugar was also exported. Although we know nothing of the organisation of these sugar mills, the actual technical processes are well known. — In addition to these the most important industries there were smaller ones like the manufacture of papyrus which disappeared with the introduction of paper in the ivth (xth) century. We cannot here go into the great number of smaller industries. The individual trades were under *Shaikhs* and organised into guilds.

Great activity in agriculture and industry presuppose the development of trade. We are unfortunately not well informed about the corn trade. Like all trade in the produce of the soil it was under strict state control but it was probably not entirely a state monopoly. The revenues of the state in kind were however again sold by the state; cf. for example the state traffic called *baḡḡ* [q. v., i. 638]. Corn was exported to Arabia and Syria and flour also to the former. We know almost nothing of private commerce. We only read frequently of rises in prices produced by private speculation. But the state also speculated as it usually had exactly the same interests as the organiser of a private enterprise. Flax played a certain part as an article of commerce next to

wheat. The centre of the flax trade lay above the Faiyūm in the Nile valley, the Faiyūm itself only produced an inferior quality of flax. The corn trade of Upper Egypt had its centre farther south at Mansalūt near Asyūt. Corn, flax and cotton were exported abroad and even to Italy. Foreign trade in general may be divided into three well marked fields: *a.* trade to Nubia and the Sūdān via Assuan and Asyūt; *b.* the through trade in Indian goods via the harbours of the Red Sea and lastly; *c.* the Mediterranean trade.

Arab gold and silver coins were current up to the second cataract and above it the trade was carried on entirely by barter. Nubia chiefly exported slaves, which after the foundation of black regiments (*ʿabid*) by Ibn Ṭūlūn were required in large numbers. There were also considerable exports of gold from the *ʿAllāḳī* gold washings. The gold coined at the state mint was obtained chiefly from Takrūr i. e. the Sūdān. We do not know how it came to Egypt, possibly via Assuan and Asyūt. Egypt exported to the Sūdān in return, corn and textiles and also glass beads, combs and corals (cf. ASSUAN, i. p. 492-493). In the early centuries of Islām Assuan was by far the most important town in Upper Egypt. In the Fātimid period Kūš gradually rose to importance and ultimately supplanted it, which was probably due to the prosperity of trade with India. (cf. the article *ʿAIDHĀB*, i. 210^a). The development of Indian trade was a result of the commercial activity of the Egyptian nobles. In the pre-Fātimid period the renting of land and the usurious trade in corn connected with it formed the usual outlet for the investment of private capital. At all periods shops, baths and inns formed a favourite outlet for private enterprise. But under the Aiyūbids and Mamluks Indian trade became the favourite form of investment. It lay in the hands of a company who called themselves *Kāramites* and had their headquarters in Kūš and Cairo. The etymology of the word is uncertain. The *Kāramites* had a bank which conducted international business on a large scale. An attempt was made on one occasion under the Mamluks to oust them from their position as intermediaries in the spice (particularly pepper and cinnamon) trade, but it failed. They had at all times to suffer from the encroachments of the state. All goods passing through Egypt were liable to the *zakāt*, which in Saladin's time was levied at 5-6 places at the rate of 2½% each time. This made a total customs duty of 15% of the value. In the last year of Fātimid rule spices to the value of 800,000 dīnārs passed through Cairo. This probably did not increase in the later period. As long as Baghdād flourished, Indian trade went via that city; the Jewish "*Raḡānites*", who at that time traded between the Mediterranean and the Red Sea did not touch the Nile valley at all. It was only with the decline of Baghdād and especially after its fall that Egypt became the great centre of exchange until this trade lost its importance with the discovery of the sea-route to the East and of America.

We have abundant material for the study of the Mediterranean trade of Egypt in western sources and in the commercial treaties published by Amari (*Diplomi Arabi*). There are two excellent works covering the whole field: Heyd, *Geschichte des Levantehandels* and Schaub, *Handels-geschichte der Romanischen Völker des Mittelmeer-*

gebietes. De Goeje has recently published a short study entitled, *Internationaal Handelsverkeer in de Middeleeuwen* (K. Akademie van Wetenschappen, 4^{de} Reeks, Deel ix.). We further propose to give here a few notes on the tariff policy of Egypt and the state trade with its monopolies carried on through the customhouses of which a clear picture is given by Arabic sources hitherto neglected. It is only for the Fātimid and post-Fātimid period that we have fairly detailed information, naturally enough as intercourse with Europe only began with the Crusades. Commerce with the Italian cities must have been more important than the trade with Byzantium and the west in the pre-Fātimid period. Customs duties were levied in proportion to the value of the goods. In the early period the basis of the tax was one tenth, in Saladin's time a fifth of the value, but it varied between 10% or less and 35% or more according to the nature and place of origin of the goods. The tenth became the favourite levy; for example Pisa paid it on wood, iron and pitch i.e. entirely on articles which Egypt required to import. Precious metals were for brief periods duty-free but as a rule the tax on them was 2½—10%. The policy of the Egyptian tariff system was to attract to the country certain raw products which it could not do without and were not produced in it. These were principally wood and iron and all the articles required for shipbuilding and the munitions of war. Wood, iron and pitch recur continually in all commercial treaties; the Egyptians did everything they could to encourage such imports. On the other hand Europeans knew that Egypt required these articles to maintain its military efficiency. The Popes of the Crusading period therefore repeatedly declared these to be contraband of war. The re-export of these articles was also forbidden; for the dogana i.e. the dīwān, the government customhouses, bought them up at the current price. We thus find the state acting not only as an intermediary but as the purchaser and the process was as follows: when a merchant imported a number of goods, including wood or iron, he had first of all to pay the duties on his whole cargo in wood and iron. If he had still a fair quantity of the latter left then the government bought it from him. But he did not receive the whole price in gold but only a third while he had to take two thirds in alum. Side by side with the buying up of all imported wood all forests were government property, and on them we have full details (Ali Bahgat, *Les Forêts en Egypte, Institut Egyptien* 1900, p. 141 *et seq.*). Wood, iron, pitch, oakum etc. were state monopolies because they were not produced in the country and were necessities. To keep the price as low as possible the government had also a monopoly of such valuable native products as were much desired by foreign countries, notably alum, natron and emeralds, to use them for exchange. Alum was dug up in the Lybian desert and the oases by Bedouins and brought to certain harbours on the Nile notably Kūs, Akhmīm, Asyūt and Bahnasā. The government purchased it at these places at 30 dirhems the cwt., or even cheaper. Private trade was forbidden and strictly punished. The average amount exported by the state through the dogana was 5000 cwts; it sometimes rose to 13,000 cwts. The market price varied from 4—6 dinārs per cwt. Only a small proportion of the

alum remained in the country, the chief purchasers being the dyers as alum is used for red dye; but the total disposed of in Cairo was only 80 cwts. The Egyptians had to pay a higher price than foreigners, viz. 6½—7½ dinārs a cwt. The natron was obtained in Wādī Naṭrūn, on the western borders of the Delta. Here the Bedouins only acted as carriers. The large industry itself was in the hands of a staff of officials and workmen appointed by the state. A cwt. cost the state about 2 dirhems at the mines and was sold in Cairo and Alexandria for 70 dirhems, which showed a considerable profit in spite of the high cost of transport. The latter was not exorbitant as the Arabs had to carry one third of every consignment free. In the working of the emerald mines of the Arabian desert the state again appears as a monopolist. The deposits were in cavities which were entered with lights and ropes. While private enterprise was allowed a free hand in the gold washing industry of the Bodjā country, the state maintained full control over the emerald mines. The workers were paid by the government, which also supplied them with tools. The workers were only allowed to leave the mines naked so that they could not conceal any stones. The stones obtained went to the Sultān's treasury. On the whole monopolies were a characteristic of the later period. In the Mamlūk period the state claimed first right to everything. This practice, which was however known previously, was called *ṭarḥ*; i.e. the state claimed for itself exclusively the part of middleman. This subject has as yet been but little investigated. M. Sobernheim's *Das Zuckermonopol unter Sultan Barsbey* (*Zeitschr. für Assyriol.*, xxvii. 75 *et seq.*) is an excellent study of one branch of it.

The above material will shortly appear in an extended form with full references and illustrative passages in *Beiträge*, iii. Preliminary articles are to be found in *Klio*, ix. 2, p. 1 *et seq.* and *Der Islam*, i. 93 *et seq.* Ibn al-Hādīdjī, *Madḥḥal*, iii. gives an unrivalled account of the details of trade and industry. With the exception of the works of the French expedition no preliminary work has been done on the economic conditions of the Ottoman period.

4. INTELLECTUAL ACTIVITY AND ART.

It is quite impossible to give a full appreciation of the intellectual activities of Egypt in the Muslim period in the space at our disposal here. We can only emphasise the fact that in Egypt we have an unbroken literary development from the beginnings of Islām to the present day. The bearers of famous names, who held appointments in mosques and madrasas, libraries and hospitals as well as in the dīwāns are innumerable, not to speak of popular intellectual movements, the popular romances, and the shadow plays. The architects and artists to whom the golden age of Egypt owed its splendid edifices are mostly nameless and it is as yet hardly possible to comprehend their influence and inter-connection. Certain it is that we have here a vast amount of mental energy to which the whole of mediaeval Egypt owes its soul. With this wealth of material all that can be investigated here is what are the essential and what the special features of the intellectual culture of Muslim Egypt. Egypt was in the first place the cradle of important schools of Shāfi'ī and Mālikī Law. Secondly Sūfism as elsewhere here

left its special character on external forms of organisation. In the third place a love for the Nile valley and the splendour of its ancient history had created a historical tradition, which was unequalled by that of any other Muslim country and lastly Egypt was the home of the Oriental popular tale.

The beginnings of intellectual activity in Egypt are quite obscure. It is clear that the inhabitants of the Nile valley played no part in the decisive controversies of the earliest days of Islam; Egypt was only a province and occupied with other affairs. Maḳrīzī (*Kḥiṭaṭ*, i. 332) tells us that the various camps followed the teachings of the "Companions" and Ṭabīʿūn among them. Thus the Egyptians attached themselves to 'Abd Allāh b. 'Amr, the son of the conqueror and in a later generation to Laith b. Sa'd. 'Abd Allāh is said to have expounded decisions of the Prophet and eschatology. Now there has actually survived on papyrus a *Ṣaḥīfa* of 'Abdallāh b. 'Amr passing under the name of Ibn Lahī'a, with traditions which deal with the last judgment (*Papyri Schott-Reinhardt*, i. 9). This Ibn Lahī'a is one of the best known traditionists of Egypt of the first half of the second century. He and Laith are the principal authorities of the period. Al-Kindī, ed. Guest, provides us with an excellent means of studying how the great religious wars of the East, the development of ritual and of the Fīkh have left their traces in Egyptian practice also. A certain Mawlā, Yazīd b. Abī Ḥabīb, in the time of 'Omar II, appears to have been the first actual teacher of Fīkh, who discussed *ḥarām* and *ḥalāl*. The Mawlā's on the whole played a considerable part in Egypt. The Mālikī *madhhab* attained importance at a very early period. It is said to have been first introduced by Mawlā 'Abd al-Raḥīm (died 163 = 779). The Mālikī ritual reigned supreme till in 198 = 813 al-Shāfi' came to Egypt and soon attracted a large following. He worked here till his death in 204 = 820 and his tomb is revered to this day. The Ḥanafī rite was occasionally represented by a Ḥanafī judge sent from Baghdād, but its first representative at once met with a vigorous opposition, led by Laith b. Sa'd, because he wished to abolish the *aḥbās* (al-Kindī, 371 *et seq.*; *Kḥiṭaṭ*, ii. 334; cf. also ib. ii. 294 *et seq.*). The Mālikī and Shāfi' schools thus remained predominant till the coming of the Fāṭimids, who organised everything after the Shi'ite-Ismā'ili fashion. It is not generally known that the Shi'ite creed was not something new or unheard of in Egypt; in *Kḥiṭaṭ*, ii. 334 *et seq.* we have not only a history of the beginnings of the Shi'a but a more particular account of its development in Egypt. Even before the Fāṭimid period there were sanguinary street-riots and the fanatical orthodox negro militia used to ask the people for their creed: "*man kḥulūka?*" Whereupon they had to answer "Mu'āwiya" (ib. 340) — a proceeding which can only be explained by the presence of a strong Shi'ite opposition. The greater part of the population was, nevertheless, always orthodox and therefore felt it deeply when with the Fāṭimids the Shi'a of Ismā'ili type was declared the only valid *madhhab*. The well-known addition was at once made to the *adhān*, the *ṣalāt* was pronounced over 'Alī, Fāṭima and their children, the *ḥasmala* had to be uttered aloud, certain prescriptions of the *farā'id* were altered, the

ru'ya and the *tarāwīḥ* abolished in *Ramaḍān*, the sale of *melūkhhiyā*, Mu'āwiya's favourite vegetable, forbidden and many other changes made. Under Ḥākim they even went so far as to introduce the public execration of the orthodox Caliphs but popular opinion protested against this and other Shi'a prescriptions also were from time to time replaced by orthodox. During the brief interregnum in 425-426 = 1033-1034, during which the *khutba* was read for the Imām Muntazar, there were 4 Kādīs: an Imāmi, an Ismā'ili, a Shāfi' and a Mālikī. The old principal orthodox rituals had thus survived and at once developed considerably when at length Saladin restored the orthodox creed to the land which so desired it.

Even under the Fāṭimids intellectual pursuits flourished. The vizier Ibn Killis gathered jurists and dogmaticians, poets and grammarians around him and made great efforts to propagate an Ismā'ili Fīkh in Egypt. The Banu 'l-Nu'mān, a celebrated family of kādīs during the golden age of the Fāṭimids, worked with similar aims. (R. Gottheil in the *Journ. Amer. As. Soc.*, xxvii. 217—296). Endowments began to be set aside for scholars, the *Dār al-Ḥikma*, the first Muslim university was founded (*Kḥiṭaṭ*, ii. 342, 4), and Ḳor'ān-readers, jurists, grammarians and physicians appointed to it. When it was closed, the *Dār al-ʿIlm al-djādida* was opened (ib. i. 445, 26). A staff of 35 lecturers was maintained at the Azhar Mosque (q. v., i. 532 *et seq.*) (ib. ii. 341, 14). The libraries of the Fāṭimid Caliphs (ibid., i. 407 *et seq.*) testify to their active interest in intellectual pursuits. This activity did not, however, really reach its zenith till the Saljuḳ religious reaction entered Egypt with Saladin. It is a peculiar feature of these warlike times that not only the Aiyūbids but also the great Mamlūks, who were all simple soldiers, took the greatest pleasure in and richly endowed intellectual pursuits, more particularly those connected with religion. Madrasas and *Khānḳās* sprang up like mushrooms. The material foundations were now prepared on which the study of the Fīkh and Ṣūfism could flourish. Naturally madrasas were at first built only for the Mālikīs and Shāfi'īs. But even by this period Abū Ḥanifa's school had entered Egypt. The number of Ḥanafī madrasas was disproportionately great. This is explained by the fact that Nūr al-Dīn was an enthusiastic Ḥanafī (ib. ii. 343, 30). The appointment of kādīs for the three principal rituals also dates from this period; Baibars al-Bunduḳdāri was the first to add the Ḥanbalī as a fourth but this ritual never attained great influence in Egypt (Suyūṭī, *op. cit.*, i. 274). The internal arrangements of the madrasas presented features peculiar to Egypt. Each ritual seems originally to have had its own madrasa; Saladin for example, founded madrasas for the three principal rituals. It soon became common for two rituals to unite in one madrasa and in no particular combination. There were frequently separate chairs for Ḥadīth and Ḳor'ān reading in addition to the Fīkh. But by 641 = 1243 we also find all 4 *madhhab*s combined in one madrasa (*Kḥiṭaṭ*, ii. 374, 1); in large madrasas medicine was also taught, being the sole secular subject (ib. ii. 380, 2). It appears particularly remarkable to any one acquainted with the later relation of the Fīkh to Ṣūfism that, from the viiith = xivth century on, a Fīkh and a Ṣūfī school were frequently conducted

alongside of one another in the same madrasa and sometimes even the same *Shaiḫ* had charge of both (ib. ii. 392, 14; 394, 18; 398, 9; 399, 12). It can readily be understood how after Saladin the teachings of *Ash'ari* in dogmatics were regarded as indispensable by all these teachers. This showed itself in the rejection of Ibn Taimiya. With the decline of the madrasas and the mismanagement of the late Mamlūk and Ottoman periods the Azhar has more and more become the focus of the intellectual life of Egypt.

In spite of the official patronage of the Hanafi school, it was the old established schools of Mālik and Shāfi'i that made the most remarkable development. Even in the early period of Islām we find here among the Shāfi'is al-Muzanī and al-Nasā'ī, one of the six canonical traditionists, who spent a long time in Egypt; of the later period we may mention the Subkīs, Bulḳīnī, Zakariyā al-Anṣārī, Ibn Ḥaḍjar al-'Asḳalānī, Suyūṭī down to Sharbīnī and Shabramallīsī. The most important of the Shāfi'is, however, were the two great Shāfi'i authorities al-Ramlī (*Nihāya*) and Ibn Ḥaḍjar al-Haithamī (*Tuhfa*), of whom the first was an Egyptian, while the second at least began his career there. The *Fihrist* gives quite a long list of names of Egyptian Mālikī scholars of the early period. It was from Egypt that the whole of North Africa and Spain was won for the Mālikī school. For the later period special mention should be made of Ibn al-Ḥāḍḍj, the author of the *Madkhal*, and later still Laḳānī, Udjhūrī, and Zarkānī. While all later writers were merely copyists of older authorities it was nevertheless they who kept alive intellectual interests before the coming of European influence. Their activities were chiefly directed to the Fatwā, through which alone a certain development was possible. Nevertheless a gradual deadening of the intellectual life was going on always.

No preparatory studies have as yet been made for the history of Ṣūfism in Egypt; nevertheless it has always played an important part from the time of the Aiyūbids and Mamlūks to the present day. One of the earliest mystics, *Dhu 'l-Nūn* [q. v., i. 963^b *et seq.*] was an Egyptian; Ibn al-Fārīd, perhaps the greatest Arab mystic poet, belonged to the Nile valley and it was from here also that Buṣīrī's *Burda* set forth on its triumphant career throughout the whole Muslim world. The Ṣūfiya as an organised body is first mentioned in 200 = 815; a brotherhood played a certain part in some political troubles (al-Kindī, ed. Guest, p. 162). The brotherhood system reached its zenith under Saladin and his successors, to which the long list of *Khānḳāhs* and *Zāwiya*s in Maḳrīzī's *Khitaṭ*, ii. 414 *et seq.* bears eloquent testimony. The first *Khānḳāh* was a *Dār Sa'īd al-Su'adā* (*Khitaṭ*, ii. 415) which was used for other purposes in the Fāṭimid period but made a waḳf by Saladin (569 = 1173). It was originally destined for Ṣūfis from abroad but soon became the centre of Egyptian Ṣūfism. Its *Shaiḫ* bore the title *Shaiḫ al-Shuyūkh*, which was afterwards given to all heads of *Khānḳāhs*. These Ṣūfis in the Aiyūbid period took a prominent part in the public ritual of the chief mosque. The *Shaiḫ* appeared under a baldachin and went in ceremonial procession with his adepts on Fridays to the mosque where they read certain lessons before and after the Ṣalāt al-Djum'ā. There were Ṣūfi

settlements of this kind not only for men but also for women (*Khitaṭ*, ii. 428, 1), which succoured divorced women for example and offered them shelter. Only a few of these seem to have been reserved for definite brotherhoods (e. g. ib., ii. 432 ; 435, 10, 25 — for example the 'Adawiya, the order of *Shaiḫ* 'Adī had a settlement here —, they were usually called after a *Shaiḫ* or the founder. The names of orders so well known in Egypt later are entirely lacking in this period; Maḳrīzī however (ixth = xvth century) already mentions al-Fuḳarā al-Aḥmadiya al-Rifa'iya (*Khitaṭ*, ii. 428, 25). The history of the individual *ṭariḳas* has not yet been written. The development leads in any case to the conclusion that the following were considered the four great *Ḳuṭbs*: 'Abd al-Ḳādir al-Gilānī, Aḥmad al-Rifa'i, Aḥmad al-Badawī, the saint of Tanṭa and Ibrāhīm al-Dasuḳī. Of these "pole stars" Badawī and Dasuḳī were Egyptians and Rifa'i also is said to have died in Cairo (ib., ii. 428, 27). The communities called after these saints are the *Ḳādiriya*, which has no subdivisions in Egypt, the *Rifa'iya*, which is divided into 3 *buyūt* but is governed by one *Shaiḫ* (*Bāziya*, *Malkiya*, *Habibiya*), the *Aḥmadiya*, the most popular order in Egypt, which is divided into 16 subdivisions each with its own *Shaiḫ* (*furū'*) of which the *Baiyūmiya* and the *Shinnāwiya* are the best known and lastly the *Barāhima*, the two independent branches of which are called *Shahāwiya* and *Sharāniba*. This scheme which like the next is taken from 'Alī Mubārak (*Khitaṭ ḍjadida*, iii. 129) is of course not a product of last century but has gradually arisen within the period discussed in this article. Besides these four communities attaching themselves to the four *Ḳuṭbs*, the *Shādhilis* had settled in Egypt at quite an early period and they even had an Egyptian eponym. From the list of Egyptian mystics in Suyūṭī, *Husn al-Muḥāḍara* (Cairo 1299), i. 292 *et seq.* it might be assumed that they were predominant in the earlier period. 'Alī Mubārak, *Khitaṭ ḍjadida*, iii. 129, gives 13 *furū'*. He also mentions the *Sa'diya*, the *Naḳshibandiya*, the *Khelwatiya* with 4 *furū'* and lastly the *Mirghaniya*, which was most popular among the Berbers. The latter is a comparatively modern foundation. At the present day all the brotherhoods are under the *Shaiḫ* al-Bakrī, in whose family the blood of the *Wafa'i sharifs* and the descendants of Abū Bakr, the *Ṣiddīḳis*, is mingled. For centuries the Bakris have played a prominent part in the spiritual and more particularly the mystic life of Egypt. The public appearances of the dervishes are now limited to accompanying the *Kiswa* and the *Maḥmal* and to the feasts of the various *Mawlid*s, particularly *Mawlid al-Nabī*, which was formerly celebrated with great splendour in the *Ezbekiya* and now in the 'Abbāsiya. It seems as if reforms were to be introduced under the present Bakrī.

The most important intellectual contribution made by Egypt is its historical literature. There is no country in the world which through its historical monuments has such a stimulus to the study of history as Egypt. Nevertheless the Muslims never succeeded in getting beyond fables as regards the pre-Muḥammadan history of the country. The fullest survey of this literature (cf. above p. 11^a *infra*) is given by Ibn Waṣīf Shāh. At a very early period, however, an interest in the Muslim period itself arose which followed three lines: political

history, biography of scholars and studies in topography and archaeology, the so-called *Khīṭaṭ* literature. The same author frequently cultivated all three fields. The origins are very obscure. A. R. Guest has collected all that is to be known about the early history of the historical literature that has survived in the brilliant introduction to his edition of al-Kindī. In Ibn 'Abd al-Ḥakam (died 257 = 871), the oldest author that has survived to us, the later subdivision into the above three branches is not yet found. In al-Kindī (d. 350 = 961), however, we find them treated in separate sections. In the field of the history of scholarship it was most difficult to preserve local character. Here two interests combined, that of the criticism of tradition and the biographies necessary for it and that of pride in local celebrities, among whom were early reckoned scholars who had made but a temporary sojourn in Egypt. From al-Kindī to Ibn Ḥadjar al-ʿAskalānī, from Ibn Yūnus to Suyūṭī and Maḳrīzī's *Muḳaffā* there run unbroken series. Although Egyptian ḳādis or Egyptian scholars in general may be discussed, the principle of selection is the connection with Egypt. We are likewise only referring here to those who specialise on Egypt among writers of political history; for people like Subḳī for the history of scholars and Nuwairī for the historical encyclopaedia belong to another field. What delightful collections of details we owe to the gossipy Ibn al-Dāyā for the Ṭulūnīd period, the versatile Ibn Zulāk, and the diffuse chronicler Musabbiḥī for the Fāṭimid period. An appreciation of the whole work of the Fāṭimid historians is given in *Beiträge*, i. A characteristic distinction from the earlier period, which becomes gradually more marked from the Fāṭimid period on, is the preponderance of officials who were historians. Musabbiḥī gives a wealth of official documents and this becomes the rule with Ibn al-Ma'mūn and Ḳāḍī Faḍīl. The very minute descriptions of etiquette at the Fāṭimid court in Ibn Ṭuwair seem to be copied from a book of court ceremonial. Ibn Mammātī gives from personal knowledge rules for the Diwāns and later al-ʿOmari a chancery-manual, the most perfect work on the latter's model being Ḳalkashandī's. In his *Ta'rīkh al-Faiyūm* al-Nābulusi publishes an official memorial and in his *Luma'* a thinly veiled petition for reinstatement in office. Finally writers like Ibn Duḳmāk and Ibn Dīrān use or reproduce bodily records of official surveys. Of course concurrently with this we have the discussion of history proper; we need only mention Ibn Iyās and the numerous authors in Syria who at that time embraced both Egypt and Syria in their histories of the Empire. There is no Muslim country that can point to so perfect a historical tradition — on its political institutions also — as Egypt.

Lastly the *Khīṭaṭ* literature is quite unique. In other countries the rudiments of it may, it is true, be found but nowhere has this style of literature attained such a development as in Egypt. Although none of these al-Kindī's and al-Ḳuḍā'ī's was a Pausanias, yet according to Oriental ideas they maintained a high level of accuracy. An unbroken chain runs from the above mentioned fathers of this literature through Ibn Abī 'l-Barakāt, Dīawānī, Ibn 'Abd al-Zāhir and Ibn al-Mutawwadj down to Maḳrīzī's *Khīṭaṭ*, an invaluable work in spite of all its faults. It is true that Maḳrīzī

merits relatively little of the credit; for the book is really the work of centuries. If it be taken with the same author's *Muḳaffā* and the *Sulūk*, we get a fairly good idea of the pre-Ottoman period's contribution to the history of Egypt.

Our sketch of the intellectual life of Egypt would be incomplete without a brief reference to the popular literature, whose home was in Egypt or which at least received its final form here. For the tales of the 1001 Nights the reader may be referred to the article ALF LAILA WA-LAILA (i. 252^b et seq.). The great romances of Antar, Zāhir Baibars, Saif b. Dhū Yazan and the Banū Hilāl have been much less studied (*Bibliography* in Brockelmann, *Gesch. d. Arab. Lit.*, ii. 62; on the significance of the Saif romance, cf. *Der Islām*, i. 172 et seq.). The character of the eccentric Fāṭimid Ḥākim early became the subject of a romance (De Sacy, *Exposé de la Religion des Druzes*, i.). Of a more burlesque nature is the Egyptian shadow-theatre, on the earliest representative of which, Ibn Dāniyāl, G. Jacob has published numerous studies (*Geschichte des Schattentheaters*, p. 36 et seq.; extracts from Ibn Dāniyāl's *Taif al-hajāl*). Of great importance for the stratum of culture depicted in these pieces is G. Jacob's *Ein ägyptischer Jahrmarkt im XIII. Jahrhundert* (*Bayer. Ak. d. Wiss., Sitz. Ber.*, 1910, 10).

However difficult it may be to draw a distinction between what is common to Islām in general and what is peculiar to Egypt in the fields of literature and science, in art it is almost impossible, for the development of art and culture in Egypt is indissolubly connected with that of the whole Eastern Mediterranean and the buildings of Cairo are only so often quoted as examples because they are easy of access and so well preserved owing to favourable historical circumstances. As mentioned above, some critics have gone so far as to deny any Egyptian character to this art of Cairo. Art and science are international possessions in Islām. But in spite of all international influence Egyptian art and architecture retained a certain indigenous character; it is quite as much at home there as the doctrines of a Mālik or a Shāfi'i. In the beginnings of Islām Coptic architecture enjoyed a great reputation, for in many foreign buildings we find *Kibīṭ* appearing as masons provided by leiturgia (cf. *Der Islām*, iii. 403). The earliest buildings of Islām in Egypt must therefore have had a Coptic character although even in the oldest mosques the tradition which the Arabs had brought with them decided their general plan and disposition. We know very little about these early centuries. The history of Muslim art in Egypt begins with the Ṭulūnīd Mosque, on the ornamentation and architectural principles of which very lively differences of opinion exist (cf. the articles by Herzfeld and Strzygowski in *Der Islām*, i.-ii. and ib. ii. 396, with the literature given there; more recently Herzfeld, *Erster vorläufiger Bericht über die Ausgrabungen von Samarra*, Berlin 1912). Are the ornaments, is the principle of pillar and arch construction, is the peculiar form of minaret indigenous or imported from Samarra? These are the questions the settlement of which must be left to the historians of art. The general character of the Ṭulūnīd culture is in favour of the theory of importation but it is also quite possible that only the external and obvious elements were brought from the east

and then imitated in native architecture and art. We meet with similar questions in the Fāṭimid period with its new and strange but pleasing art, whose Persian character cannot be denied (pointed arches, innumerable patterns, exuberant Kūfic). Here also Herzfeld sees in the ornamentation continuations from the Tūlunid period, while S. Flury combats this development (*Die Ornamente der Hakim- und Ashar Moschee*, 1912). Van Berchem was the first to discuss Fāṭimid art in the *Journ. As.*, 1891, p. 411 *et seq.* and Strzygowski has more recently dealt with it in *Mshattu and Amida*. The most important architectural monuments are detailed in the article CAIRO, i. p. 822 *et seq.* A new period begins with Saladin. It is in keeping with the reactionary character of his epoch that the art of the period also shows a new spirit, which finds an external expression in the substitution of Naskhī as an decorative script in architecture in place of the previous exuberant Kūfic. With the new requirements of the period, new kinds of buildings like the madrasa, or the *khānḳāh* arose, which continue to develop under the Mamlūks. The cupola style of building which existed under the Fāṭimids, gradually becomes prevalent and assumes more and more markedly eastern forms and we have already seen that the whole Mamlūk period was characterised by Persian influence. The use of stalactites as a means of transition from the quadrangular base to the springing of the dome, underwent a constant and richer development. Another borrowing from the East is probably the accentuation of the façade, unknown at an earlier period, which we first find in the Akmar Mosque of the late Fāṭimid period and attains its artistic zenith in the grandiose gates of the Sultān Ḥassān-Mosque. For further details cf. the articles CAIRO, ARABESQUE, MASJID as well as the literature given there and the following works, Franz Pascha, *Cairo*; Saladin-Migeon, *Manuel d'Art Musulman*; Stanley Lane-Poole, *The Art of the Saracens in Egypt*; Herz Bey, *Le Musée national de l'Art arabe* (Catalogue); Gayet, *L'Art arabe*; Fouquet, *Contribution à l'Étude de la Céramique orientale* (*Institut égyptien*, 1900); Artin Jacob, *Contribution à l'Étude du Blason en Orient*. The really scientific study of Egyptian architecture and decorative art is still in its infancy, it has not yet even been satisfactorily explained what is peculiarly Egyptian in it.

A civilization, which excludes foreign influence, is as a rule the result of the establishment of political boundaries. Egypt as a state has only from time to time been limited to the valley of the Nile. Egypt was at first a province of the Caliphate and then the centre of an empire including Syria and other countries. There are further to be considered the cosmopolitanism of Muslim civilization and the migratory tendency of Muslim sciences, to be brief the picture given above is, at least in the fields of intellectual life and art not exclusively Egyptian but is characteristic of the Muslim civilization of the whole of the Nearer Asia. Egypt, as we have seen, certainly has indigenous characteristics but it owes its intellectual productive power mainly to the continual immigration of powerful intellects, who were attracted by the splendours of Cairo, the city of the Caliphs and Sultāns. Mediaeval Egypt offers a brilliant picture but the Muslim military constitution already contained the seeds of decay. It was an exhausted, impoverished and desolated land that the French

expedition found on its arrival. The new Egypt is a work of the Khedives and of Europe. As to how a modern advancing Egypt has been developed from the mediaeval anarchy of the Mamlūks, cf. the articles devoted to the Khedives, Muḥammad 'Alī and his successors.

Bibliography: The most important works have been given in the text. Cf. also the articles on separate dynasties and rulers. A comprehensive survey of the ground covered here has not yet been written. Our best authorities are S. Lane-Poole, *A History of Egypt in the Middle Ages* and J. Marcel's history in the *Description de l'Égypte*; Else Reitemeyer has written a systematic though not historical *Beschreibung Ägyptens im Mittelalter* (Leipzig 1903).

(C. H. BECKER.)

EIYÜB. [See AIYÜB, i. 1220 *et seq.*]

EKREM-BEY, MAHMÜD, one of the most important of modern Turkish lyric poets, wrote ballads and romances after French models and, by introducing these new forms, improved the poetry of his native land. His collections of poems *Naghame-i Şeher* ("Morning Lays"), *Zemzeme* ("Whisperings") and *Gendilik* ("Youth") enjoy a great popularity. He also wrote several plays; of these the most original is the *Waşlat* (1874), the history of a slave who falls in love with the youthful son of the house and is thereupon sold by her mistress. The poet was still alive in 1902.

Bibliography: P. Horn, *Geschichte der türkischen Moderne*, p. 37. (CL. HUART.)

ELIAS. [See ILYÄS.]

ELISA. [See ALISA, i. p. 300b.]

ELIXIR, Arab. *al-iksir*, also *iksir al-falāsifa*, the secret means by which the alchemists believed base metals could be transmuted into silver and gold; synonymous with "the philosopher's stone". Although it has not yet been found in the older Greek alchemical works, it can hardly be doubted that the word is derived from the Greek *ἐξίριον* "powder for wounds". It is frequently mentioned in the writings of Djābir b. Ḥaiyān edited by Berthelot. It enters the metals and permeates them like poison in a body; a small quantity will transmute a million times its weight in metal to gold. It can only be kept in vessels of gold, silver or rock-crystal as it attacks glass. According to the definition in the *Mafātih al-'Ulūm* the *iksir* is the drug which transforms molten metal into gold or silver when it is boiled with it. In less credulous circles, however, it was also called *mashhūr al-ism*, *ma'dūm al-djism*, famous in name but of unknown composition. The word alexir, elixir reached the scholastic philosophers through the chemical works of the Arabs, notably Ibn Sīnā ("Avicenna in *Libro de Anima*"); among the earliest may be mentioned Roger Bacon (*Opus Minus*, *Speculum Alchemiae* etc.) and Albertus Magnus in the xiiith century; in the works ascribed to Raymundus Lullus, the properties attributed to it are vastly increased. Even in Roger Bacon and probably in his Arabic sources also we find the elixir also considered a means of prolonging life; for since it can make perfect the baser metals and heals their "diseases", it surely could remove the imperfections of the body, keep it sound and prolong life. Such "elixirs of life" were prepared for centuries and are still made out of all sorts of ingredients.

Bibliography: H. Kopp, *Beiträge zur Geschichte der Chemie* (Braunschweig 1869), particularly p. 209 (ἔξριον), p. 450 *et seq.* (Elixir); do., *Die Alchemie in älterer und neuerer Zeit* (Heidelberg 1886); Berthelot, *La chimie au moyen âge*, Vol. iii.; van Vloten, *Mafūtiḥ al-ʿUlūm*, p. 265; Roger Bacon, *Opus minus* (ed. Brewer); E. Wiedemann, *Beiträge z. Gesch. d. Naturw.*, ii. und xxiv.; Gildemeister, *Alchymie*, in *Zeitschr. d. Deutsch. Morgenl. Ges.*, Vol. 30 (1876), p. 534 *et seq.* (J. RUSKA.)

ELKĀṢṢ MĪRZĀ, the younger brother of Shāh Tahmāsp I., who appointed him governor of Shīrwān after the conquest of this province. Elkāṣṣ soon afterwards rebelled against Tahmāsp and after the defeat of his troops fled to Constantinople through the Crimea (954 = 1547). Sultān Sulaimān eagerly seized this opportunity for a new campaign against Persia, gave Elkāṣṣ a splendid reception and then sent him to the Persian frontier under the command of the ʿUlāma-Pasha. On Elkāṣṣ's advice the army marched against Tabriz. He took part in the capture of this town and the conquest of Vān and advanced as far as Isfahān, Kūmm and Kāshān at the head of a body of adventurers, but quarrelled with Sulaimān when the latter summoned him to rejoin him. He sought refuge with the Kurds (956 = 1549), but was taken prisoner by the Kurd prince Suhrāb and handed over to Tahmāsp, who imprisoned him in the fortress of Kaḥkaḥā (Alamūt) where he died in 987 = 1579. According to another account he was able to return to Meshhed on Tahmāsp's death. He wrote several poems.

Bibliography: Pećewi, p. 267 *et seq.*; Malcolm, *Hist. of Persia*, i. 328, 331; Hammer, *Hist. de l'empire ottoman*, vi. 7 *et seq.*; P. Horn, *Denkwürdigkeiten Schāh Tahmāsp des I.*, p. 38, 64 *et seq.*, 134; Ch. Schefer, *Chrestomathie persane*, ii. 88 *et seq.*; Riḍā Ḳulī Khān, *Madjma' al-Fuṣaḥā*, i. 10. (CL. HUART.)

ELMALU (Turk. "Appletown"), a market-town in Asia Minor, the capital of a Qazā of the Sandjak of Tekke in the Wilāyet of Kōniya, S. W. of Adalia, between this town and Deñizlū, at the east end of Lake Wālān, with about 6000 inhabitants, mostly Muslim peasants (the Christians are merchants and artisans), twenty mosques, three Greek and one Armenian church and fine Turkish baths. The climate is healthy and the temperature low. The Qazā has about 20,000 inhabitants of whom several thousand are nomads and includes 75 villages and two Nāhiya, Fenike and Egerdir-Kārdiç. Fenike, the name of which reminds one of the Phoenicians, 40 miles south of Elmalu, is a small seaport with 3000 inhabitants mainly Greek Orthodox; near it are Lycian tombs and a Phoenician inscription. The country is mountainous and rich in forests and pasture, corn, olives, oranges and building-wood.

There are also three villages of this name in Asiatic Turkey, of which one is in the Qazā of Urdū in the Wilāyet of Trapezunt, the second is on the shore of Lake Vān, and the third is in the Sandjak of Malaṭiya, in the Wilāyet of Maḥmūretū 'l-ʿAziz.

Bibliography: ʿAlī Djewād, *Djoghrafiyā Lughātī*, p. 118; *Salnāme* 1325, p. 784; Sāmi-Bey, *Kāmiūs al-ʿĀlām*, ii. 1025; V. Cuinet, *Turquie d'Asie*, i. 864; ii. 377.

(CL. HUART.)

ELUL, Arabic AILUL, the name of the twelfth month in the Syrian Calendar; see TA'RĪKH.

ELVIRA, from the Arabic ILBĪRA (rarely LE-BĪRA and VELBĪRA; this should be read in Yāqūt, i. 348 with Fleischer, v. 40 instead of *Belbira*) from old Iberian *Il(l)iberi*, *Ilberri*, also *Elībēri*, *Elberri* etc. = New Town: *ili* town *berri* new (Municipium Florentinum Iliberritanum of the Romans) was in the later period of the Arab conquest and under the Umayyads the name of the province afterwards called Granada, whose Arab capital was at that time *Kaṣṭīliya* or *Medīnat Ilbīra*, only incorrectly called *Ilbira* alone, and lay 1 1/4 miles N. W. of Granada, N. of the Genil between the modern Atarf (Arab. *al-Tarf*) and Pinos Puente at the foot of the southern slopes of the Sierra de Elvira which still bears its name: the name once so celebrated is still preserved in the Pozos de Elvira, the "Well of Elvira" and in Granada in the Puerta and Calle de Elvira in the N. W. like the ancient Castilia in the farmplace *caseria*, Castilia, *Kaṣṭīliya*. — *Madīnat Ilbira* was once the rich and flourishing capital of the province of the Arabs from Syria who settled here; but it began to decline steadily in 400 = 1009-1010, when as a result of the great Berber rebellion in Córdoba and the provinces the inhabitants migrated to the adjoining town of Granada so that the town in time fell completely into ruins. Its ruins were still considerable in the xvth century when they were visited by Ibn al-Khaṭīb [q. v.]. The question whether the ancient Iberian and Roman *Iliber(r)i* (cf. the first known Spanish Council at Elvira in 304 or 305) and the Gothic see lay on the site of the modern Granada [q. v.] or on the site now occupied by the ruins of the Arab Elvira, is probably to be decided in favour of Granada. The Arabs then, following their usual aversion to the capitals of their predecessors, must have in this case also moved the site of the capital of the province and at first retained the old name for the province only: *Kōrat Ilbira* with the capital *Medīnat Ilbira* = *Kaṣṭīliya*.

Bibliography: the most important work is, Dozy, *Recherches sur l'Histoire et la littérature de l'Espagne pendant le Moyen-âge*³, i. 327—335: "Castilia, Ilbira, Elvira" and p. 335—340 "Iliberi, Grenade" (but on p. 328 Velbira should be read for Balbira, see above; and the reference to Muḥaddasī, p. 236 l. 1 should be deleted, as Tabira should be read there for Libira); Yāqūt, i. 348; iv. 97 (*Kaṣṭīliya*); iii. 788 (*Gharnāta*); *Marāṣid al-Iṭṭilāʿ*, iv. 158; Idrisi, p. 175, 203 (Arab.); Kaḥwini, ii. 337; Abu 'l-Fidā, p. 167; trad., i. 238; Simonet, *Descripción del Reino de Granada*² (1872); do., *Historia de los Morárabes*, Índice s. Elvira; Eguilaz, *Del lugar donde fue Iliberis*; do., *Origen de las ciudades Garnata e Iliberri y de la Alhambra in Homenaje á Codera Zaragoza* (1904), p. 333—338; Oliver y Hurtado, *Iliberi y Granada* (Madrid 1870); Gomez-Moreno, *De Iliberri á Granada: Boletín de la Real Academia de la Historia*, 46 (1905, i.), p. 44—61.

(C. F. SEYBOLD.)

ELWEND, ARWAND in the Arab authors and graecised as ORONTES by classical writers (Achaemenid inscription, Semiramis legend), still called ERWEND or NÄRWEND in the district, a lofty granite mountain mass, about 17,560 feet high, a spur of the Zagros system, S. W. of Hamadhān,

which owes the fertility of its gardens to its wealth in water and snow. The scanty accounts of the Arab geographers are mainly confined to in part fantastic stories of a well on the top of the mountain, which Muslim tradition describes as one of the wells of Paradise no doubt with reference to older religious ideas which clung to the spot, cf. Jackson, *Persia Past and Present*, p. 146, 170—173.

Bibliography: Yākūt, i. 225 *et seq.*; Kāzwīnī (transl. by Ethé), p. 312; *Journ. R. As. Soc.*, 1902, p. 246 and 748; G. Le Strange, *Eastern Caliphate*, p. 195; Ritter, *Erdkunde*, ix. 79—93; Spiegel, *Erānische Alterthumskunde*, i. 143 *et seq.*; *Mittheilungen der k. k. Geogr. Ges. Wien*, 1883, p. 72 *et seq.*

(R. HARTMANN.)

EMİN. [See AMİN, i. 343.]

EMİN PASHA, a distinguished German explorer and coloniser of Africa. Emin whose real name was Eduard Schnitzer was born in Oppeln (Schlesia) on the 28th March 1840. From 1858—1864 he studied medicine and science in Breslau, Berlin and Königsberg, taking his Dr. Med. degree in March 1863. In autumn 1864 he went to Antivari which at that time was still a Turkish possession. Here he began to practise medicine privately but in the following summer he was appointed quarantine and medical officer for the district. Schnitzer became a particular favourite of Ismā'īl Hakkī Pasha, the governor of northern Albania, who resided in Šcutari and his wife, a native of Transylvania. After Ismā'īl's death in 1873 he lived for two years with his widow, whom he left towards the end of 1875 to go to Khartūm. In the middle of April Gordon, then governor of the Equatorial Provinces appointed him government medical officer in Ladó. Schnitzer took up his duties here on the 7th May 1876 and adopted the name Emin Efendi, professing to be a Turk educated in Germany. On the 3rd June he was sent as Gordon's diplomatic agent to king Mtesa of Uganda and in 1877-1878 to Kabrega of Unyoro and a second time to Mtesa. At the end of June 1878 Gordon, who had meanwhile become Governor-general of the Sūdān, appointed Emin governor of the Equatorial Province on the suggestion of the Russo-German explorer Junker. Emin, who now received the title Bey, and later Pasha, displayed a wonderful activity in the advancement of civilization in his new office. He controlled the Danākīl (a kind of irregular soldiery) who were always inclined to raiding, furthered trade, agriculture and civilisation in general and extended his territory. When he took over the government, the province showed a deficit of £30,000 annually, but after three years a surplus of £1200 (cf. G. Schweitzer, *Emin Pascha*, p. 220 *et seq.*) which at a later period when Emin was cut off by the Mahdists from Egypt was stored in the form of ivory. When Gordon left the province the number of stations in it was 15; Emin raised it to 50. At the beginning of the Mahdi's rising (1881-1882) Emin's territory stretched 400 miles from E. to W. and 300 from N. to S. From the middle of April 1883, Emin in consequence of the Mahdist rising was cut off for years from any connection with the Egyptian government. In the spring of 1884 Karām Allāh, the leader of the Mahdist army which had conquered the province of Baḥr al-Ghazāl, demanded his submission. He refused to surrender and gra-

dually his position became more difficult. He therefore left Ladó at the end of April 1885 and transferred his headquarters farther south to Wadelai. On the 2nd January 1886, Junker who had been with Emin since January 1884, set out for the east coast of Africa, which he reached on the 14th December 1886. Another explorer, the Italian Casati remained with Emin from January 1885 till he was relieved. Early in 1887 Ladó, where a garrison had up till then been maintained, had to be entirely abandoned. Emin took up his quarters for a brief while in 1886 and for a long period in 1887 at Kibiro, his station on the east shore of the Albert Nyanza. Meanwhile at the instigation of the Royal Scottish Geographical Society a committee of Scottish commercial gentlemen, perhaps attracted also by the possibilities of the country had equipped an expedition to relieve Emin. Stanley was appointed to lead it. He reached Emin (but not the Equatorial Province proper) in the spring of 1888. Stanley's caravan had suffered so much on the route that its arrival was more of embarrassment than use to Emin; nor was the attitude of Stanley calculated to strengthen Emin's position. When Emin announced to his officers the orders of the Egyptian government that they should retire with Stanley (to the east coast) they mutinied and kept Emin a prisoner in Duflé from the middle of August to the middle of November 1888. On the 17th February 1889 Emin, who had resolved to depart, joined Stanley on the western shore of the Albert Nyanza. Their joint expedition reached the coast at Bagamoyo in the beginning of December 1889. Here Emin was received with the greatest honour but owing to an unfortunate accident was confined to bed for three months. On his recovery Emin (at first provisionally) entered the foreign service of the German Empire. On the 26th April he left the east coast with two officers (Stuhlmann and Langheld), 3 sergeants, 100 soldiers and 592 bearers. His object was to secure for Germany the lands south of the Victoria Nyanza. The most important events of the expedition were the hoisting of the German flag in Tabora and the foundation of the station of Bukoba on the west coast of the Victoria Nyanza. Both these measures were contrary to the will of von Wissmann the governor of German East Africa, but approved by Karl Peters who had been sent by a German committee to relieve Emin but did not meet him till June 1890 in Mpwapwa. Throughout this expedition Emin showed himself a bitter enemy to the Arabs, not only in his letters to Wissmann, but also in the measures he took to suppress the slave-trade. — In the second half of March 1891 vague rumours reached Emin of fighting between the people he had left in the equatorial province and the surrounding negroes. Although forbidden by Wissmann he now crossed the northern boundary of the German protectorate to attract his old officers and soldiers to his side and march with them wherever possible westwards via Mombuttu and occupy the hinterlands of Kamerun. This plan proved quite impracticable. On the 28th September the retreat was begun from Andelabi (on the upper course of the Ituri or Aruwimi). An epidemic of smallpox reduced the expedition to a very sad state. On the 7th December, Emin sent Stuhlmann with the sound men on to Bukoba, while he remained behind with the invalids. In the absence of any

other possible route of retreat he decided to march westwards; he began his journey on the 8th March 1892, first to Ipoto near Kilonga-longa on the Aruwimi. He next went up the Aruwimi, then in a southwesterly direction right across the primeval forest with the object of reaching Kibonge, a station on the upper Congo; but 100 miles from his goal, in Kinenā, Emin was treacherously murdered on the 23rd October 1892 by command of the prince of Kibonge. The Belgian Captain Dhanis found one half of Emin's last diary on entering Nyangwe, the capital of the land of Manyema, in February 1893 and the other half after the taking of Kassongo, the capital of the notorious slave-trader Tippu Tipp, on the 22nd April 1893. Kibonge, the instigator of Emin's murder, was court-martialled and shot on the 9th January 1894.

While yet in Turkey Emin had completely adopted the externals at least of a Muslim and Turk and retained this attitude after he had entered the service of Egypt also (G. Schweitzer, *Emin Pasha*, i. 21). This is the only explanation of the fact that he was so long able to maintain his authority in the Equatorial Province. We have already seen that he was not therefore the less an enemy to the slave-traders. Although he tolerated slavery in his own province, it was only because he could do nothing without slave-labour. At a later period, when in German service, he pleaded for a complete separation of the land of the negroes from the Arab territory and for the expulsion of all Arabs without a fixed abode. He thought most highly of Roman Catholic among Christian missionaries (although himself a Protestant!) because they alone laid out pretty stations and made the negroes useful as labourers (Schweitzer, ii. 109). Emin was on the whole rather pessimistic about the possibility of cultivating the negro mind also (Schweitzer, i. 124). As an administrator Emin was a skilful organiser but hardly a conqueror — a man who made the most of his opportunities but took no risks. In science he achieved a reputation more particularly in ornithology and ethnography; he was also a brilliant linguist.

Bibliography: G. Schweitzer, *Emin Pasha, his Life and Works*, 2 vols., London 1898; P. Reichard, *Emin Pasha*; Vita Hassān, *Die Wahrheit über Emin Pasha*; G. Casati, *Ten Years in Equatoria and the Return with Emin Pasha*, (London 1891); F. Stuhlmann, *Mit Emin Pasha ins Herz von Afrika*; C. Peters, *Die deutsche Emin Pasha-Expedition*; Emin Pasha, *Eine Sammlung von Reisebriefen u. s. w.*, ed. by G. Schweinfurth and F. Ratzel; *Emin Pasha in East Africa* (London 1898); H. M. Stanley, *In Darkest Africa* (London 1890).

(A. SCHAADÉ.)

EMİR. [See AMİR, i. 330^a.]

EMİR SULTĀN, i. e. SHAMS AL-DĪN MEHEMED B. 'ALĪ AL-HUSAINĪ AL-BUKHĀRĪ, also called Saiyid Mehemmed Bukhārī, Saiyid Emir Sultān, Emir Saiyid ('Ashikpashazāde, p. 148, Haniwald's chronicle in Leuncl., *Hist. Mus.*, p. 541, 543, whence Μπαρίτης in Kananos), the great patron saint of Brusa, born about 770 A. H., migrated to Asia Minor from Bukhārā and settled in Brusa where he died of the plague in the odour of sanctity in 833 A. H. According to tradition Emir Sultān was held in high esteem by Bāyazid I. Yilderim, whose daughter, Khūndī Sultān, he married; when the Sultān took the field, he had his

sword girded on by him and the saint's admonitions persuaded him to give up the drinking of wine (cf. the anecdote in Ewliyā, *Travels* etc., ii. 25 = *Tārīkhī Şāf*, i. 32 *et seq.*); when Bāyazid wished to slay Timūr's envoys, Emir Sultān successfully opposed this breach of international law ('Āli, *Kūnh*, v. 83 *et seq.*). On the capture of Brusa by an advance party of Timūr's army in 805 he was taken prisoner and brought to Timūr's camp; Timūr set him free and wanted him to come to Samarqand; but Emir Sultān preferred to return to Brusa (Sa'd al-Dīn, i. 188 *et seq.*; Sheref al-Dīn, l. v. c. 51). Legend, however, knows nothing of this but says that the saint brought about the withdrawal of Timūr's troops from Brusa by a miracle (Sa'd al-Dīn, ii. 427; Ewliyā, ii. 48). When Murād II. succeeded to the throne in 824 A. H., he had his sword girded on by Emir Sultān and the saint is said to have hastened by his prayers the defeat of the false Mustafā, who challenged Murād II's claim to the throne ('Āli, l. c., p. 195 *et seq.*; Leuncl., *Hist.*, p. 493 *et seq.*). In the following year he took part in the siege of Constantinople with a train of 500 dervishes but the fall of the city prophesied by him did not take place. The Byzantine chronicler Kananos who was present at the siege gives us a full and vivid description of Mirsaiyid the "Patriarch of the Turks" as he calls Emir Sultān (p. 466 *et seq.*, 477 *et seq.*, ed. Bonn), while the Ottoman historians say not a word about this mishap.

After his death a splendid mausoleum was erected over his grave which became one of the most popular places of pilgrimage of Islām (Tashköprüzāde, i. 76, 377; Sa'd al-Dīn, i. 188; Leuncl., *Hist.*, p. 571 and 816; v. Hammer, *Umblick* etc., p. 58 *et seq.*), and legend began to tell of the miracles (*Manāqib*) of the saint.

Bibliography: Tashköprüzāde, i. 76 *et seq.*; Sa'd al-Dīn, ii. 425–427; 'Āli, *Kūnh*, v. 112; *Güldestei riyāzi 'irfān*, p. 69–79.

(J. H. MORDTMANN.)

ENIF, i. e. AL-ANF "the nose", is the name of star ε of second to third magnitude in Pegasus, or as it is called by the Arabs the larger Horse. Kazwīnī and Ulūgh Beg call this star *Fam al-Faras* (= the horse's mouth), the latter also calls it *Djāh-fala al-Faras* (= the horse's lip). Al-Battānī has no special name for it, he calls it "the star which is in its (i. e. the horse's) mouth". The name Enif probably passed from the works of western Arab astronomers into the Latin translations of the middle ages.

Bibliography: al-Battānī, *Opus astronomicum* (ed. Nallino), ii. 154; iii. 254; al-Kazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 34–35; L. Ideler, *Untersuchungen über den Ursprung u. die Bedeutung der Sternnamen* (Berlin 1809), p. 117.

(H. SUTER.)

ENNAYER (usually **ينير** in Arabic texts, Berber *Innayer*), the name of the first month of the Julian calendar, among the natives of North Africa who reckon by solar years and have retained the Latin names of the months (cf. AWRĀS, i. 521^b), also the name of the New Year festival celebrated at the beginning of that month by Christians and Muslims in North Africa, for the Muslims there as a rule take part in different Christian feasts, for example, the feast of the summer solstice or the *Anşara* feast [see ANŞARA,

i. p. 358] which falls on the 24th June of the Julian calendar and corresponds to our feast of St. John, and the feast of the winter solstice or the *mawlid* 'Aisa ('*Isā*), celebrated on the 24th December of the Julian calendar, a feast obviously closely connected with our Christmas. In the Awrās it is said to be celebrated a week before the Ennayer festival under the name of *Bu Ini* or *Bun Ini*. In Tlemcen a masked *ṭālib* makes a collection for the Ennayer feast just as at one time was done in Cairo for the Mawlid 'Isā; this *Ṭālib* is called *Bu Mnāni* or *Bu Bnāni*, which is undoubtedly to be derived from the Latin *bonus annus*. The ceremonies which accompany the feast of the New Year seem to have been amalgamated with those of the winter solstice; in the same way we find the Ennayer customs of one district transferred to other feasts in other districts such as the 'Ashūrā or Spring festival or to the feasts of Ramaḍān etc.

The feast of Ennayer falls on the New Year's day of the Julian calendar (11th January of the Gregorian) and lasts two, three or four days according to the local custom.

The day preceding the feast, i. e. the last day of the year has often the character of a day of mourning. The fare for this day is therefore a special one. As a rule the housewife avoids attaching the *keskas* to the pot with a piece of cloth and is rather content with closing the space between the two vessels with some dough. The common custom is to give up *kuskus* for a day or two and replace it by the *berkūkes*, a coarse *kuskus*, cooked not with steam but in a meat juice, or by pastry (*mḥamṣa*), which is eaten with raisins, honey etc. In various places milk only is drunk or dry vegetables such as wheat, beans or chick-peas (*shershēm*; in Zwāwa: *jūzān*), cooked in water eaten. Supper, as used to be the case at the Mawlid 'Aisa feast, sometimes consists of a thick gruel of coarse meal prepared with butter or oil which is also mixed with honey (*ḥaṣīda*). In western Tunisia starch flour is often added to this preparation and in Kabylia roots of arum. The former mixture is called *bāsin ennsha*, the latter *abāsin būba'ūk* and is a dish for women.

In Blida the natives two days before Ennayer eat a dish called *ṭbikha*, consisting of various vegetables and legumes (cock's combs, spinach, green beans, peas and parsley); the pith of the dwarf palm (*azhemmar*) is eaten with it. Other noteworthy dishes are: egg rolls, egg cakes, the Tlemcen *harira*, apple fritters, pancakes and all kinds of tarts.

In the towns the head of the family buys all kinds of fruits (raisins, dried figs, nuts, dates, sweet acorns, and chestnuts), which are mixed with the pith of the dwarf palm or confectionery. This mixture is called *trāz* or *keskḥsha* etc. and is divided among the members of the family. The children put a little of it in a small basket which is placed beside the hearth. In the night a fairy the "old woman of Ennayer" comes and puts a silver coin, a penholder, a piece of paper, or a piece of sheep's wool in the boys' baskets. The objects show that the small owner of the basket will, when he grows up, become rich or learned or the possessor of flocks of sheep. The fairy places pieces of silk, needles etc. in the girls' baskets.

A portion of the meal prepared the night before the Ennayer festival is kept under a dish.

In some districts it is the custom to strew green twigs on the flat roofs of the houses, on the stables and on the floors of the tents, on the day before Ennayer, so that the new year may be "green", i. e. lucky. In Laghuat and Gélyville and among many Berber tribes, the ashes are swept from the hearth, new stones placed in it and sometimes a new *kanūn* is dug in another place in the room; it is further the custom to replace an old article of furniture by a new one and put it in another position.

People in disguises collect offerings, such as the "fig-ass" and the *msih* at Nedroma, the *Bū Bennāni* at Tlemcen and the *Bū Reḡwān* in west Tunisia; a lion (*kef-ṣid aḥsira* in western Tunisia), a camel etc. are among the disguises adopted.

The day following, the first of January, is a day of rejoicing; it is then the custom, in the towns of Morocco, to eat the *seba'a khḍāri* (seven vegetables). It is an almost universal custom to kill a fowl; rich people kill a young goat or a sheep; in Kabylia, it is sometimes the occasion of a *lim-sheret*; in some places sheep's-heads are eaten instead of fowls.

The condition in which a man is at the Ennayer festival, decides his condition for the whole year. On this day one ought to be happy, amiable, generous and rich. People meeting wish one another good luck; parents, engaged couples, landlords and tenants, Muslims and Jews exchange presents and show little attentions to one another. Alms and presents are given and guests entertained. No borrowed articles are allowed in the house and any that have been lent are asked back so that there may be as much good fortune in the house as possible. The house is not swept throughout the whole length of the festival nor are clothes or linen changed nor the finger-nails trimmed; in Kabylia, however, this is the day chosen for shaving off the first growth of hair on boys.

The country people examine the corn of the *berkūkes* left over at the meal or the blood of the fowls killed for the feast to find out what sort of weather will prevail during the early months of the year.

Just as used to be the custom in France at Christmas time the Kabils at the Ennayer festival talk to their oxen and goats.

The housewife places a scorpion below the vessel in which the milk is to curdle in order to obtain as much butter as possible. To be able to see clearly they smear the edges of the eye-lids with collyrium.

During the festival all work ceases and no journeys are undertaken; mats, carpets or burnuses in process of manufacture are wound round the beams of the loom or put out of the way during the festival.

Orthodox Muslims naturally try to restrain their co-religionists from the celebration of this festival as much as possible and the teachers in the Korān schools for the same reason do not grant their pupils holidays for Ennayer. Among the Muslim population of the Senegal and Upper Niger, whose conversion to Islām is comparatively recent and who take great pride in their orthodoxy, festivals like the Ennayer and Anṣara are unknown.

Bibliography: Doutté, *Merrakech* (Paris

1905) and my article *Ennayer* in the *Revue Africaine*, n^o. 256, 1st quarter, 1905 (Algiers). (E. DESTAING.)

ENOCH. [See IDRIS.]

ENWERİ, AL-HADJDI SA'DULLAH, Efendi, a native of Trebizond, entered the higher Turkish civil service as Khodja (superintendent of a diwān) and successively filled the office of Teshrifatdji (1184—1187), Djebedjiler K'atibi (1187—1190), Teshrifatdji (1190—1196), Mewkufatdji (1196—1199), Büyük Tezkeredji (1197) and from 1200 to his death with several breaks that of an Anadolu Muhasebedjisi. At the end of 1182 he was also given the post of Historiographer Royal (*Wak'a Nuvis*), which he held till the end of 1197 with an interval of 18 months (4th Dhu 'l-Ka'da 1188—1190), during which the post was filled by Behdjeti and Suleiman Mollā (cf. Djewdet, ii. 153); in 1202, however, when his successor Wāṣif Efendi went as ambassador to Spain, he was again given the office of official historian and attached to the army in the field during the war with Austria and Russia, while Edib Efendi remained in the capital in the same capacity (Djewdet, iii. 426, 438; iv. 2 *et seq.*), and still retained the office after his return to the capital in 1206. He died on the 11th or 13th Rabī' I 1209 (6th or 8th October 1794) when over 60 years of age.

Enweri left a history of the country in 5 parts of which he presented the first three to the sultān in 1194 (Djewdet i. 212); they cover the years 1183—1193, and the following parts cover the period to 1206. The first two volumes of Enweri's chronicle (1183—1188) were recast by Wāṣif Efendi as the second part of his history (cf. *Wāṣif Ta'rikhi*, i. 315 and ii. 3, ed. Constantinople 1219 A. H.); Ismā'il Rahmī (cf. Pertsch, *Vern. d. Türk. Hdschr. zu Berlin*, n^o. 208) undertook a second recension. Enweri's original work, which is considered rare, is to be found complete in the Imperial Library in Vienna (n^o. 1117—1119 of Flügel's Catalogue); the Egyptian printed edition of Enweri's chronicle referred to by Reinaud (and following him, Zenker, n^o. 940) does not exist.

Bibliography: v. Schlechte-Wssehrd, *Die Osm. Geschichtsschreiber der neueren Zeit*, p. 3 *et seq.*; v. Hammer, *Gesch. des Osm. Reiches*, ix. 209 *et seq.*; Flügel, *Handschr. d. Hofbibliothek Wien*, ii. 299 *et seq.*; Djemāl al-Dīn, *Ainū Zurefā* (ed. Constantinople 1314), p. 17, 57; Djewdet, vi. 137 *et seq.*; *Sidjilli 'Othmāni*, i. 440 *et seq.* (J. H. MORDTMANN.)

ENZELI, the harbour of Resht, the capital of Gilān in Persia. Enzeli lies on a narrow tongue of land, which has been cut by a channel, between the Caspian Sea and a freshwater lake called *Murdāb*. From Enzeli one goes by boat to Pīr-i Bāzār on the south side of the Murdāb, thence by land to Resht, whence the high road runs via Kazwīn to Tcherān. In the Russian wars with Persia Enzeli played a considerable part. In 1722 Russian troops landed in Pīr-i Bāzār. A Russian demonstration at Enzeli in 1804 failed completely on account of the impossibility of penetrating the hinterland. In spite of its unsheltered roadstead Enzeli is the most important harbour in the Caspian provinces of Persia (1908-1909: 497, 1909-1910: 620 steamships). The town only seems to have attained particular importance in the latter half of the sixteenth century. While it had only 300—400 houses

in the early decades of last century according to contemporary accounts, the latest English Consular reports estimate its population at 9000.

Bibliography: Ritter, *Erdkunde*, viii. 652 *et seq.*; Melgunof, *Das südliche Ufer des kaspischen Meeres* (Leipzig 1868), p. 278 *et seq.*; Stahl in *Petermanns Geogr. Mitt.*, Erg.-H. 118, p. 1; *Diplomatic and Consular Reports*, n^o. 4828 (1912). (R. HARTMANN.)

ERBIL, the ancient Arbēla, celebrated for Alexander's battle there (See Pauly-Wissowa, ii. 407 and vii. 861 *et seq.*), situated between the two Zāb on the road from Mōsul to Baghdād at the place where it is joined by two roads from the Iranian highlands (cf. Hüsing, *Der Zagros*, p. 38 *et seq.*), the capital of a Qadā in the Sandjak of Shehr-i Zōr in the Wilāyet of Mōsul. In the earlier Arab geographers the town is described as a *ṭassūdji* of the *astān* of Hulwān in the Sawād (*Bibl. Geogr. Arab.*, vi. 6 and 235). Erbil attained its greatest prosperity about 600 = 1200 as the capital of the Begteginids [q. v., i. 688^b *et seq.*] and is described as having a high, strong citadel below which lay an extensive town which was the great market for the surrounding country. Yākūt says that in the population of the district Kurds predominated. In the second half of the thirteenth century under the Mongols we find Erbil in the possession of Kurd Emīrs of the tribe of Māzendjāni (*Notices et Extraits*, xiii. 311 *et seq.*). Even down to the most recent times the affairs of the town were more often managed by the Kurds of the adjoining mountains than by Turkish officials. Although Erbil was still able to offer considerable resistance to Nādir Shāh in 1732, it has had no importance of its own for a long time and is now a small country town with 3757 inhabitants (Cuinet).

Bibliography: Yākūt, i. 186 *et seq.*; Abu 'l-Fidā, p. 412 *et seq.*; Dimashki (ed. Mehren), p. 190; Hādjdji Khalifa, *Djihān-Numā* (Constantinople 1145), p. 446; G. Le Strange, *Eastern Caliphate*, p. 92; Ritter, *Erdkunde*, ix. 691 *et seq.*; Černik in *Petermanns Geogr. Mitteilungen*, Erg.-H. 45, p. 1 *et seq.*; Cuinet, *Turquie d'Asie*, ii. 856 *et seq.*; Sachau, *Am Euphrat u. Tigris*, p. 112 *et seq.* (R. HARTMANN.)

ERDEL, Hungarian ERDÉLY, the old Turkish name for Transylvania or Siebenbürgen. After the battle of Mohács (1526) the woiwods of this country became to a certain extent vassals of Turkey until by the Peace of Carlowitz (1699), Siebenbürgen passed to Austria.

EREGLI, τὸ 'Hρακλέως Κάστρον des (Theophanes, i. 482, de Boor; ἡ τοῦ 'Hρακλέως Κωμόπολις of Michael Attaliata, p. 136 (ed. Bonn); 'Hράκλεια or Χώρα τοῦ 'Hρακλέως in the epic of Digenis Acritas; the Hiraqla of the Arabs الرّاقية ed. Houtsma, *Revue* etc. iii. 11; iv. 5, 249, 260, Turk. ارکلی and occasionally archaïsed هراقلة, the *Relei*, *Erachia* of the Crusaders (Tomaschek, *Zur histor. Topographie von Kleinasien*, p. 84, 88, 92), *Araclie* in Bertrandon de la Broquière, p. 104 *et seq.*, ed. Ch. Schefer, was a fortress on the Byzantine frontier on the road from Cilicia to Iconium and was repeatedly taken by the Arabs, notably by Hārūn in September 806 (Ṭabarī, iii. 709 *et seq.* = Theophanes, l. c.), but remained a Byzantine possession till it was taken from them

by the Saldjüks of Kōniya (in 484 = 1091, according to Ewliya, iii. 28). At a later period it belonged to the kingdom of the Karamanoglu and with the rest of territory passed to the Ottomans in 1466. The population (about 5000) is almost exclusively Muslim; there is a small Armenian community. 50 years ago there were 10 large and 11 small mosques. Among the larger mosques there is one which according to the *Djihannumā* was founded by the Karamanoglu Ibrāhimbeg (according to the *Menāsik al-Hadjj* by Kilidj Arslān); the caravanserai built by the architect Sinān in the xvth century for Rustem Pasha is also mentioned. Legend says that the springs at Bunarbashi were miraculously produced by the Prophet, on which account the tithes of the district were a waḳf of Medina (*Djihannumā*, Ewliya, cf. Sa'd al-Din, i. 516). Eregli was formerly a station on the route followed by pilgrims and since 1908 it has been an important station on the Baghdad railway from Kōniya; the town is the capital of a *ḳaḳā* in the sandjak of Kōniya.

Bibliography: Hādjij Khalifa, *Djihannumā*, p. 616 *et seq.*; Ewliya, iii. 28 *et seq.*; *Menāsik al-Hadjj*, p. 37 *et seq.*; Ritter, *Kleinasien*, ii. 268. (J. H. MORDTMANN.)

ERITREA. The population of the Italian colony of Eritrea may be divided into nomadic, semi-nomadic and settled tribes. In certain cases one section of a tribe leads a nomadic life, a second is semi-nomadic and the third settled. According to a tradition generally believed the earliest settlers in Eritrea were eight tribes who came one after the other; but any definite, reliable reference to their origin or order is quite wanting. This tradition certainly shows that the population of Eritrea has always been numerous and undergoing radical transformation, passing from a nomadic to a settled and from a pastoral to an agricultural life. This was the case in times of peace; in time of war, however, the divisions among the people which resulted thereby, lead to confusion which lasted for centuries, new centres gradually arose in other sites out of the ruins and step by step became linked up with the more or less permanent settlements.

The present population of Eritrea is for the most part of the Hamitic type, which probably showed pure features, in many parts of the area now forming the Italian colony, in the period of Egyptian civilization, but which suffered many changes for the reasons above mentioned. In any case the traditional number, eight, of the peoples in it has now been raised by its learned men to ten or fifteen, or even more. At the present day there are certainly very marked differences in language and customs among the inhabitants of Eritrea whether they are descended from a common ancestor or not.

The Abyssinians, who inhabit the plateau and are quite identical with the Tigrina on the other side of frontier in the Ethiopian kingdom preponderate. The Abyssinians of the colony number not quite 110,000 and show traces of a culture well organised on a patriarchal system. They all, herdsmen as well as agriculturists, form settled communities and live in villages, which usually adjoin one another and are therefore small; this is due to the poverty of the districts inhabited by them. The average number of people in each Abyssinian settlement is about 125. Dainelli and Mari-

nelli point out that, although small and very small villages preponderate, some have quite a considerable population, apart from those whose development is due to the Italian occupation. At the most, however, it is improbable that any one has more than 1000 inhabitants. A similar state of affairs probably exists in the Abyssinian provinces, which border on the colony of Eritrea.

Two other settled agricultural peoples, who live in villages, are the Cunama (somewhat over 13,000) and the Daria (about 7000). Tradition says that these belonged to Hamitic stocks and are among the oldest in the colony. They mix to some extent with the Sūdānese. While the Abyssinians are Christians, the Cunama and Baria are heathen.

The other peoples in Eritrea are for the most part nomadic and pastoral tribes and the majority profess Islām. Among the most noteworthy are the Bani 'Amer, who have arisen through the fusion and superposition of other peoples; they live by cattle-rearing and alternate their abode between the mountains and the sea. As a rule they speak Beḳawye [cf. the art. BEḲJA] and form a community of about 40,000 souls. Next come the Habab and other allied tribes who live between the Bani 'Amer and the sea numbering about 24,000 in all; they are wandering herdsmen and speak Tigre: next come the Mensa, the Mária or Marea, the Sabderat, the Torhá, the Hasú, the Danākil, the Dahalaki, Engana etc., all very ancient peoples, originally coming from the highlands of Ethiopia but interspersed with Egyptian and Greek colonists who made their way inland from the sea. The Bilani, in the valley of Cheren, form an interesting section of this group; they are divided into Copts, Roman Catholics, and Muslims and do not lead quite such a nomadic life as the preceding.

The Bet Takué (4000), the Begina (1000) and the Mensa are neighbours of the Bilani. The Asaorta (9000), the Miniferi (5000) and the Hasú (1500) are nomads who rear cattle and devote some attention to agriculture; they profess Islām.

The inhabitants of the Danākil district belong to the Afar type and number about 13,000 in Italian territory. In all probability they are tribes who are mixed with Greek and Egyptian colonists; the majority are nomads and practically all are Muslims.

The islands are only partially inhabited; their total population is about 2500 of various origins, who live chiefly by fishing and pearl trade. About 10,000 people of Semitic origin live on the coast of Massawa in imposing villages.

According to the census of 1905, the Italian colony of Eritrea has a total population of 274,944, of whom 152,177 are Muslims, 102,853 Copts, 12,362 pagans, 7255 Roman Catholics and 297 Protestants. These figures do not include the white population or the Danākil groups who live within the boundaries defined in 1908. If these be included, we get a total of 282,000 and not 300,000 or more as has been given in certain unofficial works compiled before the census.

The religions represented in the colony are in the order of importance and number of followers: Islām (in the four sects of the Ḥanafis, Shāfi'is, Mālikis, Ḥanbalis) Coptic Christianity, Roman Catholic, Evangelical and Greek Christianity, Judaism and Buddhism. Islām is spreading most rapidly and is the most attractive.

The authority of the government is enforced on

the natives by commissioners and residents. For this purpose the colony is divided into five commissionerships to which the central area belongs and five residencies in the border districts.

As regards the administration of justice the canon of criminal law is that established by royal decree on the 14th May 1908. Until the publication of the code of civil law, any one was considered a subject of the colony, as regards the administration of justice, who not being an Italian or citizen of a recognised foreign state, was born in the colony or belonged to a tribe or race of the colony. Any member of an African or other nation of the Red Sea, who regularly fulfils or has fulfilled his obligations to the authorities, or lastly has lived for two years continuously in the colony, is also considered a subject of the colony. A foreigner who belongs to a people that does not possess a civilization similar to the European, is regarded in the same light.

Among the natives justice is administered in the first instance by their princes, the assemblies of elders and nobles, the chiefs of provinces and tribes, the *Ḳāḍīs* and the commissioners and residents, who in cases of appeal deal with the decisions of the *Ḳāḍīs*, heads of provinces, tribes and the princes, with the exception of those that come within the jurisdiction of the courts. The government of the colony is always endeavouring to extend further the authority of the ordinary officials of the colony on the basis of a rational regard for the ethnic and religious distinctions among the various coloured peoples who live in the colony. Italian statutes are applied to the colony with such modifications and alterations as are rendered necessary by the economic conditions, law, everyday life, customs and requirements of the land. Italian law recognises with limitations the most important and fundamental customs of coloured people in the matter of religion also. In the case of the Muslims, as far as is compatible with the spirit of Italian legislation, they approximate to the traditional law as contained in the *Ḳorān* and expounded by the authorities recognised by each tribe. Italian law is administered in criminal cases and customary law in civil, but particularly in the case of the Muslims and more especially in matrimonial cases, in *baṭ*, *ḥaḍāna* and *ʿāda*. The exercise of the Muslim religion is freely allowed.

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ERIWAN, Armenian HRASTAN, the capital of a gouvernement in Russian Transcaucasia, in 40° 14' N. Lat. and 44° 38' E. Long. (Greenw.), about 3000 feet above sea-level on the left bank of the Zanga, a tributary of the Araxes with a population of about (1897) 30,000, according to other authorities 15,000, has a history dating back to remote antiquity according to the Armenian sources (see St. Martin, *Mémoires sur l'Arménie*, I, 116). It is only since the begin-

ning of the Turkish period that the town, written Rewān by the authorities, has obtained any considerable importance in the history of Islam. The tradition given by Ewliya places the foundation of Eriwan as late as the ixth = xvth century and that of the citadel about 100 years later under Shāh Ismāʿīl. In the reign of Murad III, Eriwan which at first belonged to the Ṣafawids, was won for the Turks by Ferhad Pasha and fortified. Shāh Abbās I regained it in 1604. After a series of battles with varying result it was taken by Murād IV in 1635, but soon afterwards fell again into the hands of the Persians. A brief survey of the history of the town may be gained from the article ARMENIA i. 442. In 1827 it was taken by the Russian general Paskewitch, who received the title Eriwanski in honour of its capture. Since the peace of 1828 Eriwan has belonged to Russia. The mosques, celebrated for their faience and other important buildings, date from the viiith century.

Bibliography: Hādjdjī Khalifa, *Djihān-Numā* (Constantinople 1145), p. 391; Ewliya Efendi, *Travels* (transl. von Hammer), ii. 150 et seq.; Binder, *Au Kurdistan*, p. 25 et seq.; Müller-Simonis, *Du Caucase au Golfe persique*, p. 56—65; A. V. Williams Jackson, *Persia past and Present* (New York 1906), p. 17—19; Sarre, *Denkmäler persischer Baukunst*, p. 52 et seq. and Pl. LIII. (R. HARTMANN.)

ERMENEK (ARMANĀK), the capital of a *қада* in the sandjak of İč İli in the wilāyet of Adana with 6430 inhabitants (Cuinet), built at the junction of the two streams that form the Gök-Şū (Calycadnus), is probably the ancient Germanicopolis in Isauria (cf. Pauly-Wissowa, vii. 1258). The Oriental writers of the middle ages locate Ermenek two days' journey south of Lārenda and three from the port of 'Alā'īya. A grotto there with a spring was particularly famous. In the viiith-viiith (xiiith-xivth) century Ermenek was one of the principal strongholds and for a time the capital of the Ḳaramān dynasty [q. v.] until it was taken by the Turks in 1472.

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ERTOGRUL. 1. Son of Sulaiman shāh and father of 'Othmān I, the founder of the dynasty and empire of the Ottomans. According to the oldest tradition, which is preserved in 'Ashīkpashazāde, he migrated with 400 nomadic Turkoman families from Pāsīn Owa and Sürmeli Çukur to Asia Minor where the Saldjuk 'Alā al-Dīn allotted him the district of Söğüd between Karadjahişār and Biledjik as winter pastures (*kışla*) and the hills of Ermenibeli and Domaniç as summer pastures (*yaila*). Karadjahişār and Biledjik still belonged to the Byzantines but they paid tribute to 'Alā al-Dīn; 'Alīshir, the father of Germian, ruled the adjoining district of Afīun Ḳarahişār. Ertogrul settled in Söğüd and was buried there; he never engaged in a war. He had three sons, 'Othmān, Gündüz, and Saruyati (also called Sarubālī or Sawdji), of whom 'Othmān succeeded him. According to Neshri (*Zeitschr. d. D. Morgenl. Gesellsch.* xiii, 188—196) Ertogrul im-

migrated in the reign of 'Alā' al-Dīn Kaiḡubād I (616—634 A. H. = 1219—1236 A. D.), repeatedly fought on the latter's side against the Tatars, conquered Karaḡjaḡışar and K'utahia and was still alive in 'Alā' al-Dīn Kaiḡubād II's reign (end of the seventh century A. H.). The later historians credit him with further conquests (cf. e. g. the chronicles transl. by Leunclavius, *Hist. Mus.*, p. 97 *et seq.*; Chalkokondyles, p. 12 *et seq.*; Phrantzes, p. 68—77, but they take their statements regarding Ὀρβορρόλης, Ἐρπορρόλης from Turkish sources). Sa'd al-Dīn (i. 15, cf. p. 65) says that he died in 610 A. H. (1281—1282) over ninety years of age, Leuncl. (*Ann.*, p. 3, *Hist.*, iii.) makes him die in 687 A. H. at the age of 93 while Phrantzes gives anno 6773 mundi = 1264—1265 A. D. and his age 77. We may consider the following elements in the traditions to be historical facts viz. that Ertoghul had settled with his Turkoman clan (*boy*) in Söğüd as one of the frontier beys (*Üđı begleri*) of the Saldjūk Sultāns of Ḳōniya, that he took part in the wars of his overlord against the Tatars and occasionally undertook raids into Byzantine territory on his account.

2. The eldest son of Bāyazīd I, born 778 A. H. = 1376—1377 (Ismā'il Beligh, *Güldeste*, p. 40), was appointed governor of the combined districts of Saruhan and Karasi by his father (Neshri, *Zeitschr. d. D. Morgenl. Ges.*, XV, 335); Leuncl., *Hist. Mus.*, p. 317, 336 *et seq.* cf. 337 *et seq.*, according to Sa'd al-Dīn, i. 178, of Aidineli) and died about 798 A. H. (cf. Leuncl. i. c.), certainly before the war with Timurlank; he was buried in the mosque built by him in Brusa (Sa'd al-Dīn, i. 125; *Güldeste*, i. c.). Leuncl., *op. cit.*, p. 371, cf. 347, gives a story that he fell in the war against Ḳāḡī Burhan al-Dīn of Siwās. According to Chalkokondyles, p. 145—147 he was taken prisoner by Timur at the capture of Siwās in 1396 and afterwards put to death. (J. H. MORDTMANN.)

ERZERUM, the capital of a wilāyet in Turkish Armenia, in the plateau about 6000 feet above sea-level in which rises the Ḳarā Şū or Western Euphrates, the only natural gateway to northern Asia Minor (Siwās) from Russian Transcaucasia (Kars) and Persia (Tabriz), is at the same time connected by a good road with the Black Sea (Trebizond) in the north and Lake Van in the South. Even in ancient times there was an important town, the Theodosiopolis of the Byzantines, (see Chapot, *La Frontière de l'Euphrate*, p. 361) at this point so important strategically and commercially, the capital of the Armenian district of Karin, Karnoi Katak, which survived in the name given to the town and district by the Arabs, Ḳālīkalā (on this point cf. Andreas in M. Hartmann, *Bohtān*, p. 144 *et seq.*; Hübschmann in *Indogerm. Forsch.* xvi, 287 *et seq.* Ḳālīkalā was taken by Ḥabīb b. Maṣlama in 645—646, according to the Arab historians, but according to Armenian sources not till after 653 (see Ghazarian, *Armenien unter der arab. Herrschaft*, p. 19, 33 *et seq.*, 73). On the wars of the Byzantines and the Arabs with one another and the Armenians, which filled the following centuries, in the course of which Ḳālīkalā often changed hands, cf. ARMENIA i. 437^b *et seq.*

The town has only borne its modern name since the xth century. In 1049 the Saldjūks destroyed the town of Arzan, not far east of Karen, and its population moved to Theodosiopolis =

Ḳālīkalā and gave this town the name of Arzān al-Rūm "Arzan of the Romans" which became corrupted to Arz al-Rūm and Ard al-Rūm "land of the Romans". Shortly afterwards, the Saldjūks finally destroyed Byzantine rule in Armenia. From 588—627 (1192—1230) Arzan al-Rūm formed an independent Saldjūk kingdom (cf. TOGHRLSHĀH). In 1241 Erzerum was swept by the Mongol invasion. Mustawfī (in the first half of the xivth century) speaks of the numerous churches in the town: it must therefore have been for the most part inhabited by Armenians. On the other hand Ibn Battūta found Turkoman tribes preponderating and their doings brought about the ruin of the town. The district of Erzerum from this time on was one of the strongholds of the Ak-Ḳuyūnlū; after the wars with the Kara-Ḳuyūnlū that followed Timürs' invasion, Ūzun Ḥasan, the greatest of the Ak-Ḳuyūnlū, built the citadel of Erzerum, but lost it before his death to the Ottoman Meḡemmed II after the disastrous battle of Terdjān in 878 = 1473. Erzerum then became the centre of one of the most important pashaliks in the Ottoman dominions, an outpost whose possession was often disputed by their Persian rivals, but which was always successfully retained by the Turks. In the domestic history of Turkey it is celebrated for the rebellion of Ābāza Pasha [q. v. i. 6], which was put down in 1627. Since the xixth century the fortress has had to defend, with little success it must be confessed, the Turkish frontier against Russia. After the battle of Dewe Boyūn (q. v. i. 951^b *et seq.*) in 1878 Erzerum was irretrievably lost, but was only surrendered to the Russians after the truce.

If we may believe the various estimates, the population of Erzerum has considerably declined in the last century. Although the lack of any railway or of a good system of roads militates against the importance of Erzerum, the town, which Cuinet credits with 38,906 inhabitants, is still of importance on strategic grounds as it is a border fortress with modern, if hardly strong enough forts, and on commercial grounds as the centre of trade for the wilāyet (annual exports about £ 100 000 — mainly products of cattle-rearing; imports £ 400 000 — £ 450 000) and its hinterland and as a centre for trade with Persia.

Bibliography: St. Martin, *Mémoires sur l'Arménie*, i. 66—69; Yāḡut, i. 206; Abu 'l-Fidā (ed. Reinaud), p. 384 *et seq.*; Ibn Battūta, ii. 294; Dimashḡī (ed. Mehren), p. 189 *et seq.*; Ḥādḡdḡī Khalifa, *Djihan-Numā* (Constantinople 1145), p. 422; Ewliya Efendi, *Travels* (transl. von Hammer), ii. 104 *et seq.*; G. Le Strange, *Eastern Caliphate*, p. 117 *et seq.*; Ritter, *Erdkunde*, x. 757—768; Nolde, *Reise nach Innerarabien*, p. 258 *et seq.*; *Diplomatic and Consular Reports*, n^o. 4734 (1911); Cuinet, *Turquie d'Asie*, i. 183 *et seq.* (R. HARTMANN.)

ERZINDJÂN, the capital of a sandjak, with about 23,000 inhabitants in the wilāyet of Erzerum, lying in a fertile plain on the north bank of the Ḳarā-Şū between Erzerum and Siwās, is said by the Armenian sources to date back to pre-Christian times. We first obtain definite facts about the town in the Saldjūk period [cf. the article MANGUČAK]. According to Yāḡut it was inhabited mainly by Armenians. In 627 (1230) the Ḳhwārizm-Şāh Djālāl al-Dīn (q. v., i. 1004) was defeated here by the Saldjūk 'Alā' al-Dīn Kai-

Kubād I and the Aiyūbid al-Ashraf. Mustawfī (Le Strange, *op. cit.*), says that the walls of Erzindjān were restored by Kai-Kubād. In 640 (1243) the power of the Saldjūks fell before the Mongols, who entered Asia Minor via Erzerum. In Ibn Batṭūṭa's time the majority of the population was Armenian, but he also found a number of Turkish speaking Muslims. The city, which was always a stronghold of the Turkomans, recognised Ottoman suzerainty for a brief period in the reign of Bā-yazid I. In Timūr's time it was in the hands of Kara Yūsuf of the Kara-Kuyūnlū, and then passed to Ūzūn Ḥasan of the Ak-Kuyūnlū. This period, probably that of its greatest prosperity, ended with Mehemmed II's victory over Ūzūn Ḥasan at Terdjān. Under Ottoman rule it has formed a part of the pashalik of Erzerum down to the present day. Though several times destroyed by earthquake (notably in 1784) the town has always been able to recover, thanks to the fertility of the surrounding country. Its chief exports are fruits and vegetables. As a military station it is one of the main defences of the Turkish eastern frontiers.

Bibliography: St. Martin, *Mémoires sur l'Arménie*, i. 71 *et seq.*; Yākūt, i. 205; Abu 'l-Fidā (ed. Reinaud), p. 392 *et seq.*; Ibn Batṭūṭa, ii. 293 *et seq.*; Dimashkī, p. 228; Hādjdjī Khalifa, *Djihān-Numā* (Constantinople 1145), p. 424; Ewliya Efendi, *Travels* (transl. von Hammer), ii. 202 *et seq.*; G. Le Strange, *Eastern Caliphate*, p. 118; Ritter, *Erdkunde*, x. 770—774; Cuinet, *Turquie d'Asie*, i. 211. (R. HARTMANN.)

ES'AD EFENDI, AHMED, a Turkish official and learned jurist, son of Shaikh al-Islām Muḥammad Sāliḥ, was Kādi-askar of Anatolia in 1205 (1790-1791), of Rūmilī in 1208 (1793-1794), became Shaikh al-Islām in 1218 (1803) and held this office for three years and five months. During his tenure of this office he issued a *fatwā*, sanctioning the new organisation of the army, known as *nizām-i ājedid*, proposed by Sultān Selim III. But the revolution of the Janissaries brought about his deposition and it was with difficulty that he escaped with his life in this troubled period. On the accession of Maḥmūd II in 1223 = 1808 he again became Shaikh al-Islām but was again driven out of his office by the revolutionaries three months later. He died in 1230 = 1815.

Bibliography: Sāmī-Bey, *Kānūs al-A'lām*, ii. 909; Shāmī-Zāde, *Ta'rikh*, i. 45.

(CL. HUART.)

ES'AD EFENDI, MUHAMMAD, a Turkish official and poet, son of the historian Sa'd al-Dīn, born in 978 (1570), became Kādi of Adrianople, and in 1004 (1595-1596) Kādi-askar of Anatolia, in 1012 (1603-1604) of Rūmilī, made the pilgrimage to Mecca in 1023 (1614) and after his return succeeded his brother Ālebi Muḥammad Efendi, who had just died, as Shaikh al-Islām. He filled this high office for seven years under Sultāns Aḥmad I, Muṣṭafā I and Othmān II; the latter gave him his daughter in marriage. He soon afterwards left office because of the troubles that had broken out, but in 1032 (1623) he was called upon by Murād IV to resume the post, which he retained till his death in 1034 (1625). His tomb is at Eiyūb. He left a *Diwān* of poems in Arabic, Persian and Turkish.

Bibliography: Āṭārī, *Dhail al-Shaḡā'ik*, p. 690; Na'imā, *Ta'rikh*, i. 141, 234, 264.

(CL. HUART.)

ES'AD EFENDI, MUHAMMAD, a Turkish official and historian, son of Muftī Abū Ishāḡ Ismā'īl, born in Dhu 'l-Kāda 1096 (Oct. 1685), filled several judicial offices in the lifetime of his father, accompanied the Turkish army to Belgrade in 1152 (1739), became Kādi-askar of Rūmilī in Muḥarrām 1157 (Febr. 1744) and succeeded Muftī Ak-Maḥmūd-Zāde in office on the 24th Radjab 1161 (20th July 1748). He was the author of a *Leḥdjet al-Lughā* (Arabic-Persian Dictionary, printed in Constantinople 1211 = 1795), a *Būlbūl-nāme* ("Book of the Nightingale") a *Tedhkire-i Khwānendegān* ("collection of biographies of singers"), and Arabic and Turkish poems; he also wrote a *Takhlīs* to four celebrated poems in praise of the Prophet (*Burda*, *Ḥamziya*, *Dim-yāfiya* and *Muḍariya*) and a metrical translation of Zamakhshari's *Aṭwāḡ al-Dhahab*. He was a good musician and founded several schools and medreses.

After being deprived of his office for no reason on the accusation of 'Abd Allāh Pasha, Sultān Maḥmūd I's grand vizier, in Sha'bān 1162 (July 1749) he went to Gallipoli and then to Indjir-K'öi, near Constantinople, where he died on the 10th Shawwāl 1166 (22th Aug. 1753).

Bibliography: Wāṣif, *Maḥāsīn al-Āthār*, i. 11; J. von Hammer, *Hist. de l'empire ottoman*, xv. 176, 198, 261; *Gesch. d. Osm. Reiches*, Index; do., *Gesch. der osm. Dichtkunst*, iv. 171; Sāmī-bey, *Kānūs al-A'lām*, ii. 908. (CL. HUART.)

ES'AD EFENDI, MUHAMMED, nicknamed HINDI-MOLLĀ, a Turkish official, son of Shaikh al-Islām 'Abd Allāh Waṣṣāf, born in 1119 (1707), was imprisoned in Brusa with his father in 1168 (1754-1755), became Kādi-askar of Anatolia in 1182 (1768-1769), of Rūmilī in 1186 (1772) and 1190 (1776) Shaikh al-Islām, but was deposed eight months later and died in 1192 (1778).

Bibliography: Sāmī-Bey, *Kānūs al-A'lām*, ii. 908. (CL. HUART.)

ES'AD EFENDI, SAYID MUHAMMED, called SHAHHĀF-ZĀDE ("son of the bookseller"), a Turkish official and historian, son of al-Hādjdj Aḥmad, who was Mudarris and at the same time a bookseller and later Kādi of Jerusalem and Cairo, born in Constantinople near the Āyā Sōfiya on the 18th Rabī' I 1204 (6th Dec. 1790), adopted his father's profession and received the position of a judge in Adrianople and Scutari in Albania without actually filling the offices. On the death of Shāmī-Zāde in 1241 (1825) he was appointed Historiographer Royal. He held this office for thirteen years, and in addition in 1247 (1831) was appointed editor of an official gazette, the *Takwīm-i Wakā'if*. In 1250 (1834) he was sent to Persia to congratulate Muḥammad Shāh, son of Fath 'Alī Shāh, on his accession to the throne. He died in 1263 (1847) while holding the office of President of the Upper Council of Public Instruction.

He composed numerous chronograms (*Ta'rikh*) on various events and wrote a brief account of the dissolution of the corps of Janissaries by Sultān Maḥmūd II, entitled *Uss-i Zafer* ("foundation of victory") which has been translated into French by Caussin de Perceval (Paris 1833).

Bibliography: v. Hammer, *Gesch. der Osman. Dichtkunst*, iv. 463; Sāmī-Bey, *Kānūs al-A'lām*, ii. 909. (CL. HUART.)

ESKI (T.) "old"; frequent in place-names like *Eski Shehr* "Old-town" [q. v.], *Eski Hişar* "Old-citadel", a name borne by the ancient Dakibyra (see Tomaschek in *Sitz-Ber. der Wiener Akad.*, 1881, viii. 6) and Laodicea ad Lycum (see DENİZLİ, i. 939) amongst others. Following a very common custom the Turks usually call ancient ruined sites by the name of some adjacent large town with the prefix *Eski*, e.g. *Eski Şam* "Old Damascus", Bosrā (q. v., i. 765), *Eski Mösul*, the ancient Balad (see Le Strange, *Eastern Caliphate*, p. 99); on *Eski Bağhdād*, see i. 564^a and 926^b.

ESKİŞEHİR, on the Pursak-çai, the capital of the kaza of the same name in the sandjak of Kütahia, in the province of Brusa, with about 25,000 inhabitants, chiefly Muslims, is celebrated for its hot springs and the meerscham pits near it (see Reinhardt in *Petermanns Mitteilungen*, 1911, ii. 251 *et seq.*) and has very recently attained considerable importance as a junction on the Constantinople-Köniya and Constantinople-Angora railways; of the 11 mosques one dates from the Saldjuk period, and another was built by Kara Muştafa Pasha. Eskişehir is the successor of the Byzantine Dorylaeon (the *دوريلة* of the Arabs) while the ancient town of that name was two miles to the north at the modern Şar-Üyük. In the Byzantine period the Emperor's armies assembled in the plain of Dorylaeon before the eastern campaign against the Arabs and Saldjüks (cf. Ibn Khordādhbeh, ed. de Goeje, p. 109). In 89 = 708 al-Abbās b. al-Walid conquered Dorylaeon (Tabari, ii. 1197; cf. Theophanes, i. 376, ed. de Boor) and Hasan b. Kahtaba advanced as far as this town in 162 = 178 (Tabari, iii. 493; Theophanes, i. 452). The Emperor Manuel Komnenos in 1175 again fortified the town which had been destroyed by the Saldjüks and drove out the Yürüks who led a nomadic life in the neighbourhood (Kinnamos, p. 294, 297; Niketas, p. 236 *et seq.*, 246), but by the next year after the unsuccessful war against Kılıdj Arslan I, he had to agree to destroy the fortifications and a short time afterwards the town must have been definitely occupied by the Saldjüks. In the xiiith century Ertoghul settled near Eskişehir in the district of Sultān üyüğü (Sultān önü), Neshri, *Zeitschr. d. D. Morgenl. Ges.*, xiii. 198; in the apocryphal letter of investiture (*menşur*) of 'Alā' al-Dīn b. Farāmarz of the beginning of Shawwāl 688 for Othmān I (Feridūn, i. 56 of the second edition) the district of Eskişehir is granted to Othmān as a sandjak (cf. Leuncl. *Hist. Mus.*, p. 125, 126 *et seq.*); at a later period it was the residence of the Sandjakbeg of İnönü and a station on the pilgrims' route.

Bibliography: Ewliyā, iii. 12; Hādjđi Khalifa, *Dihānnumā*, p. 632; [Meḥammed Edib], *Menāsik ul-Hādjđi*, p. 28 *et seq.*; *Sālnāme* of the wilāyet Brusa, 1302 A. H., p. 447 *et seq.*; Oberhammer u. Zimmerer, *Durch Syrien u. Kleinasien*, p. 375 *et seq.*; Monograph by Radet in the *Nouv. Archives des Miss. Scientif.*, vi. 491—513; cf. p. 428 *et seq.*

(J. H. MORDTMANN.)

ESNE (Egyptian Te-snet, Coptic Sne, Arabic Isna, Greek Latopolis from the fish Latos worshipped there) a town in Upper Egypt, lying on the left bank of the Nile halfway between Luxor and Edfu. It was for a time the capital of

a Mudiriye, now Markaz in the Mudiriye of Kēnē, with 19,103 inhabitants, celebrated for the ruins of the temple of the God Chnum, which dates from the Ptolemaic period, in which a number of Roman emperors are depicted in the garb of the Pharaohs. In the Muslim period Esne was a flourishing provincial town. According to Edfūwī quoted by Maḳrīzī the town had 10,000 houses, and produced annually 40,000 irdabb of dates and 10,000 irdabb of zabib.

Bibliography: Yāḳūt, i. 265 *et seq.*; Maḳrīzī, *Khitaṭ*, i. 237; Amélineau, *Géographie de l'Égypte*, 172; A. Boinet Bey, *Dictionnaire géographique de l'Égypte* (Cairo 1899), p. 183. The most detailed account and one which takes account of economic conditions also is: 'Alī Mubārak, *Khitaṭ Djedide*, viii. 59; Baedeker, *Egypt*⁶. (H. RITTER.)

EUPHRATES. [See AL-FŪRĀT.]

EUTYCHIUS, Patriarch of Alexandria 321—328 (933—939) known in Arabic as Sa'īd b. AL-BITRĪK, born at Fustaṭ in 263 (876) was the author of several medical and historical works. The best known in his Arabic chronicle, *Naḡm al-Djawhar*, published by Pococke at Oxford in 1658-1659, which was afterwards continued by Yahyā b. Sa'īd al-Anṭākī [cf. i. 359^a]. The fragment of a history of Sicily contained in a famous Cambridge manuscript (cf. Browne, *Hand-list of Moham. Mss.*, p. 27, N^o. 170) used to be wrongly ascribed to Eutychius [on this point cf. Vasiliew, *Vizantia i Arabi*, i^b, 79 *et seq.* and the works cited by him]. In the same library at Cambridge (Browne, *op. cit.*, p. 281, N^o. 1317) there is also a theological pamphlet against Eutychius written by Severus b. al-Muḳaffā.

Bibliography: Ibn Abī Uṣaib'a (ed. Müller), ii. 86; Leclerc, *Hist. de la Médecine Arabe*, i. 405; Brockelmann, *Gesch. d. arab. Litteratur*, i. 148.

EWLIYÂ ÇELEBÎ, or as he repeatedly calls himself, EWLIYÂ MEḤEMMED *علي ب. ديريش*, the "globe-trotter" *Seiyāh-i 'Alem* was born in Constantinople in 1020 (1611-1612) and died soon after 1090 (1679); in the course of forty years he made a series of long journeys within the Turkish empire and took part in the campaigns against Crete, Hungary, Austria etc. under Ibrāhīm and Meḥammed IV and published his observations and experiences in war and peace under the title *Tarīkhi Seiyāh*, the 'Traveller's Chronicle' (Vienna Mss., Flügel, N^o. 1281; the Stambul printed edition has *Siyāhat-nāme*), an elaborate work in ten parts. For information about himself and his life we are limited to his own statements. According to them his father Derwish Meḥammed *علي* (i. 218; iii. 442, 443 of the Stambul ed., cf. i. 244) had gone with Sultān Suleimān I to Belgrade, Rhodes, Budapest, Stuhlweissenburg and Szeged (i. 106, iii. 444); had been present at the siege of Cyprus (iii. 443) and taken part in Meḥammed III's campaign against Erlau (iii. 444); he was also "court-jeweller" (*Zerkeri dergiahi 'ālī*, or *Kuyumdjibashi*) and had served ten Sultāns from Suleimān I to Ibrāhīm (iii. 442; i. 258); he died in 1058 A. H. (ii. 458), at the age of 117 (iii. 444). His paternal grandfather, Demirdji Oghlu Kara Ahmedbeg, Meḥammed II's standard-bearer, had taken part in the capture of Constantinople and attained the age of 147 (iii. 444); his maternal grand-father, Yawūz

Özbeğ had also been standard-bearer to the conqueror (i. 94); his mother was a sister of Melek Ahmed Pasha, who was Grand Vizier from Sha'bân 1060 to Ramađân 1061 and died in 1073. Ewliyâ decided to devote himself to scholarship and made a beginning in Ramađân 1045 as *hâfîş* in Aya Sofia; while here he attracted the attention of Sultân Murâd IV, who gave him a post as *Muşâhib* at the palace, which he left however two years afterwards as a regular Sipâhî (ii. 244—258). Henceforth he gave himself up to his love of travel and we find him on long journeys in the provinces or on campaigns, sometimes independently sometimes in the train of some high official, notably his uncle Melek Ahmed Pasha, till he settled down about 1083 (1672-1673). Details are given in the following survey of his travels. Part I. contains the description of the capital and its environs which he explored in 1041 and the years following; Part II: Journey to Brusa (Mo-harram 1050 = April—May 1640). — Excursion to Nikomedia. — Journey to Batum, Trebizond, Abkhazia (Djumâdâ I. 1050—Sha'bân 1054 = Aug. 1640—Oct. 1644). — Campaign against Crete (1055 = 1645). — Journey to Erzerûm, Âdhar-baidjân, Georgia etc. (Radjab 1056—end of Djumâdâ II. 1058 = Aug. 1646—end of May 1648); Part III: Journey to Damascus, Syria, Palestine, Urumiya, Siwas, Kurdistan, Armenia etc. (Sha'bân 1058—middle of Radjab 1060 = Sept. 1648—July 1650; in 1059 the author performed the pilgrimage (cf. i. 288) which he describes in a separate part). — Journey to Rumelia (Bulgaria, Dohrûdjâ etc.) 1061-1062 (1651-1652); Part IV: Journey to Wân, Tebrîz, Baghdâd, Başra etc. in the years 1065-1066 (1655-1656); Part V: Conclusion of the journey to Wân-Başra. — Journey to Oezakow, campaign against Rakoczy, raid into Russia, 1266—1268 (1656—1658). — Campaign against the rebels in Anatolia; return from Brusa via the Dardanelles to Adrianople, Radjab 1069—beginning of Şafar 1070 (March—October 1659). — Mission to the Moldau, in the same year. — Campaign against Transylvania, mission to Bosnia; Campaign against Dalmatia, return to Sofia, from the middle of Sha'bân 1070—Rabi' I. 1071 (April—November 1660); Part VI: Campaign against Transylvania, mission to Albania, return to Constantinople, Dhu 'l-Ka'da 1071—Radjab 1072 (July 1661—Febr. 1662). — Campaign against Hungary, siege of Uiwâr (Neuhäusel), raid made by the author through Austria, Germany and Holland to the North Sea with 40,000 Tatars(!), conquest of Uiwâr and other fortresses, return to winter-quarters in Belgrade, Sha'bân 1073—end of Ramađân 1074 (March 1663—March 1664). Mission to Herzegovina, journey to Ragusa, campaign against Montenegro, Kânîza, Croatia. — The contents of the other parts can only be surmised from the casual statements on p. vi. of the preface to the first volume of the new Stambul edition; according to these Part VII deals with Austria, the Crimea, the lands of the Caucasus and Astrakhân; Part VIII with the Crimea, Crete, Salonika and Rumelia, Part IX with the pilgrimage and X with Egypt. In part VII Ewliyâ presumably describes his journey to Vienna and Central Europe on which he went as for as Dunkirk (cf. *Travels*, i. 1, 42 *et seq.*); he probably accompanied Kara Mehmed Pasha, the ambassador of the Porte (in 1075 = end of 1664), and then continued his journey alone from Vienna

and after travelling for 3½ years returned to the Crimea, via Sweden, Poland and Russia (i. 300); in 1080 (1669) he accompanied the campaign against Crete and the later one against the Maimnotes; part VIII deals with this. Part IX and part X deal specially with his pilgrimage in 1059 and Egypt respectively (cf. i. 288 and 507). The last date that appears in the parts of the *Ta'rikh-i Seiyâh* as yet known is the year 1089 (1678-1679), see i. 301.

Ewliyâ Çelebi was an imaginative writer with a decided fancy for the marvellous and adventurous; he prefers legend to dry historical facts, delights in exaggeration and does not hesitate at times to draw the long bow. Apart from this, his work is a perfect treasure-house of information on points of social life, folklore and geography, whose value is still further increased by simple and unaffected style in which they are vividly described. He rarely quotes from literary sources although a few are referred to (e. g. the chronicles of Muhyî 'l-Dîn and Djewrî); he himself has been much used by later writers; unfortunately — as e. g. by von Hammer — usually without any attempt at criticism.

Only the first six parts of Ewliyâ's works have yet been printed, Stambul 1316—1318; the *Muntakhabâtî Ewliyâ Çelebi* (Constantinople 1259 A. H. = 1843) contain extracts from Part I; v. Hammer translated Parts I—III under the title: *Narrative of Travels in Europe, Asia and Africa by Evliya Efendi* (London 1846—1850, Vol. I and II), after giving in the second volume of his *Des Osm. Reichs Staatsverfassung etc.*, p. 455—470 a detailed account of the contents of the first four parts. The only manuscripts of the *Ta'rikh-i Seiyâh* in Europa are in Vienna and in the British Museum. (J. H. MORDTMANN.)

EWRENOS, the descendants of Ewrenos (اورنوس), in 'Âshikpashazâde and Neshri (اورنوس), 'Âşpavéççe in Dukas, *Bpavéççe* in Manuel Palaeol., *Chron. breve et Chron. Epîr.*, *Bpavéççe* in Chalkokondyles and Phrantzes, Avranes in Barletius) form with the Mihaloğlu, Malkodjoghlu and the sons of Tûrakhân the four ancient families of the Ottoman nobility. (Ramberti, *Cose de Turchi*, Bl. 133^r f., ed. 1543; cf. Leuncl., *Pand.*, c. 27).

Tradition mentions Ghâzî Ewrenosbeg among the begs of the Karasioghlu who on the dispossession of this dynasty by Sultân Orkhân in 735 A. H. entered the service of Suleimân Pasha, son of Orkhân. He crossed the Hellespont with Suleimân Pasha (in 759? or 760?) and was installed by Murâd I as *üdîbegî* (frontier-beg) in the Rumelian territory. In this capacity he conquered Keshan, Ipsala, Gumuldjina (763) Fere (774), Pori, Xanthi, Maronea (775), Serres (784 or 787), Monastir, Yenidje Wardar and laid the foundations of Ottoman power in western Thrace and Macedonia. After making the pilgrimage he took part in the battle of Kossova (June 1389), conquered Kitros and Wodena, and repeatedly led Turkish armies against Albania (1398 and beginning of 1396) and the Morea (1391 and 1395). He then fought in the battle of Nikopolis (Sept. 1396) against the Hungarians and accompanied Bâyezîd I on his raid into Wallachia. Finally he fought in the battle of Angora in the war against Tîmûr. Under Mîr Suleimân he took part in the war against the Karamanoghlu and besieged the

latter in Aḡsarai. He afterwards went over to Mūsā Ćelebī (in 813 A. H.) and finally in 816 A. H. to Meḡmed I and fought on the latter's side in the battle of Ćamurli. He seems to have died soon afterwards (according to *Sidjill-i 'Oṡmāni* in 819 or 820 A. H.). If, as the Ottoman historians say, Ewrenos had been a beg under the last Karasioghlu, he must have been over 100 when he died; there is apparently a confusion between two different persons. Even in Murād I's reign Ewrenos was one of the richest vassals, and his estates were so large that tradition relates that the Sultān had granted him as much land as a swift steed would carry him round in 24 hours ('Āli Kunh, V, 75; Beaujour, *Tableau du Commerce de la Grèce*, i. 111 *et seq.*). He expended a great part of his riches in pious endowments which are still controlled by his descendants and to the present day are free from state inspection by special privilege (*Dustur*, iv. 400).

On the death of Meḡmed I in 824 A. H. the sons of Ghāzī Ewrenos took the side of the false Muṡṡafā, who even had his headquarters for a period in Yenidje before advancing against Murād II, and remained faithful to the pretender after his other followers had forsaken him; they afterwards went over to Murād II. Among them 'Alibeg and 'Isābeg were particularly distinguished as brave and skilful generals; they led the Rumelian sipāhīs and akindshīs (irregulars) in Murād II's campaigns against Albania, the Morea, and notably against Hungary. 'Alibeg was, according to Ducas, executed by Meḡmed II on his accession in 1451 A. D. after strangling the Sultān's younger brother by his orders; according to another story (in Beaujour, *l. c.*) he had run against Murād II in the game of *djārīd* and the Sultān enraged ordered the aged Ewrenos to

put his son to death with his own hands. Of the other sons of Ghāzī Ewrenos Barāḡbeg (Βάρανος, Βαράγνος in Chalkokondyles) and Ahmedbeg are mentioned; the latter took part in the Wallachian campaign of 1462 A. D. and in the siege of Shkodra in 1478. The two Ewrenosoghlu, 'Isā and Suleimān, who fell in battle against the Egyptians in 1488, must have been grandsons of Ewrenos. Henceforth the Ewrenosoghlu begin to lose their important position, although we still find them from time to time acting as provincial governors for the Porte. Nevertheless they remained the most prominent family in the land chiefly on account of their extensive estates, while the descendants of the other three ancient Ghāzī families have retained nothing of the glory of their ancestors except their name.

The celebrated firmān, which Murād I is said to have granted to Ghāzī Ewrenos (published by v. Diez, *Denkwürdigkeiten von Asien* i. 101—132 and in Feridūn's *Munshiātī Salāṡīn*, i. 87 *et seq.* in the second edition) has been doubted as apocryphal by v. Hammer, but is acknowledged by the Porte as genuine. Beaujour (*loc. cit.*) saw a manuscript history of the Ewrenosoghlu and gave several stories from it. The biographies of Ghāzī Ewrenos and his son 'Alibeg in the collection *Meṡṡāḡir-i Islām* (Constantinople, 1301 A. H.) contain valuable material. Von Hammer's account of the Ewrenosoghlu in his *Gesch. d. Osm. Reiches*, Vol. i. and ii., is only to be used with great caution. (J. H. MORDTMANN).

EZEKIEL. [See HIZKIL.]

EZELI. The name given to those Bābīs [q. v. i. 548 *et seq.*] who followed Mirzā Yahyā, called ṡubḡ-i Ezel [q. v.], after the death of the Bāb.

EZRA. [See 'UZAIR.]

F.

FĀ', the twentieth letter of the Arabic alphabet (numerical value 80; cf. the article ABDJAD i. 68^b *et seq.*). On the evolution of the character see the article ARABIA, ARABIC LANGUAGE, i. 383^b. Fā' is pronounced at the present day as it was in old Arabic, viz. as a voiceless labio-dental aspirate. Cf. A. Schaade, *Sibawaihi's Lautlehre*, Index.

(A. SCHAADÉ.)

FADAK (Demin. FUDAİK), a town in Arabia not far from Khaibar [q. v.] and like the latter inhabited by Jews. In the year 6 = 627 Muḡamed sent 'Alī, afterwards Caliph, against Fadak as he had learned that the people of the latter town were going to support the Jews in Khaibar. When Khaibar was taken in the following year, the Jews of Fadak also submitted and agreed to give up half of their possessions. Muḡaiyṡa b. Mas'ūd conducted the negotiations between the Prophet and the people of Fadak and was rewarded by Muḡammad for his services. On the death of the Prophet, his daughter Fāṡima demanded that Khaibar and Fadak should be given her as her father's inheritance. But Abu Bakr refused to give up these towns and referred her to the words of the Prophet: "No one shall be my heir; what I leave behind me belongs to the poor".

Bibliography: al-Bekri, *Geographisches Wörterbuch* (ed. Wüstenfeld), p. 8, 144, 333,

814; Yāḡūt, *Mu'djam* (ed. Wüstenfeld), ii. 823; iii. 308, 855—858; Balāḡhūrī (ed. de Goeje), p. 30 *et seq.*; Tabarī, *Annales* (ed. de Goeje), i. 1556, 1583, 1589; iii. 1342; Ibn Hishām, *Sīra* (ed. Wüstenfeld), p. 764, 773, 776; Ritter, *Erdrkunde*, xii. 59, 61—62; xiii. 402; Muir, *The Life of Mahomet* (London 1858), iv. 73, 291—292, 338; Caussin de Perceval, *Essai sur l'Histoire des Arabes avant l'Islamisme* (Paris 1847-1848), iii. 201, 338—339 and Index s. v. (J. SCHLEIFER.)

AL-FADĀLĪ, MUḡAMMAD B. ṡHĀFĪ' AL-ṡHĀFĪ'Y, a Cairene Shaikh born at Munyat Fadāla near Samannud in the Delta (*Khīṡat djadida*, ix. p. 2; xvi. p. 80; Bādjūrī, *Taḡḡīḡ al-maḡām 'atā kifāyat al-'awāmm*, p. 9 of ed. of Cairo, 1315) who died in A. H. 1236 (*Cat. of Khediv. Library*, ii. p. 39) = A. D. 1821. He appears to be known only as the author of the *Kifāyat al-'awāmm min 'ilm al-kalām* and the teacher of the more fertile Bādjūrī [q. v.] who added the gloss, mentioned above, to his master's work. Text and ḡāṡhiya seem always to go together in the Mss. and editions. A translation of the text is given in D. B. Macdonald's *Development of Muslim Theology etc.*, p. 315—351.

Bibliography: Brockelmann, ii. p. 489; Ahlwardt's Berlin Cat., iv. p. 459, No. 5148; Ellis, *Cat. of Ar. Printed Books in British Mu-*

seum, under *Muḥammad ibn Shāfi' al-Faḍḍālī*; but the *nisba* according to the *Khiṭ. ḍjad.* is as above. (D. B. MACDONALD.)

FADDĀN (A.), an Arabic word derived from the Aramaic (cf. Fränkel, *Die Aram. Fremdwörter*, p. 129), properly a yoke of oxen for ploughing a piece of ground, an Egyptian measure of area, varying in size with time and place. According to Lane the faddān a few years before his stay in Egypt (1833—1835) measured about 1.1 acres, while during his stay there it was less than an acre. It was divided into 24 *ḥirāf* and contained 333 $\frac{1}{3}$ square *ḥaṣaba*, the *ḥaṣaba* (rood) being first reckoned at 24 and later at 22 *ḥabḡa*. In the time of the French expedition there were three different faddān in use: the faddān in use on the banks of the Nile (1.336 arpents), that in use away from the Nile (2.375 arpents) and the faddān of Damietta (2.012 arpents); Upper Egypt (1670 arpents = 5724 sq. metres) and the Copts (5253 sq. metres) had each their own faddān besides.

Decourdemanche estimates the ancient faddān of 400 square *ḥaṣaba* (the *ḥaṣaba* being reckoned at the length fixed by al-Ḥākim bi-amrillāh of 6 long Ḥākimate or Babylonian ells), at 5883.5 square metres and the modern faddān of 333 $\frac{1}{3}$ *ḥaṣaba* at 4200.83 square metres.

In Syria *faddān* also means a single ox; as a measure of area it is 333 square *ḥaṣaba*.

Bibliography: E. W. Lane, *Modern Egyptians*, ii. 377; S. de Sacy, *Relation de l'Égypte par Abdallatif*, p. 90; J. A. Decourdemanche, *Poids et Mesures des Peuples anciens et des Arabes* (Paris, 1909), p. 90, H. Sauvaire, *Métrologie Musulmane* (Journ. As., Ser. VIII, Vol. VIII, 1886), p. 516 *et seq.* (CL. HUART.)

FADHLAKA (A.) "sum, total" from *fadhālaka* "and this makes", at the end of an addition.

FĀḌIL. [See FĀZIL.]

FADJR (A.) "Daybreak", the title of Sūra LXXXIX.

AL-FADL B. AL-RABĪ', al-Amīn's vizier. A descendant of a Syrian slave manumitted by the Caliph Othmān, al-Faḍl proved himself thoroughly Arab in his attitude and constantly championed the Arab spirit in opposition to the numerous Iranian elements in the 'Abbāsīd empire. His father al-Rabī' b. Yūnus had played a part in history as vizier to the two Caliphs al-Manṣūr and al-Mahdī. When Hārūn on his accession gave the Barmecides preferment, al-Faḍl felt himself slighted and became filled with hatred and jealousy of them. On Khaizarūn's death in 173 (789-790) he was appointed vizier by Hārūn and filled this office till 178 (794-795) when Yahyā b. Khālīd al-Barmakī became the real ruler. Al-Faḍl then did his best to bring about the fall of the Barmecides and succeeded in once more obtaining the vizierate which he retained under Hārūn's son and successor al-Amīn. Just as his namesake al-Faḍl b. Sahl ruled al-Amīn's brother, afterwards Caliph al-Ma'mūn, almost absolutely, al-Faḍl exercised an extraordinary influence over al-Amīn. When Hārūn died suddenly in Khorāsān in Dju-mādā II. 193 (March 809), while on a campaign against the rebel Rāfi' b. Laith, al-Faḍl ordered the whole army destined for Khorāsān back to Baghdād, by command of al-Amīn but in direct violation of the dead Caliph's last wish, a proceeding which al-Ma'mūn, who was then governor of Khorāsān and at once paid homage to his

brother, could not prevent. As al-Faḍl feared al-Ma'mūn's vengeance, if the latter should ever become Caliph, he exerted all his influence to incite al-Amīn against his brother. As early as the year 194 (809-810) at the instigation of al-Faḍl and 'Alī b. 'Isā, a former governor of Khorāsān, the Caliph had his son Musā mentioned in public prayer which was clear evidence of his intention to declare him his successor. In consequence al-Ma'mūn broke off all relations with his brother; in Rabiab 196 (March—April 812) the latter was taken prisoner and declared deposed, and, although he was soon set free and raised to the throne again, al-Faḍl thought it advisable to retire.

In 201 (816-817) he came forth again from his retirement. The troops in the capital rose against al-Ma'mūn's governor, al-Ḥasan b. Sahl. The commander there, Muḥammad b. Abī Khālīd, was successful at first; but when he quarrelled with al-Ma'mūn's other generals, he went over to the rebels himself. Al-Faḍl now took Muḥammad's side; the latter attacked Ḥasan b. Sahl but was defeated and died of his wounds. Al-Faḍl then lived in retirement till his death. On the intercession of Ṭāhir b. al-Ḥusain, governor of Khorāsān he was pardoned by al-Ma'mūn. He died in Rabi II. or in Dhū 'l-Kā'da 208 (823-824).

Bibliography: Ṭabarī (ed. de Goeje), iii., Index; Ibn al-Athīr (ed. Tornberg), vi. 35—274; Ya'kūbī (ed. Houtsma), ii. 491 *et seq.*; Ibn Khallikān (ed. Wüstenfeld), n^o. 539 (de Slane's transl. ii. 468 *et seq.*); Weil, *Gesch. der Chalifen*, ii. 135 *et seq.*; Muir, *The Caliphate, its Rise, Decline and Fall* (3rd ed.), p. 489 *et seq.* (K. V. ZETTERSTÉEN.)

AL-FADL B. SAHL, al-Ma'mūn's vizier. Al-Faḍl was a native of Persia and did not adopt Islām till 190 (805-806). His family had been strongly recommended to Hārūn by the Barmecides and al-Faḍl b. al-Rabī, their implacable opponent, therefore became a personal enemy of Ibn Sahl. As the former was of Arab origin, the latter was also opposed to him as the representative of the Iranian element, and just as Ibn al-Rabī controlled the one brother, al-Amīn, the other, al-Ma'mūn, was simply a tool in the hands of Ibn Sahl. The struggle that arose between the two sons of Hārūn was thus also a struggle between their viziers or between Arab and Persian culture. As al-Faḍl b. al-Sahl feared that al-Amīn would on Hārūn's death disregard the arrangements for the succession made by the latter, he persuaded al-Ma'mūn to try to accompany Hārūn to Khorāsān in 192 (808). In the following year the Caliph died and when al-Amīn recalled the army sent against Khorāsān and al-Ma'mūn was thinking of hurrying after the troops and reminding them of their duty, Ibn Sahl persuaded him against this. Instead of al-Ma'mūn an envoy was sent to the army; but he could do nothing with them and was received with insults and the army continued its march to Baghdād. In the period following, al-Faḍl remained the prince's faithful friend and adviser and constantly urged him in all things to insist on his own rights against his brother. It was due to the cunning intrigues of Ibn Sahl that al-Amīn allowed himself to be led into trusting the command of the army, which he was sending against al-Ma'mūn in 195 (811) to the incapable 'Alī b. 'Isā. 'Alī was defeated by Ṭāhir b. al-Ḥusain; he

himself fell in the battle and his troops were scattered in flight. After this success al-Ma'mūn gave Ibn Sahl the government of the eastern provinces and at the same time gave him the title *Dhu 'l-R'āsatain* ("lord of the two highest offices" i. e. of vizier and commander in chief). When the aged general Harthama b. A'yan, who had rendered such services to Hārūn, was appointed governor of Arabia and Syria, he decided to go to al-Ma'mūn in Merv to give him an account of the condition of various parts of the empire. The Caliph commanded him to go to Damascus; but when Harthama in spite of this appeared in Khorāsān, he was represented by Ibn Sahl as a rebel. The Caliph therefore had him thrown into prison where he was put to death a few days later by Ibn Sahl. Al-Ma'mūn, however, finally found out that the latter did not always tell him the truth and therefore had his former favourite murdered in the bath in Sarakhs in 202 (818) or 203 (819).

Bibliography: Tabarī (ed. de Goeje), iii., see Index; Ibn al-Athīr (ed. Tornerberg), vi. 134—324; Yā'qūbī (ed. Houtsma), ii. 531 *et seq.*; Ibn Khallikān (ed. Wüstenfeld), n^o. 540 (de Slane's transl. ii. 472 *et seq.*); Weil, *Gesch. der Chalifen*, ii. 140 *et seq.*; Muir, *The Caliphate, its Rise, Decline and Fall* (3rd ed.), p. 489 *et seq.* (K. V. ZETTERSTÉEN.)

AL-FADL B. YAḤYĀ, a Barmakid, born in Dhu 'l-Hijidja 148 (February 766), governor of Djurdjān, Tabaristān, al-Raiy etc. 176—180 (792—796-797) and of Khorāsān 178-179 (794-795—795-796). On the fall of the Barmakids in 187 (803) he was thrown into prison. He died in confinement in al-Rakka in Ramaḍān 192 or Muḥarram 193 (808). For further details see above i. 665^a (article BARMAKIDS). (K. V. ZETTERSTÉEN.)

FADL ALLĀH, a family of officials in Cairo under the Mamlūks who traced their descent from the Caliph 'Omār I. so that the individual members are also known by the *nisba* al-'Omārī. The founder of the family was Faḍl Allāh Djamāl al-Dīn Abu 'l-Ma'āthīr b. 'Izz al-Dīn; one of his sons, Sharaf al-Dīn 'Abd al-Wahhāb (died 717 = 1317), was private secretary under Ḳalāwūn, another son, Muḥyi 'l-Dīn Yaḥyā (died 738 = 1337), was likewise private secretary under al-Nāṣir in Damascus, but moved to Cairo in 733 (1332-1333). The latter had a son, Shihāb al-Dīn Abu 'l-Abbās Aḥmed (born 700 = 1301), who first became ḳāḍī, then secretary of state, but is best known for his literary works. He compiled a comprehensive, encyclopaedic work entitled *Masālik al-Abṣār fi Mamālik al-Amṣār*, as well as an official letter-writer *al-Ta'rīf bi 'l-Muṣṭalaḥ al-Sharīf*, which however contains much other valuable material and was printed in Cairo in 1312 (1894-1895). Other works by the same author are detailed by Brockelmann, *Gesch. d. Arab. Litt.*, ii. 141. Shihāb al-Dīn, or as he is usually called, Ibn Faḍl Allāh, died of the plague in Damascus in 748 (1348).

Bibliography: in Brockelmann, *op. cit.*, to which may be added that Tiesenhausen gives extracts from both the above works in his *Recueil de Matériaux rel. à l'histoire de la Horde d'Or*, p. 204—251. Cf. also Maḳrīzī, *Khīṭat*, ii. 56 *et seq.*

FADL ALLĀH, surnamed ḤURUFĪ, founder of the Ḥurufī sect, born in Astarābād in 740 (1339), was a dervish who shared the religious opinions of the Ḳarmaṭians. He actually seems to

have borrowed the system, which develops a whole theology out of the calculation of the numerical value of the Arabic letters, to which he added the four additional letters of the Persian alphabet [cf. BEKTĀSH, i. 691 *et seq.*] from the Ismā'īlis. He was executed in Shirwān in 796 (1393) by Mirānshāh, son of Timūr. One of his pupils, 'Alī al-A'lā, went to Asia Minor, was received into a Bektāshī monastery and began to preach Faḍl Allāh's doctrines, which he gave out to be the teaching of Ḥādjdjī Bektāsh. Faḍl Allāh considered himself an incarnation of the Deity and impressed this belief on his pupils; [on his teaching cf. the article ḤURUFĪYA]. He is the author of *Djāwidān-i Kabir*, composed half in Persian and half in the dialect of Astarābād, also of a religious poem, which was probably called *Iskandar-nāma*, of another poem called *Arsh-nāma* "book of the throne" and of a treatise called *Maḥabbat-nāma* "book of love".

Bibliography: Edw. G. Browne, *Journ. of the Royal As. Soc.*, 1898 and 1907; *Catalogue of pers. Mss. Cambridge*, p. 69—86; *Handlist*, p. 56; G. Jacob, *Beiträge zur Kenntnis der Bektaschis*, p. 41, n. 1; do., *Die Bektaschijje im Verhältnis zu verwandten Erscheinungen* (Munich, 1909); Isḥāk-Efendi, *Kūshif al-Asrār*, p. 157; Cl. Huart, *Textes persans relatifs à la secte des Houroufis* (Gibb Memorial Series, Vol. IX), p. xiii; Goldziher, *Vorlesungen über den Islam*, p. 252. (CL. HUART.)

FADL ALLĀH. [See RASHĪD AL-DĪN.]

FADLĪ (FODLĪ, FUTHALĪ), the dynastic name of a group of tribes in South Arabia. Besides this name we also find 'Uṭhmānī ('Uṭhmānī), as the founder of the dynasty, Faḍl, is said to have been of Turkish origin. They are a branch of the Yāfi' and formerly bore their name also.

The land of the Faḍlī lies between 45° 10' and 46° 30' E. Lat. (Greenw.) and has an breadth of 20—30 miles. It is bounded on the south by the Arabian Sea, in the west by Laḥedj, in the north by Yāfi' and in the east by the land of the 'Awdhilla and Dathīna. In the west there is the large valley of Abyan, with the Wādīs Bona (Bana, Bena) and Ḥasan, both of fair size, which are filled with water during the summer rains. The Djebel Nakha' with the W. Sala' may be mentioned among the hills in the east. The soil is fertile only in the west (district of Abyan); its chief product here is cotton. The east is mainly steppe-country. The capital of the country and residence of the Sulṭān is the town of Seriya, five miles from the coast, with about 400 inhabitants, a large mosque and the fortresslike palace of the Sulṭān. The only seaport or commercial town is Shugra (Shukra), with about 100 inhabitants and a palace of the Sulṭān, who lives here two months of the year. Jews live here only during the trading season, which lasts only a few months in the year. Among the towns in Abyan we may mention: 'Aṣala, with about 500 inhabitants (a fifth of whom are Jews, who have a large synagogue here), at one time a flourishing seaport, now much declined, Ma'r on the W. Ḥasan with about 300 inhabitants (including many Jews), a large mosque and a hereditary governor of the 'Uṭhmānī dynasty, and Na'ab with about 300 inhabitants (including many families of Jews) and a hereditary governor, who bears the title "Sulṭān".

The people of the Faḍlī country are Shāfi'is

and devout Muslims. They strictly observe fasting in Ramaḍān, the prescribed prayers, the prohibition of wine and other prescriptions of the Korān. The Murākisha and Ahl 'Elah are the most important of the tribes who inhabit the country. They are as a rule free and independent (*kaḍā'il*). The people of Abyan and the Jews are on the other hand subject to the Sulṭān (*ra'īye*); he levies taxes on them at will and administers justice. If a ra'īye commits a murder he is stabbed to death with the knives of the Sulṭān's soldiers at the murdered man's grave. When a thief is caught, for a first offence he is beaten before the Sulṭān and forced to give back the stolen article, on a second offence his hand is cut off; if he commits the offence again he is thrown into the sea in a loaded sack. Religious transgressions such as the breaking of a fast are punished by imprisonment in chains. Adultery is held equal to murder. If a murderer cannot be found, the so-called "test by fire" is tried (*ordeal*). This is carried out in the presence of the Sulṭān by the "fire-judge" who places a red-hot knife on the tongue of the suspect. The decision then rests with the fire-judge.

The Faḍli at one time belonged to the Yāfi' and passed with them under the rule of the Imāms of Yemen from whom they afterwards made themselves independent. They later became enemies of the Yāfi' and in the fourth decade of last century took from them the fertile district of Abyan. They live at hereditary enmity with the 'Abadil of Lahedj and the 'Awālik, to which latter their district of Dathīna became tributary. On the other hand they are on friendly terms with the Wāhidī, Raṣṣās, and 'Aqarib. Their relations with England down to 1865 were strained. In this year England made war on them and inflicted a severe defeat on them at 'Asala, whereupon they made peace. Since that time they have been on friendly relations with England.

The dynasty of Faḍl is of great physiological interest because of its possession of six fingers. The Sulṭān as well as his nearest relatives have a fingerlike gristly growth beside the little finger of each hand and the little toe of each foot, which is regarded as a sign of extraordinary strength among the Southern Arabians as among the Semites generally.

Bibliography: Maltzan, *Reise nach Süd-arabien* (Braunschweig 1873), p. 252—268; Ritter, *Erdkunde*, xii. p. 659—662; Bent, *Exploration in the Jafsi and Fadli Countries in Geogr. Journ.*, xii. (London 1898), p. 41—63.

(J. SCHLEIFER.)

FAGHFÜR (avestan *bagha-puthra* "son of God") an expression brought to Persia through Farghāna (P. Horn, *Asad's Lughat-i Furs*, p. 56) is the designation of the Emperor of China and the translation of the chinese *tien-tsu* "Son of heaven" (Ibn al-Athīr, vii. 221, ult.). The Arabs have preserved the form *baghbūr*, which is more a western form, but *faghfūr* is also found notably in the Arabic inscription in the cemetery at Zaitūn (Ts'iu-an-chou), of the year 723 (1323) which has been discussed by M. van Berchem; in Marco Polo (ed. Yule and Cordier, ii. 145) the name is applied to the last Sung Emperor; and as the Mongol Emperors bore the title *kā'an* (*khaḳān*) it is probable that the title *faghfūr* refers to Chinese sovereigns of native dynasties before the conquest of the country by foreigners.

Bibliography: E. Blochet, *Introduction à l'Histoire des Mongols* (Gibb Memorial Series, Vol. XII), p. 76, n. 1; Greg. Arnāiz and Max van Berchem, *Mémoire sur les Antiquités Musulmanes de Ts'iu-an-chou* in *T'oung-Pao*, Vol. XII, p. 724; Ibn Khordādhbih (ed. de Goeje), p. 16; H. Cordier, in *Mélanges H. Derenbourg*, p. 434; al-Bīrūnī, *Chronology*, p. 109; Carra de Vaux, *Abrégé des Mervilles*, p. 118; Mas'ūdi, *Murūdj*, i. 306. (CL. HUART.)

FAHL or **FİHL**, among the Jews **PHL**, called Pella by the Greeks in allusion to the name of the Macedonian town, at the present day the ruins of Fahl on the western slopes of the land east of Jordan. It belonged to the Decapolis and is particularly celebrated because the Christians went thither on leaving Jerusalem before its destruction; it afterwards belonged to Palaestina Secunda and was the see of a bishop. About six months after the battle of Ajnādāin in Dhu 'l-Kāḍa of the year 13 (January 635) the Muslims attacked the Byzantines who had assembled in the land east of Jordan, at Fahl. The Byzantines had broken the dams at Baisān and turned the plain into a marsh but the Arabs crossed the Jordan without mishap and put the enemy to flight whereupon the town surrendered. The battle is also called "the Day of the Swamps".

The geographers mention Fahl among the towns of the province of Urdunn. According to Ya'kūbī the population as usual in this part of the world was half Arab and half Greek.

Bibliography: Neubauer, *Géographie du Talmud*, 274; Schürer, *Gesch. d. jüd. Volkes im Zeitalter Jesu Christi*, ii. 173—176; Belādhori (ed. de Goeje), 115; Tabari, *Annales*, i. 2146, 2155; de Goeje, *Mémoire sur la Conquête de la Syrie*, 55 et seq.; Wellhausen, *Skizzen und Vorarbeiten*, vi. 58 et seq.; Caetani, *Annali dell' Islām*, iii. 187—219; Ibn al-Fakīh in *Bibl. Geogr. Arab.*, v. 116; Ibn al-Khur-dādhbih, *ibid.*, vi. 78; Ya'kūbī, *ibid.*, vii. 327; Yāqūt, *al-Mu'djam*, iii. 853; Robinson, *Neuere biblische Forschungen*, p. 420—426; Guérin, *Galilée*, i. 288 et seq.; Schumacher, *Pella in Pal. Explor. Fund.*, 1888. (FR. BUHL.)

FAP. By this word Muslim scholars in general understand all things which may be taken from the unbelievers "without fighting" and further very often the lands in conquered territories. The name *fa'* is explained from the peculiar expression in the Korān, lix, verses 6 and 7. "What God has allowed to return to his apostle" (*mā af'ā 'llāhu 'atā rasūlihi*). The possessions of the unbelievers which are "returned" to the Muslims form the *fa'*.

Verses lix, 6, 8 and 10 of the Korān were revealed, according to Muslim tradition, when Muḥammad had resolved not to divide the fields and orchards left by the Banu 'l-Naḍīr, who had been driven out of the country, as booty of war among those who had taken part in the siege, but to give them to the Muḥādīrs exclusively. He justified this action by arguing that these were really obtained not by fighting but in a peaceful fashion, by surrender.

After the conquest of Khaibar and Fadak also the lands of the Jews there were not wholly divided among the troops as booty but in part placed at the Prophet's disposal. It was probably on this occasion that Korān lix. 7 was revealed:

"What God hath granted his apostle as *faï* from the people of the towns, belongs to God — to his apostle, to his family, to the orphan, to the poor and to the traveller —; what the apostle of God gives you, accept, but what he forbids you, abstain from!" What could not properly be regarded as booty, was to be managed by the Prophet himself as state property and the proceeds therefrom as well as the fifth of the *Ghanima* [q. v.] were to be applied to the general good.

At a later period Umar I in consonance with the view of his advisers of the *Ṣaḥāba* thought that this principle should be applied to the newly conquered territories also. He ordered that only movable property captured should be divided among the Arab conquerors but not the land. The land was to be applied not for the advantage of the generation then living but as *faï* belonging for all time to the whole community for the benefit of all future generations of Muslims also. It was also feared at that time that if the Arabs devoted themselves to agriculture they would become less capable fighters. As a rule therefore, only the native population was to till the ground and deliver a certain portion of the yield as tribute to the Muslim treasury. This payment (*kharāj*) was to be bound up with the possession of the land for all time. It was therefore decreed that the inhabitants who cultivated *faï* estates, even if they adopted Islām, should continue to be bound to pay the *kharāj*. As the payment of *kharāj* was regarded as a sign of subjection, the Arabs at first felt themselves prevented from acquiring land from an estate that was *faï*; for they would thus have put themselves in a position where they would have to pay *kharāj* themselves. The only exception was those districts, whose inhabitants had voluntarily surrendered on the approach of the Arab army on condition that they were allowed to retain possession of their lands. In such districts (the so-called *Dār al-Ṣulḥ* q. v. i. 919) the land did not belong to the *faï*.

When in the course of the first century, the people of the conquered lands adopted Islām, they began, in spite of all measures of the Muslim authorities, to avoid the payment of *kharāj* and only gave the *zakāt* of the yield of their fields like the Arab Muslims. The land in the conquered provinces thus gradually ceased to be regarded as *faï*.

The views of later Muslim scholars on this point differ; the lands and estates in recently conquered provinces are, according to the *Shāfi'is*, always to be divided among the conquerors as *ghanima*, according to the *Mālikis* on the other hand, they are to be considered the property of all Muslims, i. e. as *faï*, while the *Hanafis* would place them at the *imām's* disposal so that he may administer them either as *faï* for the common good or divide them as *ghanima* among the troops according as the cause of Islām may be best advanced.

Besides the land, the *kharāj*, the *dizya* and all other tribute to be paid by unbelievers, as for example the duties they have to pay on their goods in order to be allowed to trade in Muslim countries, are included in *faï*. According to *Shāfi'i* teaching a fifth part of the *faï* must be set aside and applied in five equal portions to the same five purposes as the fifth part of the *ghanima*; the other four fifths of the *faï* are,

according to the same school, to be used for the payment of the regular troops, the maintenance of mosques, roads and bridges and for other objects of general utility to Muslims. On the other hand the other *Fikh* schools hold that the *Imām* should always apply the *faï* in its entirety for the good of the Muslim community as circumstances require it.

Bibliography: In addition to the chapter on *djihād* in the *fikh*-books: the works on *kharāj* by Abū Yūsuf and Yahyā Ibn Ādam; Māwardī, *al-Aḥkām al-Sultāniya* (ed. M. Enger, Bonn 1853), p. 217 *et seq.*, 237 *et seq.*, 293 *et seq.*; Dimishkī, *Raḥmat al-Unma fikhilāf al-A'imma* (Bulāq 1300), p. 151 *et seq.*; and the literature cited in the *Handbuch des Islām. Gesetze* by the author of this article (Leiden 1910), p. 344 *et seq.* (Th. W. JUVENBOLL.)

FĀ'IL. (A. properly "agent"), a technical term in Arabic grammar = the subject of the verbal sentence, but only of the active verb (like *Zaidun* in the sentence *djā'a Zaidun* = Zaid came), while that of the passive (like *Zaidun* in *duriba Zaidun* = Z. was beaten) is called *al-maf'ūl alladhī lam yusamma fā'iluhu*, = the "patient" whose agent is not mentioned" (in Sibawaihi, Ch. 8 *et seq.* other expressions are also given).

The *fā'il* can be a word only, not a sentence (this is given as a teaching of Sibawaihi's in al-Mubarrad, *Kāmil*, i. 289, 14–15). It must follow its *fī'l* (verb) and is placed by it in the nominative.

In the older grammarians, as, for example, several times in Sibawaihi and *Kāmil* (i. 634, 7) *fā'il* also means the active participle, which is later called *ism al-fā'il*.

Bibliography: al-Zamakhshari, *Mufaṣṣal*, p. 10 *et seq.*; Muḥammed A'lā, *Dictionary of Technical Terms* (ed. Sprenger etc.), ii. 1148 *et seq.*; Fleischer, *Kleinere Schriften*, i. 80.

(A. SCHAADE.)

FAILASÜF, philosopher: he who studies *falsafa* [q. v. p. 48 *et seq.*]; thence frequently used as an epithet for deep thinkers. The Arab philologists know the literal meaning of this word as *nuhīb al-ḥikma* (lover of wisdom). Al-Kindī [q. v.] was preferably known as the *failasūf al-'Arab* (philosopher of the Arabs), presumably because he was a philosopher of genuine Arab origin in contrast to most Muslim philosophers who belonged to non-Arab nations. (Cf. the correct explanation of this name given to al-Kindī by T. J. de Boer in the *Archiv. für Gesch. der Philos.* [1899], xiii. 154 *et seq.*) al-Djāhiz in quoting a wise saying of 'Alī b. Abī Ṭālib describes him as *Failasūf al-'Arab* (in Māwardī, *Manthūr al-Ḥikam*, ms. Landberg, now in the Yale University, fol. 45^a; Djāhiz's work from which the quotation is taken is not named). This is quite in keeping with the character which his devotees give 'Alī in philosophical (or rather *kalām*) matters (*Zeitschr. d. Deutsch. Morgenl. Ges.*, liii. 382). The accuracy of Māwardī's quotation is rendered suspicious because in it Djāhiz speaks of himself as keeper of Hārūn al-Rashid's library.

In modern times the Turks have given the name *Failasūf Riṣā* to the contemporary Stambul scholar Riṣā Tewfik who has published a study of the Hürufi Sect (*Gibb Memorial Series*, Vol. ix.), on account of his work on philosophical literature. In popular language *failasūf* is applied in

an uncomplimentary sense to free thinkers or unbelievers. Even the Jewish king Jeroboam is called *failasuf* in this sense (*Revue des Etudes Juives*, xxx, 23 ult.). An idea of contempt is associated with the forms *failasuf*, *fulfus* (also *falafsun*, Syr.), plur. *falāfis*, current in the popular language; this is applied to frivolous, imprudent people, good-for-nothings and charlatans (examples in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxviii. 681); Vollers, (ibid. li. 300, 4) gives *fulfus*. — The verbal form *yufalsif* (*Bāsim le forgeron*, ed. Landberg, 38, 5) is also connected with this: "he could not wriggle out".

(I. GOLDZIEH.)

FAIṢĀL. [See IBN SA'UD.]

AL-FAIYŪM. The district of Faiyūm is a depression on the eastern borders of the Libyan desert in the form of an irregular triangle with the apex to the south. It measures about 35 miles from N. to S. and about 49 from E. to W. The depression slopes from S. to N. and N. W., at first gradually to the railway line from Abukša to Sanūres (30 feet above sea-level), then very rapidly to the Birket Kārūn (140 feet below sea-level).

This hollow was formed in the Tertiary period through collapses in the earth's crust (as did the Nile valley also). Traces of human activity in the pre-historic period, such as have been found in the diluvial strata of the Nile valley, have not been discovered in the Faiyūm, although neolithic flint workings have been unearthed on the northern margin.

In the diluvial period, when the Nile first appeared in its bed, an arm branched off from it in the neighbourhood of Asyūt, the modern Baḥr Yūsuf, which entered the Faiyūm basin after a course of 272 miles along the western border of the valley through a breach which it possibly made itself in the edge of the Libyan plateau. In course of time it filled the basin so that a great freshwater lake arose which in the north and West of the Faiyūm stretched further than the present cultivated land. Pharaoh Amenemhat and his successors of the xiith dynasty, built a dam or sluice at the place where the arm of the Nile entered the Faiyūm with a view to stopping further influx of water and gaining arable land. The shallower stretches in the S. and S. E. were laid bare through the great evaporation and secured by dykes. A small strip of land which ran out to the middle of this area, with the modern towns of Medīne, 'Agamiyīn and Ebshawaih formed the "lake-province", *tēshe*, later *phiom* of the ancient Egyptians, whose capital was *Shetet*, the Crocodilopolis of the Greeks.

The dams and sluices at Illahūn, which in course of time were made more and more efficient, made it possible for the lake (Egypt. *mwēre*, whence the *Moiris* of the Greeks) to be dammed when the Nile was in flood and afterwards run off; the lake thus became of great importance for the irrigation of the Nile valley. There can be no shadow of doubt that the Lake Moiris of the Greeks must have been the lake covering the whole of the Faiyūm with the exception of the strip already mentioned. It used to be located in the southern extremity of the district where near the village of *Shedmū* strong walls several miles long are still standing, which can only have been the embankment of an immense reservoir.

When in later centuries the influx of water to the lake began to diminish for unknown reasons and with the increasing dessication its shore retreated farther to the north, it had finally to cease to act as a regulator of the water-supply. When this took place has not yet been ascertained, possibly in the Persian or perhaps not till the beginning of the Ptolemaic period (Flinders Petrie, *Hauara, Biahmu and Arsinoe*). At this period the dry land had extended as far as the railway line from Abukša to Sanūres. A further contraction in the lake took place in the Greek period under Ptolemy Philadelphus in the middle of the third century B.C. Whether it reached its present dimensions as early as this must be doubted, for in the deepest parts (140 feet below sealevel) no traces of buildings of the Greek period are found; Kaṣr Kārūn is at a depth of only 65 feet.

It is not absolutely impossible that the deepest parts at least did not emerge from the water till after the beginning of the Christian era; an investigation of the tombs on the south side of the island in the lake might possibly throw light on this point. It was not till then that the lake assumed the form and dimensions that it has at present, a length of 25 miles with a maximum breadth of about 6 miles and an area of 100 square miles. Its greatest known depth which is in the centre is barely 16 feet but there are said to be deeper places in the western part. Its transformation from a freshwater lake to a salt has likewise most probably only taken place in the last period of its formation. In spite of the strong and in recent years increased influx of water no permanent rise in the level may be noticed although there is a slight fluctuation. The great evaporation of the surface on account of its low-lying position is, however, not sufficient to explain the disappearance of such vast quantities of water. It is not improbable the water escapes by one or more subterranean passages, naturally to the N. and not to the S. into the Wādī Raiyān. The currents which are sometimes apparent in it would be thus explained. Besides, this has been suggested before: Maḳrīzī, *Khiṭaṭ* i. 249, suggests that the lake was drained underground to Sīwā (Santariye). The great wealth in fishes, notably in the two kinds *bulṭī* and *lefesh* with eels and large sheat-fish in smaller numbers, which the lake possessed in ancient times, still remains, although it will soon diminish with the vast amount of fishing in which some hundreds of boats are engaged.

When the channel that fed the Faiyūm ceased to act as an aqueduct when Lake Moiris ceased to be a reservoir, it was divided into a number (8) of canals at its end near the capital Crocodilopolis, which spread over the country principally to the N. W., after three had been led off to the N. and two to the S. before it reached the capital. In addition three other canals were led off from the aqueduct immediately after its entrance into the Faiyūm, probably even in ancient times, one to the S. to irrigate the basin of *Charak* (al-Sulṭānī) and two to the north, that of *Sāla* (or *Sāla*, written *siyāla* or *sayala* or *sala* in Arabic) and that of al-Baṭṣ (originally perhaps *Baṭsh*); the latter, which is cut through the limestone for a considerable stretch in rising ground about 100 yards broad and 40 feet deep, shows the scientific skill of the engineers of those days.

The superfluous water not required for irrigation, from these canals flowed into the lake. It was this irrigation of the ancient lake-bed, which of course was not equally productive all over, which gained the Faiyūm the prosperity for which it was at all times celebrated, which, combined with the climate, made the district the most valuable province in Egypt.

The waterworks of the Faiyūm were at quite an early period ascribed by Muslim tradition, probably under Jewish influence, to the Joseph of the Bible but only at a later period called after him. When vizier of king Raiyān he caused the channel which brought the water to the Faiyūm to be dug; the Faiyūm which had previously been called al-Djauba, was a basin into which were drained the superfluous waters of the Nile from Upper Egypt. Throughout the whole mediaeval period the stream was called *al-Baḥr al-munḥā* (not *manḥī*); it is only in modern times (first in Djabarti?) that the name Baḥr Yūsuf appears. The sluices of Illahūn, which tradition also credits to him, were called *al-Ḥaḍjar al-Lahūnī* in the middle ages, and only towards their close do we find the name *al-Ḥaḍjar al-Yūsufī*. Smaller sluices were called *Abwāb Yūsufīya*, canals *Maḳāsim ḳadīma Yūsufīya* (Maḳrīzī). He also dug the canals of Wardān and Ḡharaḳ and finally, founded the town of Faiyūm in which there was a *Djāmi'* Yūsufi in the viiith century A. H.

A further personage in the Ḳor'ān, the fabulously wealthy Ḳārūn (Sūra xxviii. 76) was likewise immortalised by tradition in the Faiyūm and held to be the builder of the temple in the late Greek town of Dionysias at the western end of the lake. As early as the xiiith century these ruins were called *Ḳaṣr Ḳārūn* and were highly esteemed by treasure-seekers (*Kitāb al-durr al-maḳnūs* by Aḥmed Kamāl p. 1133—1134). The name Ḳārūn

was only transferred from them to the lake in recent times, for as late as the end of the middle ages it was still called simply *al-Birka* or *al-Birka al-ʿUzmā* (Maḳrīzī, *Ḳhiṭaṭ*, i. 249).

The Faiyūm has never played any great roll in the political history of Egypt. The transition from the old Oriental rule, Egyptian or Persian, to the European of the Greeks and Romans brought the land the greatest material and intellectual prosperity that it ever attained in antiquity. The capital of the district had then over 100,000 inhabitants, the modern town has nothing like half that number. In 639 followed the Muslim invasion and a decline set in, which lasted over a thousand years and reached its lowest level under Turkish rule. The causes of this decline are on the whole the same as in other Muslim lands, notably in the very similar country of Babylonia. It is true that the Faiyūm was less afflicted by the civil wars that ruined Babylonia, but the religious fanaticism of the new rulers which increased as time went on and the oppression of the Christian populace, of which the papyri give a detailed account for the early centuries and which is testified to by the wholesale destruction of Christian churches and monasteries by the Muḥammadan mob for the later period (vith—viiith centuries A. H.) — there were still 35 monasteries in the Faiyūm in 1210 (Abū Ṣāliḥ p. 53), and only 13 in 1244 ('Oṭhmān, *Faiyūm*, p. 22) — were always worse in Egypt than in other countries. But

particularly it was the incapability of all the Muslim dynasties to manage the internal affairs of the country in an orderly fashion, notably the finance, or where attempts were made in this direction the incapability of maintaining good government for any length of time. Lastly as in Babylonia there was the immigration of Bedouin tribes, a plague which the rulers of Egypt had been striving to ward off for thousands of years, but to which the gates were now opened. The entrance and passage through of Arab, afterwards also of Berber tribes and the fighting with them lasted down to the Fāṭimid period (al-Kindī, *K. al-Wulāt wa 'l-Ḳuḍāt*, ed. Guest), which favoured the immigration of the Berbers. One Berber tribe, the Lawāta, settled in the Faiyūm. In the viith—xiiith century its population was predominantly Bedouin; the remnants of the ancient agricultural population had to place themselves under the protection of the immigrants. According to the account of Emir Oṭhmān (p. 12—14) these Bedouins belonged to three great tribes:

1. The largest in numbers of genuine Arab descent the "sons of the dog", Banū Kilāb, held the largest portion of the land, the north-west and centre to Taṭūn (also written Ṭaṭūn, the Greek Teptunis) in the south.

2. The Banū 'Edjlān, likewise Arabs, inhabited the eastern part as far as Sanṭres; the modern place-name Hawāret Edjlān near Illahūn shows that they settled there also.

3. The Berber Lawāta in the S. E. as far as the province of Bahnasā (Maḳrīzī).

These Bedouin tribes in course of time became settled and have amalgamated with the remnants of the ancient population. But to the present day the inhabitants of many villages still call themselves Bedouins although they may have been peasants or fishermen for generations, possibly only to escape military service.

The decline of the Faiyūm in the Muslim period may be best illustrated by the rapid diminution in the yield from taxation. It seems that the land was still tolerably prosperous in the 'Umayyad and early 'Abbāsīd period in spite of the maladministration which began in the second century A. H., although we have no definite figures at our disposal. Our earliest figures date from the ivth century A. H., in the time of Ḳāfūr al-Iḳhshidī (355 Abū Ṣāliḥ, 356 Maḳrīzī, following Ibn Zūlāk): Ibn Ṭarḳhān who was governor then was still able to raise 620,000 dinārs in taxes. Under the Fāṭimids, however, probably especially in the reign of al-Mustaṣṣir which unfortunately for the country lasted half a century, it must have rapidly declined. At the end of the Fāṭimid period the revenue had sunk to 145,162 dinārs in the year 576 (Abū Ṣāliḥ); for 585 152,703 is given (Maḳrīzī, following Ḳāḍī al-Faḍīl's *K. Muṭaḍjad-dāt al-Ḥawādith*). Saladin's granting of the villages of the Faiyūm in fief to his Turkish and Kurdish officers scarcely contributed to the prosperity of the district. How the administration of the provinces was conducted under him may be judged from the following example: When the Emir Ṣarīm al-Dīn Ḳhutlubogha was sent as governor to the Faiyūm in 577, he could find nothing better to do than confiscate all the harvest of the country. He was then recalled and the Faiyūm placed under the Minister of Marine [*Diwān al-Uṣṭūl*] (Maḳrīzī, *Histoire de l'Égypte*

ed. Blochet, p. 142, 144, where *Khoutloubegha* should be read for *Khoutloubā*. Two years later Saladin granted the Faiyūm with Būsh and al-ʿAyāt (not ʿAnāt.: Blochet) to his nephew Taḳī al-Dīn ʿUmar Shāhānshāh, who usually resided in Hamā. In the last quarter of this century severe famine raged several times on account of the lowness of the Nile, and in each of these there was great loss of life, one lasted for three years, 596—598.

We have a touching lament on the decline of the land in the ʿAiyūbid period in the book of Emir ʿOthmān, who was appointed governor in 641 A. H. In consequence of the silting up of the Baḥr al-Munḥā water could only flow into the Faiyūm during four months of the year when the Nile was at its height. The smaller canals in the country were also neglected so that parts of it became swamps and infested with miasma. The population was indolent without any intellectual interest; even the upper classes had dubious notions of cleanliness.

But its condition was to become much worse. As long as Egypt had rulers, who lived in the country itself, they still took some interest in the maintenance of the irrigation works. Thus we are told of al-Malik al-Nāṣir in 741 that he built a *Gisr* (dam or sluices). Maḳrīzī is able even in his time (beginning of the ixth = xvth century) to give a detailed account of the canals and their work in the different months of the agricultural year. Sulṭān Kaīt Bāi (end of this century) visited the Faiyūm no less than three times and built a mosque in the capital; in his reign the revenues even rose a trifle, to 164,050 dinārs (Ibn Dīrʿān, *Tuhfa*, p. 5) but many places had fallen into ruins or become swamps (*ibid.* p. 150—158). His successor al-Nāṣir Muḥammad in 903 built a mosque (Ibn Iyās, III, 342). Sulṭān Tūmān Bāi found time during the few months he reigned to take a personal interest in the restoration of a *gisr* destroyed by the flood and to complete the work in spite of the great expense (30,000 dinārs) (*ibid.* iv. 6, 9, 13, 14, 32, 37).

But with the fall of the Mamlūks and the transition to Turkish rule the fortunes of the Faiyūm sank to their lowest ebb. As the Ottoman governors were changed on principle almost every year and their powers were very limited, they could do nothing themselves even with the best intentions; their activities were mainly confined to extorting as much as possible out of the more and more impoverished land; as a matter of fact it was no longer "much". An account of the year 1634 (*Mémorial de l'Etat d'Egypte in Revue d'Egypte*, ed. Gaillardot Bey, iii, 1896) tells us that the Faiyūm could at that time still yield 200 purses to the Sulṭān and 30 (in all about 12,000 dinārs) to his representatives in Cairo. By the beginning of the xviiith century the whole tribute of Egypt to the Porte had sunk to 1200 purses = about 300,000 dinārs. In September 1806 the town of Faiyūm was occupied and destroyed by the Mamlūk Bey Yāsīn and its inhabitants almost all massacred as they had taken Muḥammad ʿAlī Pasha's side; the latter was not able to regain the town till July 1810 (Djibartī).

The Faiyūm was long in sharing the revival of Egypt's prosperity in the xixth century. It is true that under Muḥammad ʿAlī the Baḥr Yūsuf, the life-giving artery of the land, was cleaned out

and the ancient sluices of Illahūn pulled down and rebuilt by French engineers. But modern means of transit did not come to open up the land until quite late for it was only in 1874 that the railway reached it. In the same year the area of the province was estimated at 235,908 feddān and the number of inhabitants at 146,588 (Muḥammad Amin Fikrī, *Geogr. von Agypten*, 1290 A. H., p. 117). It was only under English rule that a steady revival in prosperity became marked. The irrigation works were first of all put into good order and then good roads and railways were made. To the lines to Abuksa and Sanūres already in existence there have been added since 1902 a series of private light railways, which radiate from the capital across the country in all directions. It is only with the introduction of this means of transport that it has been possible to extend the cultivation of cotton, which has brought the land its present great prosperity. The modern province of Faiyūm comprises 412,982 feddān (and is the third largest in Upper-Egypt; Minye has 463,579 Asyūṭ 473,864) or roughly 7000 square miles, of which 800 are under cultivation (Beadnell, *The Topography... of the Fayum Province*, p. 11). In spite of the advance made by agriculture in the last 20 years, however, the area under cultivation is not yet as large as in the Greek and Roman periods. Large stretches of land in the west and notably in the north are still covered with sand but it is only a question of time till they are regained for the plough.

According to the last census (1907), not very reliable it must be confessed, the population was 371,000; the capital had 33,069 inhabitants but has probably 40,000 by now, among them the Greek element is beginning to play an important part. There were 85 towns and large villages and 1031 small villages (*kufūr* and ʿ*ezab*).

Very few memorials, and least of all buildings, have survived from the long history of the Faiyūm. The most celebrated work of antiquity, which however lay only on the edge of the district, the Labyrinth, has utterly disappeared. From the ancient Egyptian period there have only survived a small pyramid in the S. E., a round "obelisk" of Baḳḳīdj (in the middle ages Babīdj) 45 feet long, and the pedestals, now also demolished, of the two colossal statues of Amenemhat at Biahum, which were still in existence with their inscriptions in the xiiith century. From the Greek period there have survived the ruins of the towns and temples on the borders of the district, Ḳaṣr Ḳārūn, Dīmē, Ḳaṣr al-Sāga etc., but nothing in the lowly parts. Practically nothing has survived from the Arab period. The mosque of Kaīt Bāi in Medīne which dates from the end of the middle ages has been absolutely rebuilt in the usual process of conservation. The few churches and monasteries that survive have not yet been investigated; it is hoped that valuable finds, particularly of manuscripts may be found in them; but many have unfortunately been destroyed for ever with the increase in the area under agriculture.

Manuscript records of the past have, however, come to light in much greater quantities with the finds of papyri, which were first made in the winter of 1877-1878 and next from 1884 on in the ruined mounds several miles wide of the ancient capital, and later in other parts of the country. As these cover a period of almost 3000 years

and are written in about ten different alphabets and almost as many languages, they form a handsome compensation to the study of antiquity for the monuments that have disappeared. The Arabic papyri, which have come principally to Vienna but also to Heidelberg and Cairo, are especially valuable because a considerable number of them date from the period of the Arab conquest and these, apart from their historical value, are the oldest documents of the Arabic language and alphabet. It is safe to suppose that these treasures are not yet by any means exhausted and further finds may be expected with certainty.

Bibliography: Beadnell, *The Topography and Geology of the Fayum Province*; Blanckenhorn, *Geologie Ägyptens*, IV Teile; Brown, *The Fayum and Lake Moeris*; Grenfell and Hunt, *The Disposition of the Lake Moeris in Arch. Report, Egypt. Explor. Fund*; Schweinfurth, *Reise in das Depressionsgebiet im Umkreise des Fayūm in the Zeitschr. d. Ges. f. Erdkunde zu Berlin*, 1886; of Arabic works, those quoted in the text by Abū Ṣāliḥ, Ibn Dīrān, Ibn Iyās, Ibn Duqmāḳ (where the section on the Faiyūm has not survived), Djabartī, al-Kindī, Maḳrīzī, Emir 'Othmān, Taghribardī. (B. MORITZ.)

FAIZABAD, properly FAIḌĀBĀD, the name of two modern towns in Central Asia; on Faizabad in Bukhārā cf. the article ĀMŪ-DARYĀ, i. 340^a, and on Faizabad in Badakhshān see this article i. 552^b *et seq.* (where it is erroneously called Faidhābād). Faizabad in Bukhārā, lying in a fertile valley with green pastures throughout the year, is now a town with about 3000 inhabitants, the residence of the tax-collector (*amlākdār*) of the Beg of Hīṣār; the citadel is in ruins. Faizabad in Badakhshān lies on the right bank of the Kokča, which is here crossed by a wooden bridge; the town is a mile or two long and only a quarter of mile broad. Cf. L. Kostenko, *Turkestanskij kraj*, ii. 149, 204 *et seq.*; D. Logofet, *Bukharskoie khanstvo*, i. 186 and 248; J. Minajew, *Swjedenija o stranakh po verkhovjam Amu-Daryi* (St. Petersburg 1879), Index. Faizabad is also the name of a village near Bukhārā, at the tomb of Khodja Bahā' al-Dīn Naḳshband.

(W. BARTHOLD.)

FAIZĀBĀD (FYZĀBĀD), a town, division and district in Oudh (British India). The town of Faizābād lies on the left bank of the river Gogra near Ayodhyā, the ancient capital of Oudh, and with this town has a population of 75,085 of whom 17,674 are Muslims (1901). The town was founded by Sa'adat Khān and first received its name Faizābād in the reign of Ṣāfdar Djang, but the early Nawwābs only rarely resided in the capital; Shudjā' al-Dawla, son of Ṣāfdar Djang (1753—1775), was the first to make it his headquarters after his defeat by the English at Buxar in 1764 and erected a number of buildings there. His tomb still stands there as well as the larger and more beautiful one of his widow Bahū Begam. The division of Faizābād comprises the districts of Faizābād, Bahraich, Gonda, Sulṭānpūr Partābyarh, and Bara Banki and has an area of 12,113 square miles and a population of 6,855,991 inhabitants of whom 14% are Muhammadan.

Bibliography: *Imperial Gazetteer* XII, 108 *et seq.*

AL-FĀ'IZ BI NAṢR ALLĀH, a Fāṭimid Caliph. Born in 544 (1149), he was the son of the Caliph

al-Zāfir and his real name was Abu 'l-Kāsim 'Isā. After the assassination of his father (30th Muḥarram 549 = 16th April 1154) he was carried by the vizier 'Abbās out on his shoulders and placed on the throne, being then only five years old. The gruesome scenes of those days, particularly the sight of his uncles Yūsuf and Djabrīl slain by the orders of 'Abbās, are said to have so worked on the mind of the unfortunate boy that he was constantly afflicted with fits till his early death. During the six years of his Caliphate the government was in the hands of Ṭalā'if b. Ruzzīk [q. v.]. Within this period fall the death of 'Abbās and the execution of his son Naṣr, the actual assassin of al-Zāfir, and the visitation of Damietta, Tinnīs, Rosetta and Alexandria by a Sicilian fleet (Djumaḍā II 550 = August 1155). Al-Fā'iz died on the 17th Raddjab 555 = 23rd July 1160 at the age of 11¹/₂.

Bibliography: Ibn al-Athīr (ed. Tornberg), xi. 127 *et seq.*, 168; Maḳrīzī, *Khīṭaṭ*, i. 214, 357; ii. 30; Wüstenfeld, *Geschichte der Fātimidenchalifen*, p. 321 *et seq.*; S. Lane-Poole, *A History of Egypt in the Middle Ages*, p. 172 *et seq.* (E. GRAEFE.)

FAIẒI SHAIKH. His original name was Abu 'l-Faiz, and he was the son of Muḥarrak Shaikh, and the elder brother of Abu 'l-Faiz the historian. He was born at Agra in 1547, during the reign of Selīm Shāh. He was a poet, and Akbar gave him the title of "King of Poets". He was ambitious of rivalling Nizāmī, and wrote five epics in imitation of his Quintet. He appears to have known Sanskrit, as well as Arabic, and he translated the *Līlāvatī*, a work on Indian arithmetic, and also the *Mahābhārata*. He likewise wrote a commentary on the *Ḳor'ān*, in which he affected to use no dotted letters. (Badā'ūnī, Lowe's translation, p. 407). In 1579 he was appointed tutor to Akbar's second son Prince Murād. In his verses inserted in the *Akbarnāma*, (*Bib. Ind.*, ed. ii. 311), Faiẓi describes himself as having been tutor to all the three princes. See translation, p. 459. In the same poem he refers to his having become one of Akbar's disciples, that is, a member of the "Divine Faith" body. In 1591 he went as ambassador to the Dakhan, and returned in the following year. He was a kind and charitable man and less set upon self-advancement than his younger brother. He however was also a flatterer, and was accused by the Muhammadans of having seduced Akbar from the true Faith. When Badā'ūnī was ill and in disgrace, Faiẓi wrote a very kind letter about him to Akbar. This letter has been preserved by Badā'ūnī, *Bib. Ind.* ed., iii. 603, and in the same work will be found a very able, but very caustic criticism of Faiẓi's character and genius. Badā'ūnī says, Faiẓi's technique is admirable, but his poetry wants grit and of his many thousand lines, none is cherished in the memory. This criticism seems correct. His verses are full of conceits and strained expressions, and it is only occasionally, as in his elegy on his friend Faṭḥ Allāh that he shows real feeling. (See Blochmann's translation of the *Ā'in-i Akbarī*, p. 33, note and p. 490 and 548). According to Badā'ūnī he composed a palinode in the year before his death in which he uttered praises of Muḥammad. In the same poem, l. c. 307, he explains why he changed his pen-name from Faiẓi to Faiyāzi. He died of asthma in Agra on 5th October 1595, (Badā'ūnī,

Lowe's translation, p. 420). There is a long notice of him in the *Darbārī Akbarī*, (Lahore 1898), p. 359, and another in the *Ma'āthir-i Umarā*, ii. 584. He was a voluminous writer and is said to have written 101 books. He formed an extensive library which was taken possession of by Akbar.

Bibliography: Faizī's Letters are in MS. in the British Museum: Rieu, *Cat.*, pp. 792 and 984. His version of Bhāskara, *Līlāvati* was published at Calcutta in 1828, where also the Sanskrit original was published in 1832. An English translation of the Sanskrit was published at Bombay in 1816 by John Taylor. There is also one by Colebrooke. (One of these translations is quoted by Longfellow in his *Kavanagh*). Faizī's best known poem, the *Nal Daman*, was published at Calcutta in 1831, and there is a later edition by the Newal Kishore Press, Lucknow. For notices of Faizī's poems, see Hammer, *Redekünste*, Vienna, 1818; Ouseley, *Biograph. Notices*; Blochmann, *Ā'in-i Akbarī*; Āga Ahmad, *Haft Asmān* (Calcutta 1873, the Markaz Adwār only); Beale, *Or. Dict.* and the Catalogues of Rieu and Ethé. (BEVERIDGE.)

FAIZULLĀH EFENDI (AL-SAIYID MEHMMED), son of Shaikh Mehemmed. Mufti of Erzerum, came to Constantinople on the completion of his theological studies, where he married a daughter of the celebrated Shaikh al-Islām Wānī Efendi. Introduced by his father-in-law to the court of Sultān Mehemmed IV. he was appointed tutor to Prince Mustafā in 1080 and to Prince Ahmed in 1089 and filled this office till 1097. On the deposition of Mehemmed IV he became Shaikh al-Islām under his successor Suleimān II. on the 12th Rabi' I. 1099 (16th January 1688) but was deposed on the 28th Djumādā II. (30th April) and banished to Erzerum. When Mustafā II. came to the throne he recalled his former tutor from exile and appointed him Shaikh al-Islām on the 11th Shawwāl 1106 (15th May 1695); in this capacity he completely ruled the weak Sultān, and amongst other things saw to it that the offices of Naḳīb al-Ashraf and the Kāzī'asker of Rumelia and of Anatolia were given to his sons and further that the eldest of them was designated his successor. He became universally hated for his love of power and as a *kizilbash* — he traced his descent from Shams al-Dīn Tabrizi — and finally fell a victim to the rising against the Sultān in 1115 A.H. (1703 A.D.); he was deposed on the 13th Rabi' I. (27th July) and afterwards handed over to the rebels who tortured him for several days before putting him to death (10th Rabi' II. = 23rd Aug.); his corpse was dragged through the streets of Adrianople, where these events took place, and thrown into the Tundja; a Greek priest was forced to officiate in full canonicals as part of the proceedings.

Bibliography: Mustakīmzāde, *Duhat al-Meshā'ikh*, p. 74 et seq.; *Sidqillī Osmānī*, vi. 33 et seq.; on the death of F.: de la Mottraye, *Voy.*, i. 332 et seq.; Kantemir, p. 736 et seq.; Na'imā (ed. 1147 H.), ii. at the end; Rāshid, ii. 19^o et seq.; v. Hammer, *Gesch. des Osm. Reiches*, vii. 89; Chishull, *Travels*, p. 69 et seq.

(J. H. MORDTMANN.)

FAKHKH, the name of a wādī not far from Mecca, where Husain b. 'Alī b. al-Ḥasan with many other 'Alids met their death on the 8th Dhu 'l-Hijja 169 (11th June 786), wherefore

the day of Fakhkh, like that of Kerbelā was observed by the Sh'fis as a day of mourning and it was the custom among them to talk of the martyrs of Fakhkh. Husain had homage paid to him a short time before in Medina, collected a few followers and set out for Mecca. In Fakhkh he met the 'Abbāsīd troops, who scattered his little body of followers and slew him. The place where he and his men fell and were buried, now called al-Shuhadā, is regarded as sacred by the people of Mecca, who hold an annual festival there on the 14th Šafar. Among those who escaped the massacre was the 'Alid Idris b. 'Abd Allāh b. Ḥasan, who fled to the Maghrib and became the ancestor of the Idrisids.

Bibliography: Yāqūt, *Mu'djam*, iii. 854; Tabari (ed. de Goeje), iii. 552 et seq.; al-Ya'qūbī (ed. Houtsma), ii. 488; Wüstenfeld, *Chroniken d. Stadt Mekka*, iii. 212; Snouck Huronje, *Mekka*, i. 41; ii. 55 et seq.

FAKHR (A.) "glory", a frequent component of titles of honour: *Fakhr al-Dawla* "glory of the dynasty", the name of a Buyid (see below) and of Ibn Džahir [q. v.]; *Fakhr al-Dīn* "glory of the faith", a name of al-Rāzī [q. v.] and of the Druze chief mentioned below; *Fakhr al-Mulk* "glory of the kingdom", a name of Ibn 'Ammār [q. v.], of Muḥammad b. 'Alī [q. v.] and of Tutush's vizier (see below p. 45^b).

FAKHR AL-DAWLA ABU 'L-ḤASAN 'ALĪ B. RUKN AL-DAWLA, a Buyid governor. After the death of his father in Muḥarram 366 (September 976), Fakhr al-Dawla, who was then about 25 years old, received the governorship of Media under the suzerainty of his elder brother 'Aḳud al-Dawla with the exception of Iṣfahān and all that went with it, which went to a third brother Mu'ayyid al-Dawla. But while the latter was following out terms of his father's will, Fakhr al-Dawla wanted to set himself up as an independent ruler and allowed himself to be tempted by his cousin Bakhtiyār b. Mu'izz to intrigue against 'Aḳud al-Dawla. Bakhtiyār was slain however and in 369 (979-980) 'Aḳud al-Dawla sent several bodies of troops against his brother. When they entered Hamadhān, the latter had to take to flight and seek help in Djurdjān from his father-in-law Kābūs b. Washmgir, while the whole of his province fell into the hands of Mu'ayyid al-Dawla. The latter was appointed governor of them and prosecuted the war with great success. In 371 (981-982) he defeated Kābūs at Astarābād, whereupon Kābūs and Fakhr al-Dawla fled to Ḥusām al-Dawla, the Sāmānid governor of Khorāsān. An expedition against Djurdjān, undertaken by the Khorāsānians under Ḥusām al-Dawla, Kābūs and Fakhr al-Dawla, was unsuccessful. Mu'ayyid al-Dawla was, it is true, surrounded; but when he had fought a way through the enemy, one section of the Khorāsān army, which he had previously won over to his side, took to flight and the allies had to return to Khorāsān without accomplishing their object. On the death of Mu'ayyid al-Dawla in 373 (983-984) Fakhr al-Dawla was recalled from Nisābur and remained in possession of the provinces of Media, Tabaristān and Djurdjān till his death. 'Aḳud al-Dawla had died in 372 (983) and after his death hostilities broke out among his sons. From the war that ensued Bahā al-Dawla b. 'Aḳud al-Dawla emerged victorious; but when in 379 (989-990) he was recognised as Amīr al-Umarā',

his uncle Fakhr al-Dawla attempted to seize the whole of the 'Irāk and with this object in view made an alliance with the Kurdish chief Badr b. Hasanawaih. The allies advanced on Baghdad by different routes; but when Baha' al-Dawla sent an army against them and Fakhr al-Dawla's troops were disheartened by an inundation, the plan had to be given up. According to the usual statement Fakhr al-Dawla died in Sha'bān 387 (August 997); according to others he died earlier, in 385 (995).

Bibliography: Ibn al-Athīr (ed. Tornberg), viii., ix.; Ibn Khaldūn, *Ibar*, iv. 454 et seq.; Ḥamd Allāh Mustawfi-i Qazwīnī, *Ta'rikh-i Guzida* (ed. Browne), i. 417—426; Wilken, *Gesch. der Sultane aus d. Geschl. Bujeh nach Mirchond*, Kap. VIII; Weil, *Gesch. d. Chalifen*, iii. 30 et seq. (K. V. ZETTERSTÉEN).

FAKHR AL-DĪN B. KORKMAS, the chief of the Druzes, called Faccardin, Fekkerdin, Fechrdin, Ficardin etc., by European authors, of the tribe of Banū Ma'n [q. v.], born in 980 (1572), was recognised by the Sublime Porte as Emir of the Druzes on the death of his father in 994 (1586). In the beginning of his reign the management of affairs was in the hands of his uncle Yūsuf and his mother, called Set neseb (Sitt Nasiba?) by Mariti, who as long as she lived — till 1633 — exercised a great influence over her son. As soon as he had taken the reins of government into his own hands, he devoted his energies to strengthening his power, collected a numerous corps of Segbān around him and rebuilt and fortified Bairūt, the former residence of his father, which had suffered considerably in the wars with Ibrāhīm Pasha. He particularly endeavoured to attract European merchants thither and through them to enter into alliances with the Christian rulers of Europe who could be of use to him in the struggle with the Turkish government. At first he remained quiet, paid the tribute demanded by the Porte regularly and meanwhile was gradually extending his authority over all the lands from Bairūt to Mount Carmel. But his ambition soared higher; he hoped with the support of the Christians in Syria and Palestine to found an independent dynasty and therefore made an alliance in 1017 (1608) with Ferdinand I., Grand Duke of Tuscany.

When the growing power of the Druze Emir began to arouse the Porte's suspicions, Ahmed Pasha Hāfiz, governor of Damascus, was ordered to bring him to terms. The latter could do little in these almost inaccessible mountains with their numerous fortresses but, when in 1022 (1613) a Turkish fleet appeared of the Syrian coast, Fakhr al-Dīn escaped to Livorno in a ship and was received by the Grand Duke Cosmo II with great honour. But his hope of soon returning reinforced by Christian troops and putting an end to Turkish rule in Syria was not fulfilled. Not even his claim that the Druzes were descended from a Christian Comte de Dreux and that he himself was a descendant of Godfrey de Bouillon, moved the Christians to a new Crusade. In the meanwhile Fakhr al-Dīn's son, 'Alī, whom he had left as his representative in Syria and the other members of his family had been successfully forced by Ahmed Pasha to submit to the Porte and it was not till 1027 (1618), when Ahmed Pasha was recalled from Damascus, that Fakhr al-Dīn dared return to Syria. But he did not return as Emir, for this rank had

passed to 'Alī, but managed the government business for the latter, notably military affairs. He fought fierce wars with the Banū Sifā (Saifā), governors of Tripolis; his followers captured Muṣṭafā Pasha, then governor of Damascus, but he was soon set free again by Fakhr al-Dīn as he did not wish to bring about an open breach with the Porte; on the contrary he endeavoured to influence the government in his favour by bribing influential Turks. He did this successfully for a period but finally the eyes of the Turkish authorities were opened and they sent Kuçuk Ahmed Pasha with numerous troops to Damascus to put an end to the power of Fakhr al-Dīn. 'Alī met his death soon after in 1043 (1633) in an encounter at Safed and Fakhr al-Dīn after some unsuccessful fighting in the neighbourhood of Joppa had to take to flight. He went first to Saïdā, thence to Bairūt, but he could not remain there owing to the presence of a Turkish fleet. He therefore retired to the mountains, but was captured in Djezzin (Casale di Gezin), and brought to Constantinople in chains. There he died in 1635 by the hand of the executioner. His sons and his brother Yunus were taken prisoner and put to death with the exception of a son of Fakhr al-Dīn and a son of Yunus, who escaped by flight. The latter, named Melhem, afterwards became Emir of the Druzes.

Bibliography: al-Khalidi, *Ta'rikh Fakhr al-Dīn b. Ma'n* (Cod. München 427); al-Muhibbi, *Khulāṣat al-Athār*, iii. 266 et seq.; based on these, Wüstenfeld, *Fachr ed-din der Drusenfürst und seine Zeitgenossen in Abhandlung*. Göttingen, xxxii. (1886); G. Mariti, *Istoria di Faccardino Grand-Emir del Drusi* (Livorno 1787, Gotha 1790); F. E. Roger, *La terre sainte etc.* (Paris 1646, 1664); G. T. Minadoi, *Historia della guerra fra Turchi e Persiani* (Roma 1587) (important for the previous history).

FAKHR AL-MULK ABU 'L-MUZAFFAR 'ALĪ B. NIZĀM AL-MULK, a vizier. Fakhr al-Mulk was the eldest son of the celebrated vizier Nizām al-Mulk who was assassinated in Ramaḍān 485 (October 1092). After the death of Sultān Malik Shāh in the same year his son Barkiyārūk was proclaimed Sultān but had to defend his throne and kingdom against his rebellious uncles. Fakhr al-Mulk was then in Khorāsān; but when he tried to go to Barkiyārūk to offer him his services, he was attacked by the followers of the latter's younger brother, Maḥmūd b. Malikshāh, who was also set up as a claimant to the throne, and had to flee to Hamadhān, which in the meanwhile was occupied by Barkiyārūk's uncle Tutush. The latter was about to slay him but on the intercession of Yāghī Basān spared his life and even made him his vizier. After a short time Fakhr al-Mulk was thrown into prison and only released after Barkiyārūk's victory, in which Tutush was slain, in Ṣafar 488 (February 1095). In the same year Barkiyārūk dismissed Mu'ayyid al-Mulk, Fakhr al-Mulk's brother, and appointed Fakhr al-Mulk his vizier. But Fakhr al-Mulk soon afterwards left Barkiyārūk and went to his brother Sandjar, who as governor of Khorāsān lived in Nisābūr, and was taken into his service. Here he was murdered in 500 (1106) at the age of 66 by an Assassin.

Bibliography: Ibn al-Athīr (ed. Tornberg), x. 79—289; Ḥamd Allāh Mustawfi-i Qazwīnī,

Tārīkh-i Guzida (ed. Browne), i. 451, 456; Vullers, *Mirchondī Historia Seldschukidarum*, p. 153; Houtsma, *Recueil de Textes relatifs à l'Histoire des Seldjoucides*, ii. 86, 265.

(K. V. ZETTERSTÉEN.)

AL-FAKHRI, the title of an Arabic historical work, composed by Ibn al-Tiktāka [q. v.].

FAKHRI, **SHAMS AL-DĪN MUHAMMAD IṢPAHĀNĪ**, a Persian philologist. His great work the 4th part of which was published in 1887 by C. Salemann (*Shams i Fachrī i Ispahanensis lexicon Persicum id est libri Mi'jār i Gamālī pars quarta quam — edidit C. Salemann, Fasc. prior textum et indices continens*, Casani 1887) is entitled *Mi'yar al-Djamali*, because it was dedicated to the last ruler of the Indju dynasty [q. v.], Djamāl al-Dīn Abū Ishāk Muḥammad Shāh, who ruled in Fars and 'Irāk from 742—754 (1341—1353). According to Salemann he is also the author of a mystic poem *Marghūb-i Kulūb*. Nothing else is known of him.

FAKHRI a native of Brusa, the most celebrated silhouette-cutter in Turkey. This art was brought from Persia to Turkey in the xvth century and to the west in the xviith century, where at first, as in the east, light paper on a dark ground was always used. There are specimens of Bursewī Fakhri's work — he cut principally specimens of calligraphy, flowers and gardens — in the album prepared for Murād III, now in the Vienna Hofbibliothek; for Ahmed I he cut out a Gulistan which did not however survive his criticism; Murād IV on the other hand thought very highly of the artist. He died about 1618 and is buried in Constantinople near the Adrianople gate. Cf. Bellig, *Güldeste* (Brusa 1135 H.), p. 532—534; Habib, *Khatī u-Khatīfān* (Constantinople 1305), p. 261; J. von Karabacek, *Zur orientalischen Altertumskunde*, iv. p. 46 et seq., in *Sitzungsber. d. kais. Akad. d. Wiss. Wien*, Bd. 172; G. Jacob, *Die Herkunft der Silhouettenkunst aus Persien* (Berlin 1913). (G. JACOB.)

FAKIH. A *fakih* is, in the first instance, one who possesses knowledge of or understanding about a thing (syn. *'alim*, *fāhim*). Then as *fikh* [q. v.] passed from being synonymous with *'ilm* (as in *fikh al-lughā*) and became limited to religious knowledge (*'ilm al-dīn*) then to the religious law *al-sharī'a* and finally to the derivative details of the last (*al-furū'*), so *fakih* passed from meaning an intelligent, understanding person to meaning a theologian, then a canon lawyer and finally a casuist (*Lisān*, vol. xvii. p. 418). The book ascribed to Abū Hanifa, *al-fikh al-akbar* ("The Greater Fikh", i. e. *'ilm al-Kalām*) is on the border line of the development, and in it (ed. Allahābad, p. 2) *fakih* is used in a purely general sense. This restriction of meaning was gradually brought about by the employment of the word to translate the (*juris*) *prudens* of Roman law (cf. **FĪKH** and Goldziher in *Kultur der Gegenwart*, i. 3, p. 102). On the distinction between *fakih* and *mudjtahid* see the latter and *Dict. of tech. terms*, p. 30 et seq., 198 et seq., 1157. In Egypt the word, in the corrupted form *fikī*, has come to mean a schoolmaster or a professional reciter of the Qur'ān, just as *khatīb* in Syria now means a schoolmaster (Lane, *Modern Egyptians*, chap. ii.).

Bibliography: under **FĪKH**.

(D. B. MACDONALD.)

AL-FĀKIHĪ. 1. ABU 'ABD ALLĀH MUHAMMAD B. IṢHĀK B. AL-'ABBĀS, an Arab historian, wrote at Mecca in 272 = 885 a chronicle of the city, extracts from which are given by Wüstenfeld in the second volume of his *Chroniken der Stadt Mekka* (Leipzig 1859).

2. 'ABD ALLĀH B. AHMED AL-MEKKĪ AL-SHĀFI' AL-NAHWĪ, born in 899 = 1492, died 972 = 1564, wrote the *Hudūd al-Nahw*, printed n. d. s. l. (Jos. Baer, *Bibl. As.*, Frankfurt a. M. 1907, ii. 3094).

(C. BROCKELMANN.)

FAKĪR. One who is in need, either physical or spiritual. Thus opposed to *ghani*, one who is independent, rich; and commonly contrasted with *miskin*, one who is in a miserable state. A beggar is *sā'il*, an asker. Thus in Kur. xxxv. 16. "Ye are the needers (*fuḳarā'*) of Allāh; but Allāh is the Self-sufficient (*ghani*)". Fakīr has in consequence come to indicate need in relation to Allāh and dependence (*tawakkul*) of every kind upon Allāh, and is used in Arabic-speaking countries for a mendicant derwish (q. v.; cf. also Goldziher, *Vorlesungen*, p. 154). The saying ascribed to Muḥammad, *al-fakr fakhri*, "Poverty is my pride", has assisted this. In western languages the term has been extended to cover Indian ascetics and yogis. The coincidence with the English *fa'ker* is curious and sometimes misleading. See *New English Dictionary* and *Century Dictionary*.

(D. B. MACDONALD.)

FAKĪR, the *takhalluṣ* of MUHAMMAD KHĀN BAHĀDUR, an Indian scholar who composed an Urdu translation of the *Anwār-i Suhaili* (lith. Lakhnow 1261 = 1845). Cf. the article **KALILA WA DIMNA**. This translation was entitled *Bustān-i Hikmat*.

Bibliography: Garcin de Tassy, *Histoire de la Litt. Hindoue et Hindoust.*, second ed. i. 443.

FA'L (omen) is not mentioned in the Qur'ān, perhaps by accident; there the root **ṬYR** takes its place. Its derivation and original meaning are obscure, as also is its relationship to the root **FYL**, e. g. to *mufāyil* in Tarafa's *Mu'allaka*, v. 5 (*Lisān* xiv. p. 51; C. J. Lyall's *Ten Poems* (Tibrizi's commentary), p. 31; Seligsohn's *Diwān de Tarafa* (A'lam's commentary), p. v; contrast *Ṣaḥāḥ* under **FA'L**). But in apparently authentic traditions from Muḥammad *fa'l* and *ṭiyāra* both occur, meaning "omen", although somewhat contradictorily. It is plain that Muḥammad believed in omens and was on the watch for them. He drew one from the unsheathing of a sword on an expedition (*Aghānī*, xiv. 14, 23) and on another occasion avoided a route because of evil-omened names connected with it (Ibn Hishām, p. 434). But he naturally preferred good omens and advised his followers to pay attention to these only. The word *fa'l* he retained for such a good omen, and explained it as any good word which one hears accidentally. It should be accepted. But he rejected *ṭiyāra*, bird-augury, possibly for heathen associations. Other traditions, however, represent him as bringing *fa'l* under the genus *ṭiyāra*. This was later explained as advice to cultivate always a spirit of hope and confidence in Allāh, which may easily be a true explanation (Kastilānī's *sharḥ* on *Ṣaḥīḥ* of Bukhārī, ed. of 1305, vol. viii. p. 396—398). The result is that while bird-augury is formally denied and forbidden, all other ways of seeking and accepting omens are

open to Muslims. *Fa'l*, in consequence, has good associations, though it may be used of an evil omen, while *fiyāra* is always bad (*Lisān*, xiv, p. 27 *et seq.*; *Dict. of tech. terms*, p. 907). But modern usage is confused. Thus Marçais (*Nöldeke Festschrift*, i, p. 432) gives the usage in the Maghrib and Redhouse (*Turkish Lexicon*) in Turkish, as of a happy presage; but Wetzstein (*Zeitschr. d. Deutsch. Morgenl. Ges.*, xxii, 154) of the Syrian Desert, and Spiro (*Arabic-English Lexicon*) of Egypt, as the opposite. Further, *fa'l* has developed from meaning an omen which comes of itself unsought, to cover the custom of seeking the omen in various artificial ways. Even the most pious Muslims approve of the custom of shutting the eyes, opening the Qur'an, counting seven pages back and then reading the first passage on which the eyes fall (Malcolm, *Sketches of Persia*, introduction; Lane, *Arabian Nights*, note 15 to chap. i.). Or, among Persians, a copy of the *Diwān* of Ḥāfiz may be used. There are other more elaborate devices by means of tables to which the term has come to be applied. An undated Cairene lithograph of 54 pages, *Kur'at al-tuyūr wa-kaiḥiyat istiḥrāḍi al-fa'l minhā*, mixes *ṭair* (but not in the original sense) and *fa'l* and *ḥur'a* as synonymous. Such tables form an appendix to every calendar. Finally, al-Ḡhazzālī uses the word as equivalent to *tabarruk*. The last *bāb* of the *Ihyā*, on the mercy of Allāh, he begins with a statement that he so closes his book that it may be an omen of a happy close to our lives from Allāh.

Bibliography: Wellhausen, *Reste*², p. 203—205 and references there; *Fihrist*, p. 314, ll. 12 *et seq.*; Rat's transl. of al-Abshihī, ii, p. 183; Ibn 'Abd Rabbihi, *ʿIḍ*, i, 170; Ahlwardt, *Berlin Cat.*, vol. iii, p. 562—570; Doutté, *Magie et Religion*, p. 363 *et seq.*

(D. B. MACDONALD.)

FALĀK (A.), "Daybreak", the title of Sūra CXIII. **FALĀKA**. [See FELEKE.]

AL-FALAKI, MAHMŪD PAŠHA, an Egyptian geographer, born in 1220 in the province of al-Ḡharbiya, attended school in Alexandrien, then went to the polytechnic (Muhandis Khāne) founded by Muḥammed 'Alī and was next (1851) sent to Paris, where he continued his studies for nine years. His principal work is a map of Egypt, prepared by order of the Khedive Sa'īd Pašha. Other words in Arabic and French are detailed by G. Zaidān (see *Bibl.*). He represented the Egyptian government at the Geographical Congresses in Paris and Venice. He afterwards received the office of vizier, but lost his office during the troubled times of 'Arabī Pašha; he again received office, however, as Minister of Public Instruction (*al-Ma'arif al-'Umūniya*). Mahmūd Pašha died on the 30th Nov. 1885.

Bibliography: Brockelmann, *Geschichte der Arab. Litt.*, ii, 490 (with further bibliography); G. Zaidān, *Mashāḥir al-Sharḥ*, ii, 132 *et seq.*

FALS (pl. **FULUS**), the copper coin of early Islām. The name is derived from the late Greek *φάλλος* (which in its turn comes from the latin *foliis*), the name of the Byzantine copper coin of 40 nummia in the coinage as organised by the Emperor Anastasius I (491—518 A.D.). The Byzantine *foliis* therefore bore the mark of value **M** = 40 on its reverse. Its weight was originally to have been an ounce (about 30 grammes) but it decreased rapidly; by the time of the

conquest of Syria by the Arabs it had sunk to 6 grammes; the smaller Byzantine copper coins marked **K** (= 20), **I** (= 10) and **Є** (= 5 nummia) were in a state of absolute confusion in the viith century A.D. and were not adopted by the Arabs.

After the conquest of Syria the Arabs continued to strike the Byzantine *foliis* but with the weight considerably reduced. While before the conquest the copper money for the whole of Syria was struck in the one mint of Antioch, the Arabs established numerous mints. Baalbek, Ḥalab, Ḥims, Damascus, al-Ruhā, Ṭabariya, 'Ammān, Manbiḍj, ʿIlīyā-Filistīn, Kinnīshīn and many others. The earliest fals were at first quite of the Byzantine type, with figures of the Emperor Heraclius I, Constans II and later they bore the figure of the Caliph on the obverse, on the reverse at first the mark of value **M**, later the cross with steps while Arab legends became more and more common.

The oldest Muhammadan copper coin which is also the oldest dated coin of Islām, is a fals of Damascus with the date Anno xvii (= 638). 'Abd al-Malik's mint reforms (completed in 77 = 696) do not seem to have been concerned with the fals but only to have made the use of the Arabic language on the copper coins also compulsory. The fals was not considered by the Arabes as a standard coin but only as a token currency; its coinage was not a prerogative of the sovereign but was left entirely to the discretion of governors and local authorities. The fals thus varies between great extremes from town to town in weight and value and also in type, and could not therefore like the *ḍinār* and *ḍirhem* be current throughout the caliphate.

It seems that no legal relationship between silver and copper coins ever existed although there are some grounds for thinking that 48 *fulūs* were to be current to a legal *ḍirhem*; the relationship between the two metals must have been to be re-adjusted from time to time. The Egyptian glass weights for copper coins clearly show that the fals could be of any conceivable size; we have glass weights of 1, 2, 3, 4 up to 30 *kharrūba* (*ḳirāṭ*) and above, which were used for weighing a certain number of *fulūs*.

The fals underwent a peculiar development in Persia; since the beginning of the xth century A.H. the striking of copper coins has been a privilege of the larger towns; these so-called autonomous coins usually have on the obverse a figure (an animal, a plant or an astrological sign), on the reverse the name of the town but not that of the ruler. These civic coins circulated down to quite recent times in Transcaucasia, Persia, Afghānistān, Balōčistān and in the Panḍjāb. (Cf. R. S. Poole, *Catalogue of Coins of the Shahs of Persia in the British Museum*, London 1887; W. H. Valentine, *Copper coins of Modern Muhammadan States*, London 1911).

Bibliography: S. Lane-Poole, *Catalogue of Arabic Glass Weights in the British Museum* (London 1891); P. Casanova, *Catalogue des Pièces de Verre de la Collection Fouquet in Mémoires de la Mission Archéologique au Caire* (Paris 1897); Warwick Wroth, *Catalogue of Byzantine Coins in the British Museum* (London 1908); I. Sabatier, *Description Générale des Monnaies Byzantines* (Paris 1862) and the authors quoted in the article *DINĀR*.

(E. v. ZAMBAUR.)

FALSAFA. *Falsafa* is the term applied to the Muslim philosophy as developed under Greek influence. In addition to its other tendencies have to be considered, which construct a conception of the universe according to the views on scientific methods prevailing in their time or at least concern themselves with general views of the universe and therefore must be considered as philosophical. This is primarily true of the current of speculative theology. Its aim is to raise to a higher intellectual level the dogmas of Islām (which present a naïve puerile view of life), and bring them into agreement with the demands of contemporary knowledge. The latter are naturally broadminded as regards new ideas, i.e. adopt them in a liberal fashion, the former narrow-minded, rejecting them, the orthodox. The former hastily adopt at random and without thorough mental training the new i.e. Greek, Persian, Indian and even Christian and Jewish doctrines, so that they frequently throw aside their Islāmic premises almost entirely. Nazzām c. 845 (*Zeitschr. d. D. Morgent. Ges.*, lxiii. 774 *et seq.*) constructs for himself a very mixed system which in the main recalls Anaxagoras. Mu'ammār c. 850 (*Archiv. f. Systematische Philos.*, xv. 469 *et seq.*) follows Indian ideas. Abū Ḥāshim, died 933 (*Zeitschr. d. D. Morgent. Ges.*, lxiii. 303 *et seq.*) develops his theory of modes, possibly likewise after Indian ideas (cf. *Vierteljahrsschrift für wissenschaftl. Philos.*, xxxiv. 310 *et seq.*). The Sumaniya (*Arch. f. Gesch. d. Philos.*, xxiv. 141 *et seq.*) spread the knowledge of Indian speculations and of Indian scepticism in Persia. The channel of heterodox doctrines was imperceptibly followed until about 900, when the apostasy of Rāwandi (died 915) threw a glaring light on the situation, like a flash of lightning from a cloudless sky. The cry now was: "Back to Orthodoxy!" Ash'ari (died 935) dissociated himself from the already more prudent Djubbā'i. He again assumed real qualities in addition to being in God, and further a direct activity and creation by God in regard to all that is not God (denial of natural causation as it limits the power of God), even human action (predestination, denial of human freedom). A creature can effect nothing real (occasionalism). This tendency, still too liberal in the eyes of the old orthodox school, became in course of time identified with orthodoxy. It produced Bakillāni (died 1012), Isfārīnī (died 1027), Djuwainī (died 1085) and Ghazālī. Later scholars like Īdī (died 1355), Djurdjānī etc. considered that they belonged to it. — Baṣra defended the homogeneity of things (Horten, *Die Philosophie des Abu Rashīd* and *Die Erkenntnistheorie des Abu Rashīd* in the *Archiv f. Gesch. d. Philos.*, xxiv. 433 *et seq.*) against Baghdad, where Kaḥī taught the diversity of things, an Indian thesis. The influences of these schools were at work for a considerable time after (Goldziher in *Der Islam*, iii. 213 *et seq.*; Horten, *Die Philosophische Probleme*, 1910; do. *Die Philosophische Systeme der spekulativen Theologen im Islam*, 1912).

To appreciate the importance of Muslim philosophy we must set out from the defects of the Aristotelian system. The Stagirite is unequalled in the precision of his concepts. But he did not succeed in giving a comprehensive view of the whole universe under some monistic concept. The universe is not traced to a single origin. Matter is eternal and opposed to God in a dualistic

system. There are attempts at a critical theory of knowledge, which are, however, interpenetrated by strong realistic tendencies and put forward in a lame fashion. Whence do forms come? God is pure intelligence. He has no voluntary activity. He moves the whole universe as an object of love, not as *causa efficiens*. He further takes no notice of individual things — an unphilosophical deism. It is here that Muslim philosophy begins, following the Neo-platonic model. The great notion of contingency brings into a unity the total of the actual. It is the light that explains the individual problems and allows them to be examined under the widest points of view. In the things of the world being and existence are quite different. The two are not internally and necessarily connected. Existence must thus be imported to things by a self-existent Being and must be permanently maintained in them. The universe is a stream of being which, emanating from an inexhaustible source extends to all that is not God. This idea, which runs through the whole history of Muslim philosophy down to modern times, is again and again formulated anew more clearly and developed. Only one has not understood it: Averroes.

Another aspect of Muslim philosophy is given by the religious beliefs of its representatives. These are stubbornly convinced that Islām is the most perfect revelation of God. The Prophet in supernatural enlightenment and vision perceives divine truths unattainable by the natural intelligence (mysteries) and communicates them to man. The philosopher recognises a part of these truths with his weak natural intelligence and does so in perfect harmony with the Korānic revelation. Philosophers thus appear as apologists of Islām.

The way for Greek influence within Muslim philosophy was prepared by the translators of the original authorities in question (notably Ḥunain b. Ishāk and his son Ishāk b. Ḥunain c. 870—910) and a beginning was made by al-Kindī (died c. 873) and Fārābī (died 950). Both represent an encyclopaedic knowledge but are mainly celebrated as logicians. In Fārābī we already find the main lines on which Avicenna (died 1037) afterwards built up his great system. The fundamental conception which runs through the whole of Muslim philosophy and suggests the reduction of the totality of the actual under one all-embracing idea, is the notion of contingency i.e. in all things which are not God, being is substantially distinct from existence (*distinctio realis inter essentiam et existentiam*; cf. Horten, *Ringsteine Farabis*, 1906, p. 10 *et passim*). If they are thus to attain to being they must receive existence, or reality and that too from such an agent as possesses it by reason of his very being (*per se et a se*). God is thus the self-existent and necessary being, the source of being for the universe, from which the empirical world flows like a stream of being. How important this conception was may be seen from the fact that mystic intuition was developed from it. It conceives the whole reality of the world in pantheistic exaggeration as modifications of the one substantial being, God. (Horten, *Mystische Texte aus dem Islām*, Bonn 1912, p. 5). The doctrine of the momentariness of accidental being (the accidents lose their existence each moment to receive it at once again from God, the source of being) which originated under Indian influence and dominates the whole of Muslim theology

and of the "restorability" or "non-restorability" (an idea in liberal theology) of beings, is further connected with this. These form in the second case an independent magnitude, which receives existence from the source of being. Throughout the whole universe there runs a law of causation which dominates every thing and has no exceptions; it determines every potency when it becomes an actuality, including the so-called free will of man. Everything is thus necessary, the divine *a se*, the contingent or created *ab alio*. The human mind develops from a purely material to a *habitus primorum principiorum*, actually thinking and possessing knowledge (*intellectus acquisitus*), which receives notions from the *per se* active mind, which controls the spheres of the moon. In this there is already contained the doctrine of the *universale ante rem* (in the heavenly world), *in re*, (in things of sense) and *post rem* (in our mind) which Avicenna further developed. The human mind attains the level of the prophet's mind, which is unattainable by natural faculties, through a special divine inspiration and connection with the higher world of the angels and the book of fate. The prophet's mind perceives mysteries which surpass the intelligence of man and recognises them, being free from error, although he communicates them to men in the *Qur'an* in forms intelligible to the senses. The *Qur'an* thus contains the highest infallible wisdom in a material form. The domains of the natural are not only distinct in degree but in their essence, and according to the order of being. Faith and reason are in the most perfect harmony, while fallible human knowledge is subordinate to the divine knowledge contained in the *Qur'an* (*philosophia est ancilla theologiae*). — The *Ikhwān al-Safā* of Basra (c. 970) form a school of popular philosophy which deviates in many points from these lines in favour of Pythagorean speculations.

After Avicenna had placed the sum total of Greek wisdom at the disposal of the educated Muslim world in a readily intelligible fashion with his own ingenious developments of it, it was possible to go on to develop and elaborate or modify this system in details and to make it as a whole capable of being incorporated into Islam. To understand this further development we must keep in mind the faults of Avicenna's system viz.; 1. There is a lack of clearness in the most essential fundamental idea in it. The contingency of things is conceived as something substantial, distinct from being and existence. Existence is said to advance to being "from outside". But being without existence is not real and thus cannot serve as the bearer or basal principle of a real. These speculations which create clearness here and bridge over the dualism without dropping the idea of contingency must be regarded as essential developments of the system as they are concerned with the very heart of it. (Suhrawardi, *Shirāzī*, died 1640). 2. The God of Avicenna works with almost physical necessity and without freedom. The God of the *Qur'an* on the other hand creates with unlimited freedom and indeed arbitrarily. A serious collision might thus be expected between the two systems. Averroes also took a serious step backwards. He frequently describes God as possessing free choice but without attaching to him any of the imperfections of human choice. If a philosopher could succeed in defending God's

free will in unassailable logic, he would have made an important advance in the philosophic conception of the universe. This task was reserved for *Ghazālī* and later theologians. 3. The theory of spheres shows many assailable points, and was probably regarded even by Avicenna himself as not proved. 4. There was a serious gap in the theory of knowledge. He did not succeed in reconciling Aristotelian abstraction with Platonic intuition and emanation. A content, which we have already obtained from the active intellect by the emanation of the form of knowledge, is to be again acquired by abstraction. The middle course, that the abstraction prepared the mind for the reception of the forms, is rather impracticable. There is still another great problem, — how properly to fit together the functions of secondary causes in the all-embracing activity of the primary (God) and so avoid the occasionalism of *Ash'ari* on the one hand and the excessive independence of the powers of nature in reference to God, i. e. Deism and Naturalism, on the other (as in Avicenna).

The attacks of the opponents of the system, in the first place *Ghazālī* (died 1111) gave the natural stimulus to the further development of the problems still to be settled. — In his youth he had gone through the school of the philosophers and adopted their teachings in the form given by Averroes. Such a view of the universe, however, could only satisfy an intellectualist. But *Ghazālī* was a voluntarist and sentimentalist. The struggle that was thus aroused within him gave him no rest. It drove him to attack his former friends, the philosophers, and ultimately to seek peace in mysticism. He propounded twenty theses against the philosophers; some seek to prove that the teachings of philosophy are wrong — here we have an attempt at a further development — others to show that the correct teachings belong to the domain of faith, i. e. as mysteries, which cannot penetrate the natural intelligence. The former are mainly concerned with 1. the eternal creatibility of the world, which is denied. 2. God's knowledge which cannot be called universal, otherwise the knowledge of individual things on God's part cannot be understood; 3. the description of God as a prime cause operating through necessity — God's free will must be recognised; 4. the resurrection of the body — a purely spiritual recompense in the next world does not satisfy the words in the *Qur'an*; 5. the law of causation: this should not be understood as a combination of creative powers and acts, as internally necessary and independent of God. Such a combination cannot be proved to exist on critical investigation. Empiricism points only to the contemporaneity of a series of facts. But no essential dependence of the one on the other can be deduced (cf. Hume). Averroes gives way to *Ghazālī* in these points with the exception of the last, and, with regard to the fourth, goes so far as to teach that it is a very acceptable doctrine that man receives a transfigured body after death.

The Spanish branch of philosophy became specially well known to the Christian philosophers of the middle ages and for this reason is emphasised in European works as being particularly important, although it remained without influence on the development of philosophy within Islam. Ibn Bādjdja (died 1138) teaches that the gradual perfection of the human spirit to union with the

divine is the object of philosophy. Ibn Tūfayl's (died 1185) "*Philosophus autodidactus*" became a world-classic. He shows that the knowledge obtained by natural means is in the most perfect harmony with the supernatural revelation of the Kor'an. This conviction is formulated even more energetically by Averroes (died 1198). He had a critical mind, with an insight for details, and was therefore pre-eminently qualified to be a commentator on Aristotle. He lacked the great gift of speculation and the ability to think constructively bearing all aspects of the question in mind. His cry is "back to Aristotle", a demand as reactionary as if some one were to say at the present day "back to Kant". Averroes himself fortunately did not follow this strictly, although by reason of it he rejects the idea of an absolute contingency of things; he can only imagine a relative one (cf. Horten, *Die Hauptlehren des Averroes*, p. 67 etc.). In order to fit in with this, he maintains the idea of a creation in the sense that God transfers the world from a pure potentiality, non-being, to existence. This notion of actualisation provides Averroes with a monistic principle of the universe (cf. Horten, *Die Metaphysik des Av.*, preface). In every category of being there exists a *per se*, which actually possesses the content of that category and can therefore communicate it to all other things, which only possess it potentially and *per accidens*. — God perceives all individual things in himself. He is the totality of things *eminentiori modo*. Pantheistic ideas are more than once acquiesced in. — The substance of soul is one for all men. Recompense in the next world is not thereby made impossible. It is a spiritual recompense in that substance.

Averroes tried above all to mitigate certain crudities in Avicenna's teaching. 1. In the thesis of the eternity of the world he points out to the theologians that he is at bottom in agreement with them: God created the world out of nothing. He is the all-knowing and all-powerful lord of creation. Whether this creative activity had a beginning in time (theological thesis) or not (philosophic doctrine) is a matter of indifference for the Muslim faith. Besides there was no real time before the world. 2. God does not work with physical necessity nor with man's imperfect kind of freedom, which can also do evil. God can only do what is best (optimism, cf. Leibnitz), and this "must" is not an imperfection, for the capability of evil is not a virtue. God's action is above the designation of free or not free. 3. God perceives all individual things as the common teaching of the philosophers shows. Nevertheless His perception cannot be called universal (Avicenna); for the idea of an imperfection might be associated with this. His knowledge, which guides all worldly things in unison with the divine will in the wisest providence, is raised above the predicates of the universal and particular. 4. The philosophical principle *ex uno non fit nisi unum*, which makes untenable a direct creation of the plurality of things by God the One (doctrine of creation through the intermediary of the spirits of the spheres) is dropped by Averroes: God directly creates the plurality of things. — The exaggeration of the importance of Averroes, who was called the "most important" philosopher of Islām, and the erroneous opinion that he was an enemy of religion is a fabrication of the European middle ages and is probably based in

part at least on errors in translation in the Latin versions of his works and on the circumstance that the other philosophers of Islām were not known. Averroes is of no importance for the further development of philosophic thought in the East.

The fruitful stimulus to speculation given by Ghazālī was eagerly followed up in the period following him. The great stream of philosophic activity begins after Ghazālī and is due to him, as he made philosophy palatable to Islām and the orthodox school of theologians. It was no longer possible for any one to discuss science and even speculative theology, who had not had a thorough education in Greek philosophy. The two great protagonists were Rāzī (died 1209) and Tūsī (died 1273). The former moves entirely in a world of Greek ideas, which he developed principally in his "mystic investigations" (*al-Mabāḥiṭh al-Mushrikīya*, *ishrāḥ* here means Platonic intuition and thus is a hit at Avicenna) with vigorous attacks on separate Aristotelian doctrines. Greek logic is developed by him in an elaborate fashion and almost becomes a model. This is particularly apparent in the technical use of objection — he was known as *al-Mushakkik*, the "objector". Tūsī followed up the questions posed by Rāzī, to which were added those of Ibn Kammūna (died 1277). The struggle centred round the theses (*Ishārāt*) of Avicenna and lasted down to the xvth century; Tustarī (c. 1300), Isfahānī (died 1348) and Rāzī (Ḳuṭb al-Dīn, died 1364) joined in it defending the doctrines of Avicenna and going more deeply into them. Tūsī victoriously ward off an unimportant attack by Shahrastānī 1153 ("the slayer of the Greek philosophers", *al-Muṣārīf* in his "The slayer of the slayer", *Muṣārīf al-Muṣārīf*).

Under the invigorating influence of such attacks and discussions, philosophy was able to develop to a greater height. Ibn Malka (Abu 'l-Barakāt, died 1155) wrote his oft-quoted and highly esteemed work: "The worthy of consideration" (*al-Mu'tabar*). Zamakhsharī (died 1143) was at the same time discussing many questions of philosophy with great acuteness. Suhrawardī (died 1191) builds up an entirely new system and forms an independent focus for later developments. His development begins where Avicenna had left off at questions of great difficulty. Being cannot advance to existence from outside, but is identical with it. The dualism, which according to Avicenna divides the innermost state of things, is thus overcome. Things are units of reality, in conscious allusion to the ancient Persian doctrine of light: different forms of the light, which on emanating from God lose their perfection and approach matter of darkness. Light is identical with spiritual substance. In the theory of knowledge also he does away with the well-known dilemma in Avicenna. Knowledge is, as Plato teaches, a perception, in which the true essences of things, which exist for themselves in the heavenly world, illuminate our understanding. He therefore called his philosophy, the philosophy of illumination (cf. Horten, *Die Philosophie der Erleuchtung nach Suhrawardī*, Halle 1912). The best known of the later philosophers were also inspired by these ideas and wrote commentaries on Suhrawardī's teaching, e. g. Shahrastānī (c. 1250), Shīrāzī (c. 1311), Harawī (Nizām al-Dīn, c. 1300), Ibn Kammūna (died 1277), Dawwānī (died 1501) and Shīrāzī (died 1640).

A very important work in philosophy is Āmidī's (died 1233), "First-fruits of Thoughts" (*Abḥār al-Afḥār*). It was an authority of the first rank in Idjī's circle (died 1355). After Avicenna's great works on logic men became eager to compress the total of this knowledge in compendiums, not without developing it in various directions. Zarnūdī's handbook of logic, c. 1203, Khawindjī's (died 1248) compendium, Abhari's *Isagoge* (died 1264) — he also compiled an encyclopaedia of philosophy which became celebrated under the title "The Guide to Wisdom" — Kātibī's logic 1276 (*Shamsiya*) — it survived to see over a score of commentaries from the pens of philosophers of the first rank —, the "Rising-places of Luminaries", a work by Urmawī (died 1283), Nasafī's (died 1288) *Dialectics* and Samarḳandī's (died 1291) authoritative work, which was very frequently commented on, may be mentioned here. The "Leaves" of Samarḳandī and "The Philosophy of the Individual" of Kātibī and his commentary on Rāzī, the epitome *Sharḥ al-Mulakhḫaḥaḥ* exercised a great influence.

Ṭūsī (died 1273) forms an important centre for further development. In his dogmatic (*Taḍrīd*) he brought Greek philosophy into the theological speculations of Islām. The fundamental questions of philosophy were lucidly discussed by him. The problem of being and existence was further developed and acutely discussed particularly by his numerous commentators. With Hillī (died 1326), Iṣfahānī (died 1348) we may here give Ḳushdjī (died 1474) the place of honour; he discussed the most fundamental questions of philosophy in the most thorough fashion and advanced the problems connected with Avicenna's teachings. It is clear from his exceedingly well developed terminology that the systematic study of philosophy was in a flourishing condition in his time. The scruples once raised by Ghazālī against philosophers have for him been long overcome and become negligible. He is particularly attached to Avicenna but quotes also the liberal theologians from 'Allāf (died 849) to 'Abd al-Djabbār (died 1024) and also Khayyāmī (died 1121) ("The Philosophy of Being") *Hikmat al-Kawn*, Suhrawardī, Idjī, etc. He attempts to utilise the most divergent views for his conception of the universe.

Apart from the works of Maḥbūbī (died 1346) and Bukhārī (c. 1350) (commentary on Kātibī), those of Idjī (died 1355), especially his "Stations" (*Mawāḳif*) and his Dialectic form a new and important centre of philosophical discussion. In the former work Idjī intended to write a speculative theology and the result was an encyclopaedia of philosophy. So thoroughly had Greek science penetrated the ideas of educated Muslims that they had imperceptibly identified it with theology. We do not mean to say that they approved all the doctrines of Avicenna. It was rather the development after Avicenna's time that was made most use of, but his teachings were universally defended against his opponents notably Rāzī. Ghazālī sank into unimportance in the background. Idjī's concise and acute formulations stimulated great activity among the commentators — in the same way as Ṭūsī's *Dogmatic*. The problems discussed range from logic to the fundamental questions of metaphysics, touching natural sciences on the way. Djurdjānī (died 1413) was the most important at this period. Besides problems of philosophy he discus-

sed the theological questions of the school of 'Ash'arī, of which he professed himself a member. In the meanwhile Taftāzānī (died 1389) had appeared and vigorously criticised Avicenna's system in his commentary on Ghazālī "The Intentions of the Philosophers". Idjī's circle took up the cudgels on behalf of the old master. We thus find Idjī's commentators thoroughly discussing Taftāzānī's objections and deriving advantage from them, e.g. Abhari (Saif al-Dīn, c. 1400), Fanārī (died 1481), Ṭūsī (died 1482) and notably the extremely well-read Siyalkūtī (died 1659). He is well acquainted with the vast philosophical literature of the Muslims, quotes from hundreds of works, is perfectly at home and gives an independent judgment in all philosophical questions.

Rāzī (Ḳuṭb al-Dīn, died 1364) displayed a great literary activity which considerably advanced the development of philosophy. Although he belonged to none of the above mentioned groups he is quoted by them and regarded as an authority of the first rank. The form which literary activity took was frequently that of commentaries. It must not be inferred from the form of a commentary, which was attached to some standard work, that the thoughts expressed in it are not quite original. Entirely new ideas are frequently developed in these commentaries and acute criticism exercised; this is true for example of Djurdjānī's numerous works, of which the glosses on Ṭūsī's *Dogmatic* at once became a centre of new development. In Logic Taftāzānī's work "The Elaboration of Logic" built up a great school with which the greatest names in philosophy are associated. We have now come down to the time of Dawwānī, the "glory of the true investigators", (died 1501); he approached this school from the most diverse directions while he wrote commentaries on the original works. His commentary on Suhrawardī, "The Temple of Light" is as highly esteemed as the numerous glosses on Ṭūsī in which he discusses and develops philosophical problems with the greatest acuteness. His peculiar position may be compared with that of his contemporary Caietan among scholastics. Fārānī, the commentator on Fārābī (cf. Horten, *Das Buch der Ringsteine Farabis*, 1906) was one of his pupils. Ibn Khaldūn (died 1406) propounded questions of the theory of knowledge in a critical fashion. Sanūsī (died 1486), Shāf'rānī (1565) left their mark particularly in the field of logic, Akhdārī (died 1534) attained fame through his "Stepladder" which had commentaries frequently written on it down to last century.

Shirāzī (Ṣadr al-Dīn, died 1523) seems to have been an outstanding thinker of this period. He is quoted by later writers as the "great scholar". Chiyath al-Dīn Shirāzī (died 1542) is also mentioned along with him as an authority; like the preceding he wrote a commentary on Ṭūsī. Tashkōprizāde (died 1554) was a comprehensive writer on philosophical subjects. Shirāzī (Ṣadr al-Dīn) (died 1640) developed quite a new theory of the universe. Stimulated by Suhrawardī he explained the notion of contingency not as a dualism between being and existence but as a participation in being. Individual things are monistic individual of being, which develop step by step to more and more perfect beings. His proof of the existence of God is a combination of the proof of contingency with the Platonic from the stages

of perfection (Horten, *Die Gottesbeweise bei Šīrāzī*). Lahidjī (c. 1670) likewise is entirely under the influence of Greek thought (cf. *Der Islam*, iii. 91—131). Harawī (1605), Munāwī (died 1622), Dāmād (died c. 1659) were also regarded as great teachers. (Husaini) Bihārī, died 1705, composed the "Stepladder of the Sciences", which was frequently annotated. Fārūkī (died 1745) incorporated a vast amount of philosophical knowledge in his terminological dictionary. Saʿaklīzāde (died 1737) was an encyclopaedist.

Bibliography: The literature, which has now grown to an enormous extent, has been in part collected in Brockelmann, *Geschichte der Arabischen Litteratur* (Weimar-Berlin 1898—1902); Überweg-Heinze, *Grundriss der Geschichte der Philosophie*⁹ (Berlin 1905), p. 236 *et seq.*; *Archiv f. Geschichte der Philosophie*, iv. 519 *et seq.*; xix. 288 *et seq.*, 426—446; xx. 236—272, 403—426; xxii. 267—287, 383—428, 554—563 (in continuation). Good surveys of separate periods are given in T. J. de Boer, *Geschichte der Philosophie im Islam* (Stuttgart 1901, Engl. ed., London 1903); Carra de Vaux, *Avicenne* (Paris 1900); do., *Gazali* (Paris 1902), cf. *Archiv f. Gesch. d. Philos.*, xxii. 166—177; *Die Religion in Geschichte u. Gegenwart*, under *Islamische Philosophie*; *Die Kultur der Gegenwart*, ed. by Hinneberg, Teil I, Abteilung V, p. 45 *et seq.* The relations to the scholastic philosophy are discussed in Horten, *Die Metaphysik Avicennas* (Halle 1907); Santer, *Avicennas Bearbeitung der aristotelischen Metaphysik* (cf. also *Zeitschr. d. Deutsch. Morgenl. Ges.*, lvi. 751—757). (M. HORTEN.)

FANĀ² (A.), an important technical term of Šūfism, meaning, "annihilation, dissolution". The Šūfi who attains perfection must be in a kind of state of annihilation.

The authors of treatises on Muslim mysticism have often compared the "annihilation" of Šūfism with the Buddhist nirvāna; but this comparison is not a particularly fitting one. We now know that the Muslim writers had only a very slight knowledge of Indian philosophy and could not comprehend the notion of nirvāna which presumes a fairly intimate acquaintance with that philosophy. Besides, the Buddhist idea of annihilation is independent of the idea of God and includes the idea of the transmigration of souls, to which nirvāna puts an end. To attain this, the desire for existence must be suppressed in the individual; it is only after this desire has been extinguished that one no longer has to return to the cycle of existence. In Muslim mysticism on the other hand there is no question of metempsychosis and the notion of a personal and all-present God is throughout predominant.

The origin of the Muslim conception of *fanā*² has rather to be sought in Christianity from which it seems to be borrowed. This conception simply means the annihilation of the individual human will before the will of God, an idea which forms the centre of all Christian mysticism. The conception thus belongs to the domain of ethics and not in the slightest degree to that of metaphysics like the nirvāna of the Hindū.

The oldest systematic exposition of pantheistic Šūfism, the *Kašf al-Maḥjūb* ("Revelation of concealed Matters") gives all the explanation that could be desired of *fanā*².

The virtue of poverty understood in the mystic

sense consists "in averting the gaze from all created things, and, in complete annihilation, seeing only the All-One, he hastens towards the fullness of eternal life" (p. 20). — Mystic poverty, we are further told, consists in the annihilation of the human attribute (*ṣifāt*), which dwells in the Ego, so that one is now only rich in God and through God. — "The Šūfi is he that has nothing in his possession nor is himself possessed by anything. This denotes the essence of annihilation (*fanā*²)". — When this feeling has attained its perfection it is called *fanā-i kullī* "absolute annihilation".

The expression *fanā*² is often interchanged with *ṣafā*² "purity"; this word means that the Šūfi should keep his soul pure from all attachment to any creature. *Fanā*² is further often associated with *baḳā*² "subsistence": the man, who has destroyed his own will, henceforth lives in God; the human will is transitory while God's will is eternal.

The author of the *Kašf al-Maḥjūb* expressly states (p. 243) that *fanā*² does not mean loss of essence and destruction of personality as some ignorant Šūfis think. It is not the essence but the human attributes, which are a danger to the perfection of being, that are destroyed (p. 28). "In India", says the author, "I had a dispute with a man who claimed to be versed in Korānic exegesis and theology. When I examined his pretensions, I found that he knew nothing of annihilation..." (p. 243); i. e. he had understood the word *fanā*² in a metaphysical sense.

Bibliography: *The Kašf al-Maḥjūb by 'Alī b. 'Uṭhmān al-Fullābī al-Hujwiri* (transl. by Nicholson, London 1911); Carra de Vaux, *Gazali* (Paris 1902), s. Index s. v. "anéantissement"; cf. also the *Kitāb al-Ta'rifāt* of Djurdjāni etc. (B. CARRA DE VAUX.)

FANAM, a South Indian coin. [See Yule and Burnell, *Hobson-Jobson*², p. 348].

FANĀR, the name of the Greek quarter of Stambul in which the Oecumenian Patriarch took up his residence after the conquest of the town by Meḥemmed II. Down to 1587 the patriarchate was in the ancient Byzantine church of the Pammakaristos; when this was transformed into a mosque (Fethiye) in that year, the Patriarch moved his see to the little church of St. George. At quite an early period there settled round the see, in addition to the ecclesiastical and secular officials of the patriarchate, the few old Byzantine families that had remained in Constantinople and other distinguished and prosperous members of the community (the so-called *ἄρχοντες*). In the Patriarchal school (*ἡ μεγάλη τοῦ γένους σχολή*) conducted by the clergy, which is still flourishing, the ancient classical studies were cultivated and the Fanariots exalted their claim to be in this respect also the noblest of the nation. It was from their circles that the Porte used to choose its Christian officials (Dragomans of the Sublime Porte, and of the Arsenal, Hospodars of Moldavia and Wallachia, contractors for the supply of furs and meat to the Serai, etc.). The better known families are the Kantakuzen, Skarlato, Maurogordato, Ghika, Karadja, Sutzo, Handjeri, Maurojeni, Ipsilanti, Muruzi, Kallimáchi, Mussuro, Aristarchi etc. In the second half of the xviiith century many Fanariots went to Kuru-česhme on the Bosphoros. Since the beginning of the Greek War of Liberation the old Fanariot families have been gradually disappearing from public life; many of them migrated

to Greece. According to tradition Mehemmed II. granted the Fanariots a number of privileges, but the Greek noble families have never enjoyed any special privileges as such.

Bibliography: Crusius, *Turcograecia*, p. 91, 497; de la Croix, *État présent de la Nation et de l'Eglise grecque*, p. 3 et seq; Eton, *Survey* etc., p. 331 et seq.; Dallaway, *Constantinople ancient and modern*, p. 98 et seq.; *Livre d'or de la Noblesse Phanariote en Grèce, en Roumanie, en Russie et en Turquie*, par un Phanariote (Athens 1892). (J. H. MORDTMANN.)

FĀNŪS (φανός), a folding lantern, made of wire rings surrounded by waxed cloth with the upper and lower ends of tinned copper. It is carried by night in the hand to light the way for a body of men on the march, a wedding procession or a personage of high rank in the dark streets.

Bibliography: Lane, *Modern Egyptians*, i. 207 (picture on p. 208). (CL. HUART.)

FĀO, a telegraph station and Turkish fortress at the mouth of the Shaṭṭ al-ʿArab on the right bank. The place, which is not mentioned by Niebuhr, is the capital of a nāhiye which contains about 22 villages with 4000—5000 inhabitants.

Bibliography: ʿAlī Djawād, *Djughrāfiya Loghātī* etc., 566; Cuinet, *Turquie d'Asie*, iii. 268 et seq.; v. Oppenheim, *Vom Mittelmeer zum pers. Golf*, ii. 309.

FĀR. [See FURŪʿ.]

FĀRĀB, also written BĀRĀB (e. g. in Iṣṭakhri, Muḳaddasī and most Persian authorities) and Fārāb (e. g. in the *Hudūd al-ʿĀlam*, cod. Tumanskij, f. 9b; the latter seems to be the original pronunciation), a district (in Iṣṭakhri and Ibn Hawḳal nāhiya, in Muḳaddasī *rustāh*, in Yāqūt *wilāya*) in the valley of the Sir-Daryā, lying on both sides of the main stream, which here receives the waters of the Aris on its right bank. According to Ibn Hawḳal (p. 391) the district measured less than a day's journey in length and breadth; the soil was in places marshy and contained salt. According to Masʿūdī (*Tanbih*, p. 66) a stretch of land more than 30 farsakh broad was inundated by the Sir-Daryā in Fārāb and adjoining districts annually (in the beginning of January, *Kānūn al-thānī*; as a matter of fact the river at this season is usually covered with ice); at such times intercourse between the villages and farms all of which were on little hills was only possible by boat. The capital (*qaṣaba*) was called Kadar and according to Iṣṭakhri (p. 346) lay east of the Sir-Daryā half a farsakh from the river; it is therefore to be located to the west of the ruins of the later Otrār; the distance between the ruins and the river is about 7 miles on the Russian maps and according to the *Ẓafar-Namah* also (Indian ed., ii. 668) it was two farsakh from Otrār to the Sir-Daryā. On the western bank of the Sir-Daryā, 2 farsakh below Kadar, lay Wasidj which Ibn Hawḳal says was the native town of the philosopher Abū Naṣr al-Fārābī [q. v.]. According to Muḳaddasī (p. 273) the capital bore the same name as the district; this town of Fārāb is described as a large town with a male population of about 70,000, a Friday-Mosque, a citadel and a market; only a few booths of the latter were within the walls of the town, the majority being in the suburbs (*raḳaḍ*). Muḳaddasī says that Wasidj was a small fortified town where a "powerful Emīr" lived, with a chief mosque on

the market-place, Kadar a recently founded town with an able-bodied population, where Shāfiʿis predominated; it was only after "wars" (probably after the suppression of opposition by the capital) that a minbar was erected. There is probably an error here and Fārāb, which is not mentioned by Iṣṭakhri and Ibn Hawḳal, is to be regarded as the new and Kadar the old town; the later Otrār also is constantly identified with the town of Fārāb (mentioned by Samʿānī also, MS. of the Asiatic Museum, 543^a, f. 314^a) and not with Kadar.

In the historians Fārāb is seldom mentioned, only once in Ṭabarī (ii. 1694 at the foot) for example: in 121 (739) the ruler of Shāsh (Tashkent) at the command of the governor Naṣr b. Saiyār had to expel Hārith b. Suraidj who had sought refuge at his court and send him to Fārāb. Islām was apparently only brought to Fārāb for the first time in the Samānid period, after the subjection of Asbidjāb (or Isfidjāb) by Nūḥ b. Asad in 225 = 839-840 (cf. Balādhuri, ed. de Goeje, p. 422; Samʿānī in Barthold, *Turkestan* etc., i. 58 below). Wasidj is again mentioned by Samʿānī as a fortress (in Barthold, *op. cit.*, i. 69); Abū Muhammad ʿAbd al-Saiyid b. Muhammad al-Nasafi surnamed Saʿd al-Mulk died there in exile "in the land of the Turks" in Muharram 514 = April 1120. For the later history of the district cf. the article OTRĀR.

Bibliography: W. Barthold, *Turkestan w epokhu mongolskago nashetviya*, ii. 177 et seq.; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 484 et seq. (W. BARTHOLD.)

AL-FĀRĀBĪ, MUHAMMAD B. MUHAMMAD B. TARKHĀN ABŪ NAṢR, the greatest philosopher of Islām before Avicenna, was born in a Turkish family towards the end of the ixth century A. D. at Wasidj, a small fortified town in the district of Fārāb (Otrār) in Transoxiana. His father is said to have been a general. He studied in Baghdad under the Christian physician Yohannā b. Hai-lān and also worked with Abū Bishr Mattā, a Nestorian Christian, celebrated as a translator of Greek works. He then went to Ḥalab to the court of the Ḥamdānid Saif al-Dawla, under whose protection he lived the life of a Ṣūfi. He died in 339 (950) at the age of about 80, in Damascus, whither he had accompanied his king on a campaign.

Fārābī is particularly celebrated as a commentator on Aristotle. His works on this field have won him the name *al-muʿallim al-thānī*, "the second teacher" i. e. successor to the first teacher, Aristotle. He commented on the *Categories*, *Hermetutics*, the *First and Second Analytics*, the *Sophistics*, *Rhetoric* and *Poetics* i. e. the whole group of treatises which form branches of logic in the widest sense. To this collection or the *Organon* he prefaced a commentary on the *Isagoge* of Porphyry.

He wrote commentaries on the following Greek works on ethics, psychology and science, the *Nicomachean Ethics*, Alexander of Aphrodisias *On the Soul*, Aristotle's *Physics*, *Meteorology* and his writings on the *Heavens* and the *Universe* and lastly on the *Almagest* of Ptolemy.

His literary activity was by no means confined to the exposition of Greek texts; on the contrary he wrote a large number of original works. Among the latter are his psychological and metaphysical treatises, on the *Intelligence* (*ʿaql*) and the *Intelligible*, on the *Soul* (*nafs*); the *Faculties of the*

Soul, the One and the Unity, Substance, Time, Empty Space, Space and Measure.

Fārābī professed the view, which now seems strange and even absurd, but which is explained by the leaning of Oriental philosophers towards syncretism, that ancient philosophy must form a unity, at least that its two great representatives Plato and Aristotle should not contradict one another; their systems ought not to be more than different forms of expressions of one truth. According to this conception the great philosophers of antiquity appear as real prophets and are given the title *imām* like religious teachers, and their teaching is a kind of revelation which ought not to contain any contradiction or error. Fārābī wrote several treatises on the basis of this view. *The Agreement between Plato and Aristotle, The Intermediary between Aristotle and Galenus (Kitāb al-djām baina ra'yai al-hakimain Aflātūn al-ilāhī wa Aristūṭālis)*, *The Intentions of Plato and Aristotle*. It should be noted that our philosopher believed in the authenticity of the work entitled *Theology of Aristotle (Oṭhūlūdjiā Aristūṭālis)*, an apocryphal neo-Platonic treatise based on the *Enneades* of Plotinus. This error was such as to falsify in a remarkable fashion the idea that was formed of the Peripatetic system.

Dieterici has edited nine small treatises by Fārābī of which the most celebrated is the epistle entitled *The Gems of the Sciences (Risāla fuṣūṣ al-ḥikamī)*; this work, which contains many ideas in a very concise form, passed into use in all the schools of the East; there is a commentary on it by Ismā'il al-Ḥusainī al-Fārānī, a writer of the xvth century which has been printed at the al-ʿĀmira press (1291 A.H.) and made the subject of a study by M. Horten.

Besides this group of treatises, Dieterici has published Fārābī's "*Model City*" (*Risāla fī arā ahl al-Madīna al-fāḍila*) an important work in 34 chapters in which the Muslim philosopher, inspired by Plato, explains his conception of the organisation of the perfect city. It should be governed by its wise men; its aim should be to imitate here below the perfection of the heavenly city and to prepare its members to obtain felicity in the latter. This theory is of little practical interest, but is of some importance for metaphysics.

Fārābī's intention like that of the other philosophers of the same school was to embrace the whole cycle of the sciences. He seems to have been quite a good mathematician and a fair physician; he wrote on occult sciences and was also a distinguished musician; it is to his pen that we owe the most important treatise on the theory of Oriental music. He was himself a virtuoso and composer; his talent excited the admiration of Saif al-Dawla and the Mawlawī dervishes still use ancient chants that are attributed to him.

Fārābī's system is that of the school of Philosophers in the proper sense of the word (*faiḥasūf*) i. e. Muslim Neo-Platonic philosophy. It is the system which al-Kindī had begun to organise before him and which after him found the most complete expression in the works of Avicenna (*q. v. sub* IBN SĪNĀ). It is fairly probable that Fārābī differs from al-Kindī and Avicenna on some points; but it is difficult to define these points and it is better to be reserved, if not sceptical, in interpreting the details of his system. Indeed we do not possess his work in its entirety; we are only

acquainted with a small part of it; Fārābī's style also is somewhat obscure; several of the treatises that have survived are composed in the form of very brief aphorisms placed one after the other in no sort of order. Lastly it is impossible to be certain that there is no contradiction in a work so vast, in which the influence of Plato, Aristotle or Plotinus alternately predominates. The root idea of the system, which is to make a synthesis on one side of Aristotle and Plato and on the other hand of the syncretic philosophy thus obtained with the religious faith of Islām, cannot but be somewhat contradictory in itself.

T. J. de Boer believes he can see a very marked opposition between Fārābī and the other members of the school of "*Philosophers*" notably the celebrated Rāzī (Razes); Fārābī sometimes polemicalises against Rāzī who was his contemporary. According to de Boer this opposition consists in that, while Fārābī's system is deductive, rational and built up entirely on abstract logic, Rāzī's philosophy is experimental, inductive and is more especially concerned with the concrete. But I do not think that there are really two systems opposed to one another; they are two sides or two aspects of a more general system: Rāzī, who was a physician and distinguished naturalist, emphasises the concrete aspects of the system while Fārābī, who had a more inclination for logic, mathematics and mystic speculation, presents the abstract side of it. In Avicenna we find the two aspects reunited.

I have pointed to a difference between Fārābī and Avicenna as regards the position of Mysticism; in Avicenna mysticism appears only at the end of the system to crown his work, as it were; it is quite distinct from the other parts of it and Avicenna treats mysticism — and very artistically — as a chapter in philosophy which he would study in an objective fashion. On the contrary in Fārābī mysticism penetrates everything; the terms of Ṣūfism are scattered throughout his works and one clearly feels that with him mysticism is not a theory but rather a subjective state. This point of view further contributes to make his system somewhat obscure.

It has been said that Avicenna is clearer, better arranged and more methodical than Fārābī; Muslim scholasticism has clearly a more finished form in Avicenna. On one important point, the question of the personal immortality of the soul, this difference in lucidity between the two philosophers makes itself felt. The rational soul or reason, illuminated by the world of the mind, the world of ideas, or active intellect, is the real man; it is also what remains of man after death. But does the reason of the individual man lose itself in the active intellect or does it preserve its own consciousness and individuality? Certain passages in Fārābī are written in such a way as to make it credible that he admits the first view. There is, however, no room for doubt that Fārābī believed in the personal immortality of the soul; in his treatise on the *Model City* there is a passage, where he shows the good souls arriving in the celestial city and each of them enjoying a pleasure as great as the number of the souls. Ibn Ṭufail, who seems to have had no love for Fārābī, also says that he had doubts on the personal immortality of the soul (see S. Munk, article FĀRĀBĪ in the *Dictionnaire des Sciences Philosophiques*); this charge must refer to passages, the language of which is obscure or which are incomplete.

T. J. de Boer has also pointed out as a difference between Fārābī and the other philosophers of his school that Avicenna does not, like him, derive matter from God. According to this writer, Fārābī conceived matter as having emanated from God by passing through several spiritual intermediaries. I do not think that this statement is quite correct. It is in the treatise on "the principles of beings" of which we possess a Hebrew translation by Moses ibn Tibbon (התחלות הנמצאות), ed. by Philippowski in the annual ספר האסיף, Leipzig 1850-1851) that Fārābī gives the chain of principles in a way which makes it resemble an emanation: the primary intelligence or first cause comes from God; from it come in their order the intelligences of the spheres; the last is the active intelligence; above it are placed the universal soul, then form and lastly matter. Avicenna's metaphysics are really quite comparable to this system.

The matter which is in question here is the substratum of the world which contains its possibility. The world is produced by coming from this matter, not created directly from nothing. The celestial spheres, animated by their respective souls, are put into motion by the prime mover; the latter is not God himself but rather the primary intelligence which emanates from him.

Fārābī attempts to reconcile Aristotle and Plato on the question of the eternity of the world. In his treatise on the *Agreement of the Philosophy of Plato and Aristotle*, he claims that Aristotle did not believe in an eternal world. The creator made it spring into existence at once without time, the prime mover then put it into motion and from the motion of the spheres time was produced. In other words time is logically posterior to the actual creation of the world. The school of the philosophers has however admitted the possibility of the infinite series retreating into the past: according to Avicenna a real infinite series is impossible but an infinite series, the terms of which do not actually exist together, is possible. It may be admitted that the celestial spheres have accomplished an infinite number of revolutions in the past and that time accordingly is eternal. One difficulty against this view arises from the fact that the souls of men who have lived in the past continue to exist in reality as they are immortal; there would thus be an infinite number of souls actually co-existing. In his treatise on the "Model City" Fārābī however speaks of the souls in the other world as if they were finite in number. We cannot really be quite certain that these philosophers do not sometimes contradict one another; they comment with equal confidence on teachers whose doctrines often disagree and there necessarily results a certain amount of hesitation and uncertainty in their systems.

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Alfārābis Abhandlung "der Musterstaat" (Leiden 1895; Arab. text); Brönnle, *Alfārābi, Die Staatsleitung* (Leiden 1904); T. J. de Boer, *Gesch. der Philosophie im Islam* (Stuttgart 1901; Engl. ed. London 1903), s. Index; Carra de Vaux, *Avicenna* (Paris 1900), p. 91—116; M. Worms, *Die Lehre von der Anfangslosigkeit der Welt*, in *Beiträge zur Gesch. der Philosophie des Mittelalters*, Vol. iii. (Münster 1900); Brockelmann, *Gesch. der Arab. Litt.*, i. 210—213; for the Hebrew translations see the article AL-FARABI in *The Jewish-Encyclopedia*, Vol. i. (New York 1901), p. 374 et seq. (B. CARRA DE VAUX.)

FARADJ, AL-MALIK AL-NĀSIR NĀSIR AL-DIN, was the son of Sulṭān Barkūk [q. v., i. 662 et seq.]. In Shawwāl 801 = June 1399 Barkūk on his death-bed had homage paid to his thirteen year old son Faradj, appointed the Emir Itmish Atabek and guardian, and the Emir Taghribardī his adviser and the father of the celebrated historian Abu 'l-Mahāsīn Yūsuf [q. v.] the chief weapon-bearer. Itmish lived with the Sulṭān in the citadel and thereby aroused the jealousy of the other great Emirs who incited Faradj after a few months to declare himself of age. Itmish thereupon left the citadel against Taghribardī's advice, the two then attempted to seize the citadel, were defeated and fled to Damascus where they made an alliance with Tenem, the governor there, and the other Syrian governors. The Sulṭān went to Syria to overthrow the rebels. Tenem declined the favourable conditions of peace offered by the Sulṭān but contrary to all expectation was defeated in battle. Tenem and Itmish were executed, Taghribardī pardoned on account of his relationship to the Sulṭān and exiled to Jerusalem without an office. The Mongol ruler Timūr was threatening great danger to the Mamlūks. He demanded that his relative Atilmish should be released from captivity and his suzerainty recognised. Various views prevailed among the Emirs but the war party gained the upper hand. Atilmish was not released; Timūr's envoy was executed by order of Sudūn, governor of Damascus, so that further negotiations for peace were out of the question. Timūr took Aleppo and gave it over to plunder by his troops for three days. Many mosques and schools were destroyed [cf. the article HALAB], and were never rebuilt. Timūr took Ḥamā, Ḥims and Ba'albek. Faradj finally decided to offer resistance, set out with his army for Ghazza, and appointed Taghribardī governor of Damascus. The latter proposed to fortify Damascus, leave the army with the Sulṭān in Ghazza and thus shut Timūr in between two fires. The Emirs declared against this sagacious proposal out of mistrust of Taghribardī. When the Sulṭān approached Damascus, Timūr went into camp in the neighbourhood. After fruitless negotiations for peace, Timūr broke camp; the Egyptians attacked him and were defeated with heavy loss. When several Emirs went off to Egypt with the secret intention of choosing a new Sulṭān, his partisans forced Faradj to leave the army and pursue the fugitives. They were overtaken and made the best excuses they could. The Sulṭān, who feared trouble from their fellow-conspirators in Cairo, hurried back to Egypt. The army broke up, one section fled to Damascus, the others tried to escape through the desert to Cairo but were cut down by the Mongols or marauding Bedouins. The road to Damascus now lay open to Timūr,

the town surrendered and was given over to plunder by the soldiers; the citadel, however, only fell after a siege of a month. Timūr left Damascus in the spring of 804 = 1402 to make war on the Ottoman Sultān Bāyazīd. — The remainder of Faradj's reign is occupied with the struggles of the Emirs for influence with the Sultān. The Emirs, who were overthrown in the course of these feuds, were usually imprisoned in Alexandria and executed if they did not succeed in escaping to Syria and collect new followers there. In 808 = 1405 the discontent among the Mamlūks reached such a height that Faradj abdicated the throne and went into retirement for a period. The Emirs raised his brother 'Abd al-'Azīz to the throne under the name al-Malik al-Manṣūr. A few months later, however, Faradj won back the citadel of Cairo, threw his brother into prison and ascended the throne again. Although his position in Egypt was now secure, he never again exercised authority in Syria for any length of time. Djakam, the governor of Aleppo, proclaimed himself Sultān there under the name al-Malik al-'Ādil, fortified Aleppo and defended Syria against foreign foes. He went to war with Karā Yelek, the chief of the white Sheep Turkomans, and fell in battle. The most faithful adherent of the Sultān was the above-mentioned Emir Taghribardi, his bitterest opponent, *Shaiḫh al-Mahmūdī* [q. v.], who afterwards became Sultān under the name al-Malik al-Mu'ayyad. The war dragged on in Syria with varying success until in 815 A. H. Faradj went there for the seventh time. Against the advice of the dying Emir Taghribardi, governor of Damascus, he went to meet the foe, regardless of the exhausted condition of his troops. He was defeated and retired to Damascus. As the Emirs there gave him a hostile reception, the Sultān had to submit; he was dethroned, imprisoned and put to death in prison. His lands had been terribly devastated during his reign by Timūr's invasions and the constant civil wars, while famine and plague ravaged the country. He constantly required vast sums for his extravagant and luxurious mode of life and these he extorted from his subjects in Cairo.

Bibliography: Weil, *Geschichte der Chalifen*, v. 72—105 and 108—125; his biography is given in detail in the *Manḥal al-Sāfi*, Cairo MS. 1113, Part iii. (M. SOBERNHEIM.)

AL-FARĀFRA (AL-FARĀFIRA), an oasis in the Lybian desert, belonging to the Egyptian province of Minyā. It lies between the Wāḥāt Bahriye and the Wāḥāt Kibliye [see the article *BAHRIYE*, i. 586^b *et seq.*] and is about 8 days journey by camel from Minyā. Among the earlier Arab geographers the name *al-Farfarūn* appears, for example in al-Bakrī, who mentions its great wealth in date-palms and the numerous villages inhabited by Christian Copts; he also knows of the alum and vitriol found there and mentions the hot springs of the oasis. We have no other direct notices of al-Farāfra, probably because it was usually reckoned with *Dākhle* [q. v., i. 899^b *et seq.*] as is clear from Ya'kūbī (p. 332), for example. It was not till Chailliand and Letorzer's journey in 1820 that new light was thrown on the oasis and later by G. Rohlfs' expedition in 1873-1874. Farāfra was then only very loosely connected with Egypt; the only bond was the annual tribute of 10,000 piastres. The land was exceedingly fertile and rich in palms, olives, fruits of all kinds, vegetables

and cereals; there was also some cotton, but only oil and dates were exported. Nevertheless the inhabitants were in great poverty as they lost the greater portion of their harvests, as in ancient times, through the constant raids of the Egyptian and Barḳa Bedouins as well as of the Arabs of the Nile valley. Besides this the finest estates were in the possession of members of the Sanūsīya, who sent the produce to *Djaghhabub*, which was then their headquarters. They had been acquiring a firm footing in the oasis since 1860 and it is to their influence that the great fanaticism of the population is ascribed. The number of inhabitants was still small at that date but it has been continually increasing since then; Boinet-Bey estimates the population at 542 and the latest figures at 632. The only village is *Qaṣr Farāfra*.

Bibliography: Ya'kūbī (ed. de Goeje), p. 332; al-Bakrī (transl. de Slane), p. 39; Makrīzī, *Khīṭaṭ*, i. p. 234; 'Alī Bāshā Mubārak, *Khīṭaṭ ḍjadīda*, xvii. 30; Rohlfs, *Drei Monate in der Libyschen Wüste*, p. 75 *et seq.*; Amélineau, *Géographie de l'Égypte*; Boinet-Bey, *Dictionnaire géographique de l'Égypte*; Baedeker, *Égypte*. (E. GRAEFE.)

FARĀH, a town of Afghānistān in the Herāt province situated on the bank of the Farāh-rūd river which flows in a south-westerly direction into the Sistān Hāmūn. Farāh, although decayed, is still a place of some importance, and is the meeting place of several caravan routes and the centre of a fertile district. It was formerly the capital of Drangiana, and was included in the mediaeval province of Sidjīstān, but is not included in modern Sistān. It has never quite recovered from its devastation by the Mongols under Čingiz Khān.

The Farāh-rūd is one of the rivers mentioned in the *Vendidād* (Fradātha) and is the 'Ο φραδος of Pliny, and the town is the Prophthasia of Alexander's historians and Strabo (Prophthasia being a Greek rendering of 'fradātha' or 'progress') also no doubt the Phra of Isidore of Charax. Alexander here detected the plot of Philotas, and from here, Holdich considers, he made his way up the valley of the Farāh-rūd to the Bāmiyān pass. In modern times it has been described by Ferrier and Holdich.

Bibliography: A. Stein in *The Academy*, May 16th 1885; Holdich, *The Gates of India*, (London 1910); Ferrier, *Caravan Journeys*, (London 1857), Ch. 26; Strabo, Book xv. Ch. 2, 8. (M. LONGWORTH DAMES.)

FARĀHĪ, ABŪ NAṢR MAS'UD B. ABĪ BAKR B. ḤUSAIN B. DJĀ'FAR, born at Farāh in Sidjīstān, a Persian philologist, who flourished in the beginning of the viiith century A. H. He is the author of a versified Arabic-Persian glossary, called *Niṣāb al-Shibyān*, which was much used in the east and is found in almost every library in Europe in several copies. Commentaries have frequently been written on this little book. Cf. *Cat. Berl.* (Pertsch), No. 156, 157 (1); Rieu, *Cat. Pers. Mss. Brit. Mus.*, p. 504a; Ethé, *Cat. Oxford*, col. 980—983.

He also versified in Arabic in 617 the celebrated compendium of law *al-Djāmi' al-Saghir*, written by al-Shaibānī [q. v.]. Cf. Ḥādjdī Khalīfa, ed. Flügel, ii. 559.

FARĀ'ID is the name given to the expressly called fixed shares in an estate ($\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$,

$\frac{2}{3}$, $\frac{1}{3}$ and $\frac{1}{6}$) in the verses dealing with the law of inheritance in the *Qur'ān* (iv. 12—15 and 175) which fall to the twelve so-called "people of fixed inheritance" (*dhawu 'l-farā'id* or *aṣḥab al-farā'id*). As the accurate knowledge of these fixed legacies was the most important part of the law of inheritance, the latter was called *'ilm al-farā'id*.

Although the *Qur'ān* only recognises fixed portions for the daughter, the two parents, the husband and wife, and the brothers and sisters, Muslim scholars have extended the laws applicable to the daughters of a deceased person to the daughters of his son and in the same way these applicable to his parents to the grand-parents; a distinction has further been made in sisters between full and half-sister on the father's side and on the mother's. The total number of these so-called "*Qur'ānic*" heirs has thus been raised to twelve, viz., in descending order: 1. the daughters of the deceased and those of his sons; 2. in ascending order: father, mother and grandfather on the father's side, grandmother on both sides (and further all other female relatives of the deceased, in ascending line, in so far as they are not related to him through a male relative in ascending line who is not legally qualified to inherit); 3. in the collateral line: the full sister, the half-sister on the father's side and the half-brother and half-sister on the mother's side; 4. widower and widow.

The daughter of the deceased is entitled to half his estate; if there are two or more daughters, they receive together $\frac{2}{3}$ of the estate. The son's daughters, full sisters and half-sisters on the father's side are subject to the same rules (*Qur'ān*, iv. 12 and 175). Each of the heirs in ascending line may claim $\frac{1}{6}$ of the estate; the mother, however, only receives this share if there are children, son's children, or two or more brother's and sisters of the deceased; otherwise she gets $\frac{1}{3}$ of the estate (*Qur'ān*, iv. 12). Each of the half-sisters and half-brothers on the mother's side also gets $\frac{1}{6}$ of the estate; if two or more inherit together, they receive $\frac{1}{3}$ in all (*Qur'ān*, iv. 15). The widower receives $\frac{1}{2}$ of the estate except when a child or son's child inherits with him in which case his share is only $\frac{1}{4}$ (*Qur'ān*, iv. 13). The widow has (*Qur'ān*, iv. 14) only a claim to half of what a widower would receive in the same circumstances, i.e. $\frac{1}{4}$ or $\frac{1}{8}$ of the estate, according as she inherits with children (or son's children) or not.

If there are several *dhawu 'l-farā'id* either together or with other relatives of the deceased, they are in many cases excluded from their fixed shares. They then according to circumstances either receive nothing at all or the residue of the estate, after the other heirs have received what they are entitled to. The *dhawu 'l-farā'id* can never all inherit at the same time. On the diminution of the fixed inheritances in some cases in which several *dhawu 'l-farā'id* inherit at the same time, cf. the article 'AWL [i. 517^b et seq.].

Bibliography: Besides the chapter on inheritance in the collections on Tradition and the Fiqh books, the literature quoted in the author of this article's *Handbuch des Islāmischen Gesetzes* (Leiden, 1910), p. 237 and 356 et seq.; E. Sachau in the *Sitzungsberichten der Berliner Akademie der Wissenschaften*, 1894, i. 159—210; L. W. C. van den Berg in the *Bijdragen*

tot de Taal-, Land- en Volkenkunde van Nederl.-Indië, Serie 5, vii. 500 et seq.

(TH. W. JUYNBOLL.)

FARĀ'IDĪ SECT. This sect was founded in Eastern Bengal about the year 1804 by Ḥajjī Shari'at Allāh, born of obscure parents, who resided in a village, Bahādurpūr, in the district of Faridpūr. When eighteen years of age he went on a pilgrimage to Mecca, but instead of returning, as usual, he remained a disciple of al-Shaikh Tahir al-Sunbul al-Makkī, the head of the Shafi'i sect there in those days. About 1802, after an absence of twenty years, he came back to India, a skilful disputer, and a good Arabic scholar. On his way home he fell into the hands of Dacoits (banded robbers) who plundered him of everything, including many relics of his residence in Arabia. Finding life insupportable without books or relics, he joined the gang, and shared their many wanderings. The simplicity of his character and the sincerity of his religious convictions struck these wicked men, who ultimately became his most zealous followers. Such is the story told at the present day of the first step taken towards proselytism by this remarkable man. For several years Shari'at Allāh quietly promulgated his newly framed doctrines in the villages of his native districts, encountering much opposition and abuse, but attracting a band of devoted adherents, he by degrees acquired the reputation of a holy man.

The chief innovation introduced by him was the non-observance of the Friday prayers and of the two great 'Ids, on the ground that India under British rule was *Dār al-Harb* [q. v.]. He also ordered that the titles of *ustādh* (teacher) and *shāgird* (pupil), terms which did not imply complete submission, should in future be used in the place of *pīr* (priest) and *murīd* (disciple), which had for ages been the respective designations of the religious preceptor and his pupil. He further prohibited the usual ceremony of joining hands, which was customary at the initiation of a disciple, but required from every one of his would-be disciples *tauba*, or repentance for past sins, and a solemn determination to lead a more righteous and godly life in future. It is a curious fact that none of these ideas excited much opposition, but on his promulgating a dogma that to allow a mid-wife to cut the navel cord of a new born babe was a deadly sin borrowed from the Hindus, and his insisting that it was the duty of the father to do this, he roused a spirit of opposition which caused many of his adherents to fall away. The zamindārs (landlords) were alarmed at the spread of the new creed, which bound the Muhammadan peasantry together as one man. Disputes and quarrels soon arose, and Shari'at Allāh was driven away from Navābārī, in the Dhākā district, where he had settled, and was compelled to return to his birthplace. There he resumed his holy office as a minister of the faith, and in a short time enlisted the sympathies and support of a vast majority of the uneducated and the most excitable classes of the Muhammadan population. His influence became unbounded, and no one hesitated to carry out his orders. He acted with great prudence and caution, rarely assuming any other character than that of a religious reformer. The movement set on foot by this man attracted little attention during his lifetime, and his name is rarely met with in the annals of those days. On

looking back, however, at his career there is much which amply repays an inquiry. That he came of obscure parentage amid the swamps of Eastern Bengal, and should be the first preacher to denounce the superstitious and corrupt beliefs, which long contact with Hindu polytheism had developed, is remarkable enough; but that the apathetic and careless Bengali peasant should be roused into enthusiasm is still more so. To effect this required a sincere and sympathetic preacher; and no one ever appealed more strongly to the sympathies of a people than *Shari'at Allah* whose blameless and exemplary life was admired by his countrymen, who venerated him as a father able to advise them in times of adversity, and give consolation in cases of affliction.

He is described as a man of middle height, of fair complexion, and with a long, shapely beard.

A very different person was his son, Muhammad Muhsin, better known as Dūdḥū Miyān, who, though of ordinary abilities, exerted an influence far surpassing that of his father. His name is a household word throughout the districts of Faridpūr, Pubna, Bākīrganj, Dhākā and Noakhali, and the number of his followers at the present day testifies to the thoroughness of the method with which he and his father fulfilled their mission.

Dūdḥū Miyān was born in 1819, and, while still young, visited Mecca, where, as he asserted and made his followers believe, visions and revelations of a nature tending to his future greatness, were vouchsafed to him. On his return he devoted himself to the spread of his father's doctrines, as well as many more which he himself introduced afresh. For instance, he insisted upon his disciples eating the common grasshopper (*phanga*) which they detested, because the locust (*tiddi*) was used as food in Arabia, and vigorously contended that there was no greater difference between the two insects than between a goat of their villages and one from the banks of the Djumna.

The most remarkable advance made during Dūdḥū Miyān's lifetime was the organisation of the society. Following the example of the *Vaishnavas*, he divided Eastern Bengal into circles, and appointed a *khalifa*, or agent, to each, with power to collect contributions for the furtherance of the objects of the central association. They further kept Dūdḥū Miyān, usually styled the *Pir*, or simply *Mawlwi*, acquainted with everything occurring within their jurisdiction, and whenever a zamindār tried to enforce his legal rights against any one member of the sect, funds were provided to sue him in the court, or, if it could be safely done, men with clubs were sent to plunder his property and to thrash his servants. During his father's lifetime the sect was never opposed to, nor collided with, the law of the land; but the measures adopted by the son united the zamindārs and the indigo planters against him. He tried to make all Muhammadan ryots join his sect, and on refusal caused them to be beaten, and excommunicated from the society of the faithful, and destroyed their crops. The zamindārs once more endeavoured to prevent their tenants from joining, and, it is said, often punished and tortured the disobedient. A mode of torture intensely painful, which left no marks to implicate any one, is said to have been adopted on both sides. The beards of recalcitrant ryots were tied together and red chili powder given as snuff.

Coercion, however, failed, and the landholders did little to check the further spread of a similar disturbance.

It was among the cultivators and village workman that Dūdḥū Miyān made the largest number of converts. He asserted the equality of mankind, and taught that the welfare of the lowly and poor was as much an object of interest as that of the high and the rich. When a brother fell in distress it was, he taught, the duty of his neighbours to assist him, and nothing, he affirmed, was criminal, or unjustifiable, which might be used as a means to that end. Their enemies, however, alleged, that witnesses were paid for out of the funds of the association.

Dūdḥū Miyān and the *Hādjdjis*, as his followers were originally called, became objects of dread to the Hindu, old Muhammadans, and European landholders. Evidence to convict a prisoner could not be got. It was, however, against the levying of illegal cesses by landlords that Dūdḥū Miyān made his most determined stand. That a Muhammadan ryot should be obliged to contribute towards the decoration of the image of Durgā, or towards the support of any of the rites of his Hindu landlord, were regarded as intolerable acts of oppression. In this he was certainly right, as the only apology for their continuance was their antiquity, and adaptation to the feelings of the people. But, he advanced a step further when he proclaimed that the earth is God's, and that no one has a right to occupy it as an inheritance, or levy taxes upon it. The peasantry were, therefore, persuaded to settle on *Khāṣṣ* Maḥall lands, managed directly by the Government, and thus escape the payment of any taxes, but that of the land revenue, claimed by the State. His rapid success, however excited the jealousy of the contemporary landlords and many false suits were brought against him. In 1838 he was charged with abetting the plunder of several houses; in 1841 he was committed to the sessions on a charge of murder but was acquitted; in 1844 he was tried for trespass and forming an unlawful assembly; and in 1846 for abduction and plunder. The riot of 1838 assumed at one time a very threatening aspect, and a detachment of Sepoys was sent from Dhākā to check any disturbance. It was, however, impossible to induce witnesses to give evidence, and on each occasion he was acquitted. At Bahādurpūr, where he generally resided, every Muhammadan stranger was fed, while Eastern Bengal was frequented by his spies, and the interests of the whole neighbourhood were in his keeping. He settled disputes, administered summary justice, and punished any Hindu, Muhammadan or Christian who without first referring matters to him dared to bring suits, as for recovery of debt, in the adjoining munshif's court. Emissaries carried his orders to distant villages, and his letters, signed *Aḥmad nām nā ma'lūm*, (Ahmad of unknown name) often had the ordinary Hindu superscription to allay suspicion. He taught that there was no sin in persecuting those who refused to embrace his doctrines, or who appealed to Government courts against the orders of the society and its acknowledged leaders. Dūdḥū Miyān is described as having been a tall handsome man, with a dark flowing beard, and a large turban wound round his head. He died at Bahādurpūr 24th September, 1860, and was buried there, but

the Arian *Khān* river has, within the last few years, washed away every trace of his house and tomb.

Three sons survive, of whom none have as yet exhibited any of the energy, or abilities, of their father and hence the sect is consequently diminishing in number.

The sect of which he was the leader is generally known as the Farā'idī Sect; and those who profess his doctrines have been enjoined to say the *Zuhr* (mid-day) *Fard* (compulsory) prayer on Fridays instead of the usual *Djum'a* or Friday prayer, which is customary with the majority of the Muhammadans. (M. HIDAYET HOSAIN.)

AL-FARAS, the horse, whether stallion (*fahl*) or mare; as a collective *al-khail*. The horse is considered the most beautiful and noblest creature next to man. The fine proportions of its limbs, the purity of its colour, its swiftness, its obedience to the rider, whether in battle, in pursuit or in flight, its courage and strength, its intelligence and standard of good manners are renowned. A sign of the latter is the fact that a well-bred horse discharges neither urine or excrement while its rider is on its back. It knows its rider so well that no one else is allowed to mount it. It watches beside him when he is asleep, and wakens him with its foot when danger threatens from the enemy or wild beasts. The horses used in the game of polo (*ḡawkāni* from the Pers. *ḡaw-gāni*), watch the ball with the eye and follow it without the rider's needing to guide them. One of the most noteworthy habits of the horse is that it will only drink turbid water; it is afraid of its reflection in clear still water and makes it turbid and frothy with its hoofs.

The following story is told of the creation of the horse: When God wished to create the horse, he said to the south wind: I will make a living being out of thee, collect thyself! He then caused Gabriel to take a handful of wind and from this he created a reddish brown (*kumair*) horse. God said to it: I have created thee the horse and made thee for the Arabs and distinguished thee about all other beasts by swiftness for the gaining of food and booty; thou shalt be ridden on the back and may fortune be attached to thy forehead. Thereupon he dismissed it and it neighed. Then God said: Blessed be thy neighing; terrify the worshippers of idols, fill their ears and make their feet tremble. He then marked it with spots on the forehead and legs. After the creation of Adam it was led before him and preferred by him to Burāk [q. v., i. 793^b].

According to another tradition the first to ride a horse was Ismā'il, the son of Abraham. Others again say that the Arab horses are descended from those of Solomon. The latter inherited 1000 horses from David; when they were being led before him, he forgot the afternoon prayer; enraged at this omission he had them all hamstrung except a few that he spared because they had not yet been brought before him. When after this people of the tribe of 'Azd came to visit Solomon and asked for a present on taking leave of him, he gave them one of the steeds to which they gave the name *sād al-rākib*; from it are descended all the Arab horses.

The wealth of manuscript literature on the horse (cf. e. g. the Catalogues of Berlin and Vienna) has as yet hardly been touched, apart from Perron's work

cited below. Von Hammer-Purgstall gave a preliminary survey of the material in his essay, *Das Pferd bei den Arabern* (Bibliography, philology: names of horses, references in the Korān, ḥadiths, proverbs, poems, notably the description of the horse by Khalaf b. Haiyān al-Māzini). Mas'ūdī's *Murūdj al-Dhahab* contains a great deal of information about horse-racing and there are many notices in Ibn al-Mundhir [q. v.]. Valuable observations are made by the modern travellers quoted below.

The name *al-Faras al-A'zam*, the great horse, is given to constellation Pegasus, *Kifāt al-Faras* to the constellation of the foal, *al-Faras al-Tāmm* or "complete horse" to a group of stars near Pegasus. "It is not quite clear how the Arab astronomers, who have elsewhere retained the Greek constellations so completely, ... have come to add a third and complete one to the two incomplete horses" (Ideler, *Sternnamen*, p. 190).

Bibliography: Ikhwān al-Safā (ed. Bombay), ii. 145; Mas'ūdī, *Murūdj al-Dhahab* (ed. B. de Meynard), iii. 59; iv. 23 et seq.; viii. 359 etc.; Kāzwīnī (ed. Wüstenfeld), i. 375; Dāmīrī, *Hayāt al-Hayawān*, ii. 168; i. 259; Comte M. Rzewusky, *Notice sur les Chevaux Arabes*, in *Fundgr. d. Orient*, v. 49, 333; v. Hammer-Purgstall, *Das Pferd bei den Arabern*, in *Denkschr. d. K. Ak. d. Wiss. zu Wien*, vi. (1855); M. Perron, *Le Nâçeri. La perfection des deux arts ou traité complet d'hippologie et d'hippiatrie arabes*, trad. de l'arabe d'Abou Bekr ibn Bedr, i. 1852; ii. 1859; iii. 1860; G. Jacob, *Studien in arab. Dichtern*, iii. (1895), 73 et seq.; J. L. Burckhardt, *Bemerkungen über die Beduinen und Wahaby* (1831), p. 343—357; J. E. Polak, *Persien*, ii. 104—115; W. G. Palgrave, *Narrative of a Year's Journey through Central and Eastern Arabia*, ii. 3, 92; Ch. M. Doughty, *Travels in Arabia Deserta*, i. ii. (1888); Lady A. Blunt, *A Pilgrimage to Nejd*; J. Euting, *Tagbuch einer Reise in Inner-Arabien*, i. (1896), 197 et seq.; L. Ideler, *Unters. über d. Sternnamen*, p. 111 et seq., 128; Kāzwīnī, op. cit., i. 34. (J. RUSKA.)

FARASĀN (FARSĀN), a group of islands in the S. W. of Cape Djizān, opposite the harbour of Abū 'Arīsh in Tihāma. The largest of these islands are Farasān Kabir with the harbour of Khōr Farasān and Farasān Ṣaghīr. Muharrak and Seyed are other places worthy of mention besides Khōr. The inhabitants fish for pearls and catch turtles, which brings them great wealth. Ehrenberg, who discovered the islands, saw many date-groves and fields growing *durra* and melons, Arab antelopes, numerous gazelles and goats there.

Hamdānī was acquainted with these islands. Their inhabitants, who take their name from the island, are, according to him descended from the great North Arabian tribe of Taghlib [q. v.]. Like the latter they were once Christians and had many churches on their islands, which had already been destroyed by Hamdānī's time. They carried on a busy trade with the Abyssinians. According to South Arabian genealogists they are Hīmyars.

Bibliography: Hamdānī, *Djazira* (ed. D. H. Müller), p. 47, 16, 52, 18, 53, 21—24, 74, 24, 75, 4, 98, 24—26, 119, 15; Ritter, *Erdkunde*, xii. 874, 1021—1025. (J. SCHLEIFER.)

AL-FARAZDAK (the "lump of dough": *Aghānī*, xix. 2), whose real name was Hammām b. ʿĪḥālīb b. Ṣaʿsaʿa, was one of the three greatest Arab satirists of the Arab period [cf. DJARIR and AL-AKHṬAL]. He belonged to the Tamīmī Muḏjāshīʿ b. Dārim. He was probably born about the year 20 (640-641) (cf. *Naḳāʾid*, ed. Bevan, p. xviii.). We know nothing certain about his early life. It may, however, be true that his father sent him to ʿAlī after the "Battle of the Camel" (*Aghānī*, xix. 6, 48), although tradition gives this incident an exaggerated importance in the life of the poet (cf. *Naḳāʾid*, op. cit., in opposition to Hell, *Farazdak's Lobgedicht* etc., Munich dissertation, 1900, p. 7 *et seq.*). There is more foundation for the statement that he (presumably when about 30 years of age) induced the Caliph Muʿāwīya by threatening poems to deliver up the inheritance of Ḥutāt, a fellow tribesman of Farazdak, which he had illegally confiscated (*Naḳāʾid*, p. 608, 18-609, 19; further references are given there notably to Ṭabarī, ii. 96-108). This incident is said to have provoked the enmity of Ziyād, Muʿāwīya's extremely energetic half-brother, against him. Ziyād was governor in the ʿIrāk from 45 to 53 (665-673) and spent six months of each year in Baṣra where Farazdak lived. The latter made himself so unpopular with this firm ruler, that he had to fly from Baṣra about 50 (670). After many adventures he found an asylum with Ṣaʿīd b. al-ʿĀṣī, who had been appointed governor of Medina in 49 (669) (*Naḳāʾid*, N^o. 63, commentary on verse 46; p. 608 *et seq.*). He did not stand in such high favour with Ṣaʿīd's successor, Marwān b. al-Hakam, who ultimately banished him from the city (*Aghānī*, xix. 21, 43 *et seq.*). But Ziyād's death soon allowed him to return to his native city of Baṣra as his son ʿUbaid Allāh was well disposed towards him. It is possible that Ziyād's threats against Farazdak were really not to be taken very seriously (cf. *Naḳāʾid*, p. 611, 617). In any case the poet was in mortal terror. This is clear not only from the numerous laudatory verses on tribes and persons who had supported him in his exile but notably also from his verses of jubilation on the death of the dreaded Ziyād (*Naḳāʾid*, p. 619) and the subsequent lampoons on him.

Farazdak's further life was in part occupied with his feuds with DJARIR [q. v.] and al-Akhṭal [q. v.], and by his unfortunate marriage with his cousin al-Nawār, whom he won as his wife by a stratagem but had ultimately to set free again (for details see Hell, op. cit., and Brockelmann, *Gesch. d. Arab. Litt.*, i. 53 *et seq.*). The exploits of al-Farazdak and DJARIR under the Zubairid governor al-Ḥārith b. ʿAbd Allāh are narrated in the article DJARIR. The rule of the Omayyad prince Bishr b. Marwān was favourable to al-Farazdak's activity but fortunately did not last long. He had to keep fairly quiet under the firm rule of al-Ḥadīdjādī. Driven by necessity, he dedicated to him and his brother-in-law al-Hakam b. Aiyūb (*Diwān*, ed. Boucher, N^o. 91) a number of panegyrics; he even dared to offer consolation to Ḥadīdjādī when he learned of the death of his brother and his son in one day (*Kāmil*, ed. Wright, i. 291 *et seq.*). On the death of this powerful governor (in 95 = 714) he composed an official lament (Boucher, N^o. 225); but in reality he rejoiced at heart and after Sulaimān,

Ḥadīdjādī's enemy, had become Caliph (96 = 715) he was able to give unrestrained expression to his joy.

Even before his acquaintance with al-Ḥadīdjādī al-Farazdak had begun to irritate another of the great men of the period, Muḥallab b. Abī Ṣufra [q. v.]. He jeered at the latter as an Azdite and a descendant of fire-worshippers (Boucher, N^o. 73). Muḥallab's son Yazīd had also to put up with all sorts of insults during his first governorship in Khorāsān (82-85 = 701-704). But when Yazīd and his brothers escaped from Ḥadīdjādī to prince Sulaimān, he began to moderate his language and after some hesitation went completely over to Yazīd's side when the latter became governor of Khorāsān for the second time (end of 97 = 716). This did not, however, prevent him from again lampooning the Muḥallabids after their tragic end and singing the praises of their victors, notably Maslama b. ʿAbd al-Malik, governor of ʿIrāk. Maslama's successor in the ʿIrāk, ʿOmar b. Hubaira imprisoned Farazdak on one occasion (*Aghānī*, xviii. 141 *et seq.*; Hell, *Farazdak's Lobgedicht*, p. 31 *et seq.*) and was lampooned by him as long as he remained governor. But when ʿOmar was relieved of office in favour of Khālīd b. ʿAbd Allāh al-Ḳasri and badly treated, the poet dedicated laudatory verses to him (*Aghānī*, xix. 17). Al-Farazdak is said to have already been on bad terms with Khālīd owing to a previous incident (*Aghānī*, xix. 60 *et seq.*). He satirised him as a South Arabian and son of a Christian woman and ridiculed also all his administrative measures. How this affected him has already been told in the article DJARIR.

Al-Farazdak's relations with the ʿUmayyads were, as we have seen, not good at first. The first Caliph on whom he wrote panegyrics was ʿAbd al-Malik. It was not till Sulaimān's reign (Boucher, N^o. 21), that he came to court and he seems to have been in particular favour with the latter. He also dedicated laudatory verses to the other Caliphs from ʿAbd al-Malik to Yazīd II, as far as opportunity arose. This was no longer the case with ʿOmar II. (for details see Hell, *Farazdak's Lobgedicht*, p. 29). He hurled most bitter lampoons against Hishām b. ʿAbd al-Malik, the last Caliph, whom he lived to see, and jeered at him for his avarice and also for his physical infirmities (Boucher, N^o. 63 and 113; *Naḳāʾid*, p. 984, commentary on verse 20); quite a number of panegyrics on Hishām have, however, also survived from al-Farazdak's pen.

Al-Farazdak seems to have died in 114 (732-733) of pleurisy, and was buried in Baṣra in the cemetery of the Tamīm. [*Aghānī*, xix. 44 *et seq.*; cf. the article DJARIR].

After what has been said above there is little need to add much on the character of Farazdak. His most prominent qualities were unbridled lewdness, cowardice, cruelty and ostentation. The latter seems towards the end of his life to have overcome even his cowardice; cf. his provocative attitude against Khālīd b. ʿAbd al-Allāh al-Ḳasri (*Aghānī*, xix. 29 *et seq.*). Apparently chivalrous actions also such as his intercession on behalf of a widow (*Aghānī*, xix. 36, 50) or the numerous cases in which he took the blood guilt of a stranger upon himself are really to be explained from his unbounded vanity. His cruelty was proved at the massacre of Greek prisoners

which Sulaimān once ordered in Medīna [cf. DJARIR]. Some of the stories of his cowardice are most scathing (*Aghānī*, xix. 25 and particularly 29) as well as those of his lasciviousness. He plays a role in obscene stories in Arab literature similar to that of Abū Nuwās at a later period. *Aghānī*, xix. 35 *et seq.* is peculiarly characteristic of his lack of scruple in sexual matters. This defect in his character gave his rival Djarir many an opportunity for well-merited scorn (*Naḳā'id*, p. 394 *et seq.*). In his favour it has been urged that he was all his life a faithful supporter of the house of 'Alī. But he really only showed this on one occasion, with regard to the then prince Hishām (for details see *Aghānī*, xiv. 78 and Brockelmann, *op. cit.*). He was usually content with showing his sympathy in a rather non-committal fashion (*Aghānī*, xix. 34, 47 *et seq.*; Ibn Khallikān, iii. 620). Nor must it be forgotten that on other occasions he shows sympathies which seem to be Khāridjī (cf. Hell in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lix. 593), and which certainly can hardly be reconciled with real attachment to the 'Alid cause. How deeply he really was still sunk in Bedouin paganism may be seen from the fact that he hurls at Muhallab the reproach that his ancestors had never worshipped Yaghūth and other Arab pagan gods but only the Persian pagan fire (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lix. 600). Similarly he had little hesitation in weaving passages from the Korān into an obscene passage (cf. Boucher, N^o. 188, p. 539 = text, p. 180, from below). — The only verses that really came from his heart are those in which he expresses his terror of Ziyād. In *Aghānī*, xix. 12 *et seq.*, he gives a touching elegy on the death of one of his sons and afterwards says that the deceased was not worth his *Abāya*. That he appropriated verses by other poets (*Aghānī*, xix. 22) without hesitation may be excused from the practice of the times. — The Arabs make him die a kind of Antichrist (*Aghānī*, xix. 44), although he had fits of piety towards the end of his life and expressed lively fear of the next world in certain verses (*Kāmil*, p. 70, 6–10).

Although al-Farazdak particularly cultivated the satire and its opposite the panegyric and begging-poem, other kinds of poem are also found from his pen: *Kāmil*, p. 208 and Boucher, N^o. 119 as well as Hell (*Diwān*), N^o. 306 = (Tabarī, ii. 103, 11–20) are epic fragments while Boucher, N^o. 47 is a song on wine; the verses given in *Aghānī*, xix. 9–7 from below are simply obscene without personal reference; his laments have already been mentioned.

Al-Farazdak was particularly fond of making short poems as these were more effective and more readily preserved (*Aghānī*, xix. 33).

We may further add as regards the appreciation of Farazdak's poems by the Arabs that he was particularly esteemed by the Tamīm, while the Kais preferred Djarir. His opponents do not seem to have ever seriously attempted his life, although they often treated him badly. Philologists in later times esteemed him on account of his immense vocabulary (*Aghānī*, xix. 48, from below). A large number of his verses have become proverbial (*Aghānī*, xix. 15 *et seq.*).

Bibliography: al-Farazdak, *Diwān* (1. half ed. by Boucher, Paris 1870–1875; 2. half by Hell, Munich 1900–1901); *Naḳā'id* of Djarir

and Farazdak (ed. Bevan, 1905–1909); *Aghānī*, especially xix. 1–61; Ibn Khallikān, ed. Wüstenfeld, N^o. 788; transl. de Slane, iii. 612–628; *Kāmil* (ed. Wright), s. Index; Ibn Kōtaiba, *Kitāb al-Shi'r* (ed. de Goeje), p. 289–301; Hell, *Farazdak's Lobgedicht auf al-Walid ibn Yazid* etc. (Munich Dissertation; 1900); do., in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lix. 589–621, lx. 1–35; Brockelmann, *Gesch. d. arab. Litter.*, i. 53–56; Goldziher, *Abh. z. arab. Philol.*, i. s. Ind.; do., *Muh. Stud.*, i. s. Ind. (A. SCHAADE.)

FARD (A.; plur. *afṛād*) = single, unique, without an equal etc. The word is a technical term in various branches of knowledge.

In theology it designates God as the One, whom there is none like. In the Korān and in the sayings of Muḥammad that have been transmitted in tradition *al-fard* does not appear as an attribute of God. Al-Azhari on this account disapproves of the application of the word to Allāh. But it is possibly simply a paraphrase of the Korānic (*huwa Allāhu*) *aḥad*, which has the meaning "unique" in this passage only if at all.

In poetry *fard* means an isolated verse.

In Tradition *fard* is synonymous with *gharīb muṭlaq*. This is the term applied to a tradition, whose chain of transmitters is represented in the second link only by one of the Tabi'ūn (members of the first generation after Muḥammad).

In Arabic grammar *fard* (with *muṭrad* and *wāhid*) is a name for singular.

Bibliography: Muhammed A'lā, *Dictionary of Technical Terms*, ii. 1087, 1107; Lane, s. v. (A. SCHAADE.)

FARD means that which is strictly prescribed and obligatory, the omission of which will be punished while the execution will be rewarded. According to the Hanafi school *farḍ* means that which is regarded as duty on the basis of cogent arguments; *wādjīb* (i. e. necessary) on the other hand is that which is considered a duty by the fakīhs on grounds of probability only. According to the Shāfi'is and other *Fikh*-schools *farḍ* and *wādjīb* are synonyms. The law distinguishes *farḍ al-'ain*, to which every one is bound and *farḍ al-kifāya* (or: *'ala 'l-kifāya*), in which it is only demanded that a sufficient number of Muslims should fulfil the religious duties concerned (as, for example, the performance of the common *ṣalāt* in the mosque and the waging of the holy war). Cf. also the article **FIRDE**.

Bibliography: *A Dictionary of the Technical Terms used in the Sciences of the Muslims*, edit. by Mawlawies Mohammed Wajih, Abd al-Hakk and Gholam Kadir, p. 1125 *et seq.*; E. W. Lane's *Arab.-Engl. Lexicon* s. v.; I. Goldziher, *Die Zāhiriten* (Leipzig, 1884, p. 66). (TH. W. JUYNBOLL.)

FARGHĀNA, Russ. *Ferganskaya oblast*, a territory in Russian Turkestan, in the valley of the Sir-Daryā. The name strictly is only applicable to the valley itself, bounded in the north by the Čotkal range, in the east by the mountains of Farghāna, in the south by the Alai range; in the west the boundary is less sharply defined by the approach of the mountain chains to the river bank, which causes the river to alter its course, which in Farghāna is predominantly southwesterly, first to a western then to a north-

western direction. Between the mountains and the stream there is here, particularly on the south bank, an open space. It is only on this side that the Farghāna valley is connected by a natural road with other lands, and therefore, as Bābur notes, only accessible to hostile attacks all the year round at this point. On the sources of the river and their junction in Farghāna cf. the article SIR-DARYĀ. Under Russian rule, the mountain valleys of the north, northeast and south, inhabited almost exclusively by nomads, have been united with the Farghāna valley to form one administrative district, just as in the ivth = xth century when the Arab geographers reckoned the Cotkal valley (Arab. Djidghil) as belonging to Farghāna. The administrative district of Farghāna has an area of 40,800 square miles of which only 10,200 belong to the valley proper and of these again only 4000 belong to the land irrigated by the river. In 1897, the population was 1,525,136 (now nearly two million) of whom by far the greater number live on the land irrigated by the river. Unlike all other lands of Russian Central Asia, Farghāna suffers on this account from want of land and over-population; there are only about 1.8 acres of irrigated land to each inhabitant and about 10 acres to each landowner.

Our oldest notices of Farghāna are due to the Chinese envoy Čang-k'ien (c. 128 B.C.). In these and the other early Chinese accounts the country is usually called *Ta-yüan*; the name Farghāna (the oldest Chinese transliteration is *Po-lo-na*, later *Pa-han-na*, *P'o-han* and *Fei-han*), only appears in the fifth century A.D. Even the Chinese found an agricultural population here; it numbered only about 60,000 families (about 300,000 people); there were 70 "towns" (apparently villages). The Chinese claim to have brought their iron industry, as well as the art of making articles of gold and silver, to Farghāna; as Hirth suggests, the *sericum ferrum* mentioned by Pliny was possibly exported from Farghāna. On the other hand the Chinese first became acquainted with the vine and the lucerne (as horse-fodder) in Farghāna. It has been suggested by several Sinologists, including Hirth, that the cultivation of the vine was first introduced into Central Asia by the Greeks and that the Chinese *p'u-fau* is derived from the Greek *πότρυς*. The name, however, could only have reached China through the intermediary of Persia, which seems out of the question, as no similar Irānian word has yet been shown to exist and besides Strabo (Chap. 73) expressly says that the Greeks had found the vine cultivated everywhere in Central Asia from Hyrcania eastwards. Farghāna was little affected by Graeco-Bactrian culture, which is evident from the fact that the use of coins was still unknown there in the second century B.C.; whether a different state of affairs existed later and whether coins were struck at all in Farghāna in the pre-Muhammadan period as they were in Samarkand, Bukhārā and Khwārizm, is not yet definitely known. Central Asia owed to the Graeco-Roman West, apart from the undeniable influence of Greek art, its glass industry which was still fairly important in the early centuries of the Hidjra; the progress of this industry from the west through Irān and Central Asia may also be traced in the language (Greek *βήρυλλος*, Pers. *billūr* and *butūr*, Chin. *pi-lu-li* and *po-li*); no mention is made of the development of this industry in Farghāna in the

authorities, but its products at least were common in Farghāna also at a later period as the excavations conducted in Akhsikath in 1885 have shown. Farghāna is not mentioned by the classical geographers; very little of what they tell us about the upper course of the Jaxartes can be reconciled with the later and more accurate accounts of the Arabs; the name Aristeis of the people mentioned by Ptolemy seems, for example, to correspond to the name of the river and district of Ūrast in Osh (cf. below) (W. Tomaschek, *Sogdiana*, p. 48).

As early as 104 and 101 B.C. the Chinese undertook campaigns against Farghāna but it is only the history of the centuries immediately preceding Islām that is known with some certainty from Chinese sources. According to the *Pei-shi*, the statements in which refer mainly to the vth century A.D., the capital of the country had a circumference of only 4 *li* (about a mile); the king's throne was in the shape of a golden ram; his army was several thousands strong. According to the *T'ang-shu* (which comes down to 754 A.D.) there were 6 large and about 100 small "towns" in the country; the same authority says that the same dynasty had ruled the country without interruption from the third to the viiith century A.D. The king of the country was slain between 627 and 649 in a battle with the Turks whereupon a Turkish dynasty seized Farghāna; a brother of the late king was only able to hold out in a portion of the country. The town of Kāsān (Chin. *K'o-sai*) is mentioned as the residence of the Turkish ruler; the native ruler lived in the town of Hu-Men(?). When after the collapse of the great Western Turkish empire (658) the country was organised as a Chinese province for a brief period, Kāsān was the capital of the whole country; at a later period the native dynasty seems to have been utterly uprooted by the Turks, for a Turkish ruler (Arslan Tarkhan) is mentioned in 739 as ruler of all Farghāna. The native dynasty seems to have lost its importance long before this for in 630 Hüan-Cuang found no single ruler of Farghāna but several who were fighting with one another; the land had been for some decades previously in the condition in which this traveller found it. In the latest Chinese source, the *T'ang-shu*, Akhsikath (Chin. *Si-Kien*) appears as the capital of Farghāna as in Balādhuri (ed. de Goeje, p. 420); on the other hand the majority of the accounts of the Arab campaigns of conquest regard Kāsān as the capital (Ya'kūbi, *Geogr.*, p. 294; do., *Hist.*, ii. 478; Ṭabari, ii. 1257, 11). At the present day the name Kāsān is borne by two towns adjacent to one another, Yukari-Kāsān (Upper Kāsān) with about 4700 inhabitants and Karasu-Kāsān with about 8000; somewhat to the north of Yukari-Kāsān lie the ruins of an old fortress (only about 61½ acres in area) which are called Mugh-Kurghan ("the fortress of the fire-worshippers") by the natives (on these ruins cf. A. Brianow in the *Protokoli Turck. kruzka Ljub. arkhologii*, iv. 142 et seq.).

The Arabs found practically the same conditions existing in Farghāna as in the other parts of Mā warā' al-Nahr. The landowners or knights (*dihkān*, Arab. plur. *dahākīn*) formed the ruling class; the king was no more than the first knight in his country and was called like them *dihkān* (*Hudūd al-'Alam*, Cod. Tumanskiy, f. 23b); he also bore the Irānian regal title *Ikhshīd* (cf. particularly Ṭabari, ii. 2142, N. k.).

The rulers of Farghāna offered a stubborn resistance to the Arab conquerors; more than a century was to pass between the first campaign under Kūtaiba b. Muslim (94 = 712-713) and the final subjection of the country. In the year 96 = 715 Kūtaiba rebelled in Farghāna against the Caliph Sulaimān and was slain by his own soldiers; according to Narshakhī (ed. Schefer, p. 57) his tomb was in the village of Kākh, according to Djamāl al-Korashī (in Barthold, *Turkestan* etc., i. 148) in the village of Kulidj (the two names seem to be identical and the difference to be due to corruption in the manuscripts). At the present day the tomb of the "Imām Shaikh Kūtaiba" is still pointed out in Djalāl-Kuduḡ, a community (*wolost*) now belonging to the circle of Andijān, and formerly to that of Ōsh (*Protokoli Turk. Kruḡka* etc., iii. 4); but as far as is known it has never been described or reproduced. According to the opinion of the Arabs this district was "in China" (cf. the verses by the poet Ibn Djamāna al-Bāhili in Balādhuri, p. 204).

Kūtaiba had (probably in 94 A.H.) left 'Isām b. 'Abd Allāh al-Bāhili behind in Farghāna (Tabari, ii. 1440, 7); a ravine was called after this 'Isām; it lay on the road from Farghāna to Kāshghar (Tabari, ii. 1276, 3) or in the district (*rustāḡ*) of Isfara (Tabari, ii. 1440, 13). After Kūtaiba's death the Arabs seem to have been driven out of Farghāna, for the ruler of Farghāna was able in 103 = 722 to offer the "ravine of 'Isām" to immigrants from Soghd (Tabari, ii. 1440); but no mention is made in the historians of the defeat and expulsion of the Arabs. According to a later story (first given by al-Kurashī, in Barthold, *Turkestan* etc., i. 148) Muḥammad b. Djarir fell at the head of 2700 "companions and their followers" (*ṣaḡāba wa tābi'ūn*) in battle against the unbelievers at Safid-Bulān or Isfid-Bulān in Farghāna (in the neighbourhood of Kāsān) under the Caliph Ōthmān; the same story is told with some alterations in a work popular throughout Central Asia, presumably translated from the Arabic into Persian and thence into Turkish (*Protokoli Turk.* etc., iv. 149 *et seq.*).

Naṣr b. Saiyar was the first to be able to send a governor to Farghāna again (121 = 739, cf. Tabari, ii. 1694, 6); but on this occasion again Arab rule did not last long. From Ya'qūbī (ii. 465) it may be assumed that the ruler of Farghāna had retired to Kāshghar; but even there he was defeated in the reign of Maṣ'ūr (136—158 = 754—775), had to sue for peace and pay a large sum. His envoy was thrown into prison for his firm refusal to adopt Islām and only released in the reign of al-Mahdī (158—169 = 775—785). An army was sent by al-Mahdī against Farghāna under Aḥmad b. Asad; Kāsān is again mentioned in connection with this expedition as the residence of the king, who apparently had won back his country in the interval (Ya'qūbī, ii. 478). In the time of Hārūn al-Rashīd, during the governorship of Ghitrif b. 'Atā (175-176 = 792-793), 'Amr b. Djamīl was ordered to drive the army of the Djabghū (probably the king of the Turkish Karluḡ) out of Farghāna (Gardizi in Barthold, *Turkestan* etc., ii. 207). Under al-Ma'mūn (198—218 = 813—833) an army had once more to be sent against the rebellious inhabitants of Farghāna; at the command of this Caliph the administration of certain parts of Mā warā' al-Nahr, including Far-

ghāna, was entrusted by the governor Ghassān b. 'Abbād (203—205 = 819—821) to the Sāmānid family. The Sāmānid Nūh b. Asad (died 227 = 842) was the last governor under whom parts of Farghāna (Kāsān and Ūrat) had to be reconquered on account of the apostasy of their inhabitants from Islām (Balādhuri, p. 420). When the native dynasty was finally overthrown is not related. In the reign of Mu'taṣim (218—227 = 833—842) there were men from Farghāna (*Farāghina*) in the Caliph's bodyguard (Balādhuri, p. 431). In 224 = 838-839 Farghāna was visited by a severe earthquake (Gardizi in Barthold, *Turkestan* etc., i. 3).

The Farghāna of the Sāmānid period is described in great detail by the Arab geographers. The focus of the industrial and commercial life of the country seems at this time to have been transferred to the lands south of the Sir-Daryā. The oldest Arab geographers, like Ibn Khurdādhbih (ed. de Goeje, p. 30), make the high road from Western Asia to the eastern boundaries of the Caliph's dominions cross the Sir-Daryā at Khodjand, thence follow the right bank as far as Akhsikath, thence on across the river to Kūbā, Ōsh and Ūzgend. On the other hand Iṣṭakhri regards the road through the lands lying south of the Sir-Daryā as the main road; on this route lay Kand (in Bābur, ed. Beveridge, f. 4^a, Kand-i Bādām, the modern Kān-i Bādām), Sōkh (the modern Sari-Kurghān; Sōkh is now the name of a mountain village on the same river but considerably farther south); Rishtān (still bears the same name), Zandarāmish and Kūbā (the modern Kūwā). There was only a bye-road from Sōkh via Khokand (the later capital) to Akhsikath. Akhsikath was still considered the capital (*ḡasaba*), Kūbā only the second town (Iṣṭakhri, p. 333); but Muḥaddasi (p. 272), says that Kūbā is larger and more beautiful than Akhsikath and ought really to be considered the capital. The third town in importance was Ōsh on the frontier; there was a large *ribāṭ* (fortified military station) there, into which warriors of the faith poured from all sides (Muḥaddasi, *loc. cit.*); the movements of the Turks were watched from the hill near Ōsh. Ūzgend was about 1/3 smaller than Ōsh; it is called the "town of the Dihkān Djūr-Tegin" (this is the proper reading) by Ibn Khurdādhbih (p. 30) and Kudāma (p. 208), so that it was probably the residence of a Turkish prince; Čūr-Tegin is the modern name of a district east of the Yasi pass (Petrowski in *Zapiski vost. otd. Arkh. Obshĉ.*, viii. 357). The towns of Biskand and Salāt were also regarded as "gateways to the Turks" by which one came through the district of Miyān-Rūdhān (between the Narin and the Kara-Daryā; the modern Iki-sū-araṣi); the district was called Haft-Dih "seven villages" and had, as Ibn Hawḡal (p. 396) says, been taken from the Turks only a short time before; it is apparently the same district as was later called Yitikand (or Djitikand) (*Ta'rikhi Rashidi*, transl. E. D. Ross, p. 180).

The land was divided into several districts (*kūra*, pl. *kuwar*); besides Miyān-Rūdhān, Biskand and Salāt, Ibn Hawḡal (p. 395 *et seq.*) mentions the following districts, Upper Nasyā with Sōkh, Khokand and Rishtān, Lower Nasyā (to the east) with Marghinān, Zandarāmish and Andukān (the modern Andijān), Asbara (Isfara) in the plain and in the mountains, Naḡād in the mountains, with the town of Miskān (7 farsakh from Kūbā),

Djīdghil (in the valley of Cotkal, with the town of Ardānkath) and Ūrast (near Ōsh); several smaller districts are also mentioned. Muḳaddasī, who uses the word *kūra* in another sense and makes the whole of Farghāna one *kūra*, divides the country into three parts, viz., the land between the Narin and the Kara-Daryā, the land south of the Sir-Daryā and the land to the north of the latter river; it is apparently on this that the division of all the towns of Farghāna into Miyānrūdhiya, Nasā'īya (from Nasyā) and Wāghiziya is based, although some towns south of the Sir-Daryā are erroneously reckoned by Muḳaddasī among the Miyānrūdhiya (e. g. Zandarāmish) or among the Wāghiziya (e. g. Awwāl and Miskān). Khailām (in the *Hudūd al-'Ālam*, f. 9^b, Khatlām, in Muḳaddasī, Khairālām) was the chief town in Miyān Rūdhan, it lay on the Narin (the river itself is called Rūdhi Khatlām in the *Hudūd al-'Ālam*), and was the birthplace of the Sāmānid Abu 'l-Ḥasan Naṣr, the eldest son of Aḥmad b. Asad (Iṣṭakhri, p. 334); according to Muḳaddasī (p. 271) "a king" probably the same Aḥmad b. Asad built the town of Naṣrābād in this district for his son Naṣr. Of the larger towns of the present day only Marghinān (in Muḳaddasī, p. 272) is mentioned as a small town; nothing more than the names of Khōḳand and Andukān are given. According to Muḳaddasī there were in all 40 places in Farghāna with Friday mosques. As Iṣṭakhri (p. 333) notes the villages in Mā warā' al-Nahr were nowhere so large as in Farghāna; it sometimes happened that a village stretched for a whole day's journey on account of the number of its inhabitants and the extent of their fields and pastures.

The mountains of Farghāna yielded gold, silver, mercury (according to Muḳaddasī, p. 326, 10 at Kubā), petroleum, turquoises (at Khōdjand, cf. Muḥammad Bakrān in Barthold, *Turkestan*, i. 81), iron, copper, lead and sal-ammoniac (at Ūzgend, cf. *ibid.*). Ibn Ḥawḳal (p. 398, 1) mentions tarragon as a special feature of Farghāna, the seed of which was exported to all countries and an article called *kūlkān* or *kilkān* (cf. *Bibl. Geogr. Arab.*, iv. 344; according to the passage there quoted from Vullers' *Lexicon* it was a black wood, which was used as a remedy for certain diseases, notably worms in the intestines). There were deposits of coal at Isfara; the price of coal which even in those days was used as fuel, was (Iṣṭakhri, p. 334) 1 dirhem for three assloads (*wiḳr*, plur *awḳar*); as an assload contained at least 60 kg., this was very cheap; at the time of the Russian conquest one pud (16,38 kg.) was being sold at 32 kopecks (about 1½ dirhems) and even today the price of coal is immeasurably higher than in the Sāmānid period. The manufacture of iron, which had been introduced by the Chinese, no longer existed; according to Muḳaddasī (p. 325, 15) Turkish slaves, white clothstuffs, cuirasses and swords, copper and iron were exported from Farghāna and Isfīdjab; the last four articles must refer not to Isfīdjab but to Farghāna only. Under Sāmānid rule the land developed considerably; according to Ibn Khordādhbih (p. 38, 12) the revenue from taxes in Farghāna was only 280,000 dirhems, in Ibn Hawḳal's (p. 343, 5) time it had risen to a million. Islām seems by this time to have held undisputed sway; whether there were Christians, Manichaeans and fire-worshippers here,

as in Samarḳand, at this time is not related. As everywhere in Mā warā' al-Nahr Hanafis predominated; there were also monasteries (*khawāniq*) of the Karramiya (Muḳaddasī, p. 313, 12). A few Biblical legends had been located as early as this time in Farghāna; the "tomb of Job" was shown (Muḳaddasī, p. 46, 14); this apparently refers to the medicinal spring (about 55 miles east of Andidjān) still known by the name Ḥaḍrat-Aiyūb.

No buildings of the Sāmānid period seem to have survived; N. Wesselsowski however discovered an Arabic inscription of the year 329 = 940-941 at Ōsh in 1885 (*Otchet Imperatorskoi Arkheologicheskoi Kommissii za 1882-1888 godi*, p. lxxiii.).

Like all other parts of Mā warā' al-Nahr, Farghāna was conquered towards the end of the vth = xth century by the Turkish Ilak-Khāns or Karākhānids. Rulers of this dynasty struck coins in Ūzgend (particularly common), Akhsikath, Haftdih, Kāsān and Marghinān; the land (Farghāna) is frequently mentioned on the coins in place of the mint-town, as was also the case with the Sāmānid coins. In the historical sources of this period Ūzgend is mentioned with particular frequency, first as the residence of the king of all Mā warā' al-Nahr (cf. Barthold, *Turkestan*, ii. 282 *et seq.*) and later as the residence of a local chief. As the coins show, Farghāna during this period, when it had no king of its own, belonged sometimes to Mā warā' al-Nahr and sometimes to Kāshghar. In the years 482 = 1089 and 483 = 1090 Sultān Malik-Shāh penetrated to Ūzgend. After the battle of 536 = 1141 Farghāna, like the other lands of Mā warā' al-Nahr, had to submit to the Gūrkhān of the Karā-Khitāi; but following their usual custom these conquerors left the earlier dynasty and institutions unchanged. In the second half of the vth = xiith century Samarḳand seems to have been conquered by a king of Ūzgend; coins of Ibrāhīm b. Ḥusain were struck in Ūzgend from 560 = 1165 but in Samarḳand only after 574 = 1178-1179. After the death of this ruler his son Ōthmān ruled in Samarḳand only; Ūzgend belonged to another ruler Djalāl al-Dīn Qadr-Khān. Soon after 609 = 1212 the southern part of Farghāna was conquered by Muḥammad Khwārizmshāh with the other parts of Mā warā' al-Nahr; the northern part with Kāsān and Akhsikath had to be left by the Khwārizmshāh for his rival Küclük, king of the Naimān. In the Chinese annals Ho-si-mai-li (probably = Isma'il) is mentioned as the king of Akhsikath and Kāsān, who submitted to the Mongols in 1218. During Mongol supremacy Farghāna was one of the possessions of the house of Čaghatāi [q. v., i. 811^b *et seq.*], but, like many other districts in Mā warā' al-Nahr, had also a local dynasty which, like its predecessors, had its capital in Ūzgend; this town had been granted by the Great Khān Möngke to Arslān-Khān, king of the Karluk (Djuwaini in Barthold, *Turkestan*, i. 108). Djamāl al-Kurasht (*ibid.*, p. 149) mentions Ilāi-Malik as Wālī of Farghāna; the tomb of his son Kuṭb al-Dīn Satilmish Malik Shāh, who died in 665 = 1266, still stands in Ūzgend. In spite of its local dynasty Ūzgend was of some importance to the central government under the Karā-Khitāi and Mongols; Djuwaini says that the treasures (*khazānahā*) of the Gūrkhān were there; according to Waṣṣāf (Indian edition, p. 67 at the foot) it was there also that Burāk-Khān [q. v., i. 794^b *et seq.*] ascended the throne and

appropriated the treasures (*khasāyin*) of *Alghu* and *Urghāna* (cf. *ĀGHATAI*, i. 812^b *et seq.*).

Several buildings, in addition to a considerable number of tombstones have survived in *Ūzgand* from the period viith—viiith = xiith—xivth centuries; among them is the gateway of a beautiful sepulchral mosque with an inscription where the date of the death of the individual buried there is given as 588 = 1192; beside it there is a second mausoleum and a minaret about 60 feet high; legends only have survived among the present day inhabitants regarding the origin of these tombs; according to some the saint *Burhān al-Dīn Kīlīdj* is buried here with his parents (this story is also mentioned by *Djamāl al-Kurashī* in *Barthold, Turkestan*, i. 149) others say these are the tombs of "two brothers", the kings *Īlik-i Mādī* and *Sandjar-i Mādī*; in reality the latter's (died 552 = 1157) tomb is in *Merw*; "*Īlik-i Mādī*" was *Naṣr b. 'Alī* (died 403 = 1012-1013) the conqueror of *Mā warā' al-Nahr* who according to the historians was actually buried in *Ūzgand*, although his tomb has not survived.

Kubā is not mentioned after the ivth = xth century; why the prosperity of the town was of such short duration is not known; the story of the "five brothers of *Kubā*" and their fight with *Mahmūd of Ghazna*, given by *Dawlat-Shāh* (ed. Browne, p. 174 *et seq.*) with reference to *Naṣr al-Dīn al-Tūsī* is certainly legendary. Besides *Ūzgand*, *Marghinān* had attained considerable importance by this time; to *Yāqūt* (iv. 500, from *Sam'ānī*) *Marghinān* is "one of the most famous of cities"; *Rishtān*, which was of incomparably greater importance in the ivth = xth century, now appears as a mere village in the district of *Marghinān* (*Yāqūt*, ii. 781); the author of the *Hidāya*, for example, (died 593 = 1197) called himself *Marghinānī* although he really was born in *Rishtān*. Towards the end of the viith = xiiith century *Farghāna* was given a new capital, *Andījān* founded by *Kaidū* and *Duwā* (cf. i. 814^a), which corresponds to the *Andukān* of the Arab geographers; the new form appears first in *Djamāl al-Kurashī* (in *Barthold, Turkestan*, i. 149 *et seq.*), although the old is still found in the *Zafar-Nāmah*, (Ind. ed., i. 263 *et seq.*); in *Sulṭān 'Omar Shaikh's* Uighur document of the year 873 = 1469 (published by *Melioranski* in the *Zapiski Vost. Otd. Arkh. Obsht.*, xvi. 01 *et seq.*) the town is called *Andāgan*.

An Arabic inscription of the *Qarakhanid* period dated 29th December 1041 in three eras, the *Muḥammadan*, *Sāsānian* of *Persia* and the *Greek (Rūmī)*, i. e. *Syriac-Christian*, still exists in the southern part of *Farghāna* in the ravine of *Wārūkh* (south of *Isfara*) (*Protokoli Turk. Kruška Ljub. Arkh.*, viii. 46 *et seq.*).

Timūr and the *Timūrids* had often to fight for the possession of *Farghāna* with the rulers of the modern *Chinese Turkestan*; it is evidence of the close connection between *Farghāna* and *Chinese Turkestan* that amongst other things in both countries the smallest division for purposes of taxation (which as communities corresponded roughly to the *rusṭāk* of the older period) was called *ūrčīn* (*Bābar-Nāma*, ed. *Beveridge*, f. 131^b), while in the other parts of *Mā warā' al-Nahr* the word *tūmān* was used as in *Persia*. *'Omar Shaikh*, a descendant of *Timūr*, ruled *Farghāna* as an independent kingdom from 873—899 = 1469—1494.

On his successor and the conquest of *Farghāna* by the *Uzbeks* cf. *BÄBER* (i. 547^b *et seq.*).

In *Bābur's* time there were eight cities in *Farghāna* (exclusive of *Khōdjand*, which *Bābur* also includes in *Farghāna*); of these two (*Akhṣī* — the form *Akhṣikath* was only known to *Bābur* from books — and *Kāsān*) north of the *Sir-Daryā* and six to the south of it; of the latter he describes *Andījān*, *Ōsh*, *Marghinān* and *Isfara*; *Khōkjand* is nowhere mentioned by *Bābur* as a town although *Djamāl al-Kurashī* (in *Barthold, Turkestan*, i. 148 *et seq.*) says that the tomb of a Muslim saint, the *Imām 'Abd Allāh b. 'Alī*, a brother of the *Imām Muḥammad al-Bākir*, was there. The name itself is written *Khūkān* by *Bābur* (l. c., f. 25^a and 103^b) as the name of a district (*ūrčīn*); in the xviiith century (e. g. in the *Tuḥfat al-Khānī* of *Muḥammad Wafā'ī Karminegi*, MS. of the Asiatic Museum c 581^b, f. 50^v) the form *Kūkān* appears and in the older Russian notices *Kokan*; the form *Khōkjand*, Russian *Kokand* was only restored in the xixth century through literary tradition. In the capital *Andījān* the *Turki* language was already predominant in *Bābur's* time; there was no one in the city or in the market-place who did not understand it; *Bābur* even says that the dialect of *Andījān* was identical with the Eastern *Turki* literary language created by *Mir 'Alī Shīr Nawā'ī*. On the other hand "*Sartish*" was still spoken in *Marghinān*, i. e., according to the idiom of the time, *Persian*. Of the products of *Farghāna* *Bābur* particularly esteems various kinds of fruits; besides orchards there were flower gardens, which stretched along both sides of the river from *Andījān* up to *Ōsh*. The *Takht-i Sulaimān* mountain at *Ōsh* is mentioned by *Djamāl al-Kurashī* under the name *Barāka*, by *Bābur* (f. 2^b) as *Barākūh*; *Bābur* makes no mention of the localisation here of *Solomonic legends* (he only mentions that there were many *hadīths* on the advantages of *Ōsh*), but this localisation must have taken place by his time, for *Djamāl al-Kurashī* says that the tomb of the vizier *Aṣaf b. Barakhya* [q. v., i. 476^b] was not far from the mountain. During the last years of the reign of *'Omar Shaikh* a rock of a red and white colour was discovered on this mountain, from which knife-handles and other articles were made; a tree called *tābulghū* (*Spiraea crenata*) also grew in the mountains which *Bābur* (f. 5^a) thought was found nowhere else (in reality it also grows in *South Russia*), the wood of which was used for making bird-cages, quivers etc. As to the mines and mining we are only told that *turquoises* and *iron* are found in the mountains; no mention is now made of the manufacture of arms nor of the coal-mines. The revenue of the country "with good government" was sufficient to maintain an army of 3000—4000 men.

Farghāna from the xth = xvth century belonged to the *Uzbeg* kingdom. *Andījān* is sometimes mentioned as the residence of one of the many minor rulers of the *Shaibānid* dynasty; in the xth = xviith century the land was for the most part in the possession of *Kirghiz* *Sulṭāns*. "*Farghāna*" had even been replaced by "*Andījān*" as the name of the country; in the *Bāhr al-Asrār* of *Mahmūd b. Walī* (Cod. India Office, 575, f. 102^b) the following note is made on the word *Farghāna*, *ki alyarum ba Andījān mashhūr ast*. Towards the end of this century, after the collapse

of the Uzbek kingdom, authority in Farghāna, as in Chinese Turkestan and at a later period in Tāshkent, passed to a number of Khōdjas who lived in Čadāk north of the Sir-Daryā; this place is mentioned as early as the ivth = xth century (Muḥaddasī, p. 262, 6, where Čārak must be a mistake for Čadāk). The power of these Khōdjas was destroyed by Shāhrukh Bī who succeeded in founding an independent Uzbek kingdom in Farghāna with Khōkand as capital; according to Mulla Niyāz Muḥammad (*Tā'rikh-i Shāhrukhī*, ed. Pantusow, p. 21) this took place in 1121 = 1709-1710. On this kingdom, which lasted till its overthrow by the Russians in 1876, cf. the article KHŌKAND. During this period also the name "Farghāna" seems only to have been known to people with a literary education; 'Abd al-Karīm Bukhārī (ed. Schefer, p. 43 *et seq.*) for example says that the kingdom of Khōkand in earlier times (*dar awval*) was called "Farghāna". The same historian mentions "Farghāna and Takht-i Sulaimān" as the seventh town in the kingdom (after Khōdjand, Tāshkent, Khōkand, Andījān, Namangān and Marghilān (Marghīnān) which shows that the name Farghāna was chiefly applied to the town of Ūsh.

Since the establishment of Russian rule a complete transformation in the economic conditions has been effected in Farghāna, particularly through the rapid development of the cultivation of cotton. Previously the land was only able to export a very small quantity of raw material after supplying its own wants; since the introduction of American varieties this article has become of importance for the Russian market; about 115 million kg. are annually exported, which supply one third of the amount required by the Russian cotton mills. The cultivation of cotton now brings the country an income of about 40 million roubles; this influx of money was naturally followed by a rise in all prices and a severe economic crisis, which has not been without evil results to the *morale* of the people; the rising in 1898 was unmistakably influenced by this crisis. The silk-trade is next in importance; it is not mentioned by the geographers of the middle ages and seems only to have developed in Farghāna in the xviiith century under the influence of China, as in Samarkand under the influence of Persia. In 1889 about 245,000 kg. of raw silk were exported, valued at 3 million roubles; the amount produced is now about 424,400 kg, but prices have sunk so that this industry now yields only about 2 million roubles. The growth of cereals has declined with the development of cotton so that the country can now only meet its requirements by imports from the district of Samarkand. Little has yet been done to develop other branches of industry or the mines and the deposits of coal. Means of communication are still very unsatisfactory, although since 1899 the country has been traversed by a railway as far as Andījān; in 1912 a branch line from Khōkand to Namangān was also opened; there is an almost entire lack of good roads and strong bridges are particularly wanted. The former capital Khōkand still forms the focus of the industrial and commercial life of the country; it is now a city with about 113,000 inhabitants; Namangān, first mentioned as a village in the xviith century, is now the second town in the country with over 70,000 inhabitants. The town of "New Margelan" now called Skobelev, founded by the Russians, the

residence of the military governor, has a population of only 12,000. This relatively thickly populated territory is of less consideration for purposes of colonisation than the other parts of Russian Turkestan; 17 Russian villages of which six are in the Farghāna valley proper, have been founded in Farghāna.

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AL-FARGHĀNĪ is the astronomer Alfraganus of the middle ages. His full name was ABU 'L-ABBĀS AḤMAD B. MUḤAMMAD B. KATHĪR AL-FARGHĀNĪ, i. e. born in Farghāna in Transoxania but there is no general agreement as to his name. The *Fihrist* has only Muḥammad b. Kathīr, Abu 'l-Faradj only Aḥmad b. Kathīr, Ibn al-Kifī distinguishes two persons, Muḥammad and Aḥmad b. Muḥammad, father and son, but it is very probable that all refer to one and the same individual, an astronomer who lived in the reign of the Caliph al-Ma'mūn (died 833) and was still alive at the death of al-Mutawakkil in 861, for Abu 'l-Mahāsīn and Ibn Abi Ūsāibi'a mention an Aḥmad b. Kathīr al-Farghānī who was sent to Fustāt by the Caliph Mutawakkil in 247 (861) to superintend the erection of a nilometer. His *magnum opus* which exists in Arabic in Oxford, Paris, Cairo and in the library of the Princetown University, bears various titles: *Ḍjawāmi' 'ilm al-nudjūm wa 'l-harakāt al-samāwiya*, *Uṣūl 'ilm al-nudjūm*, *al-Mudkhal ilā 'ilm hai'at al-aṣṭāk* and *Kitāb al-fuṣūl al-thalāthīn*. It was translated into Latin by John Hispalensis and Gerard of Cremona. There is also a Hebrew translation by Jacob Anatoli (according to Steinschneider) which exists in Berlin, Oxford, Munich, Vienna etc. John Hispalensis's Latin translation was prin-

ted at Ferrara in 1493, Nürnberg 1537 and Paris 1546. Jakob Christmann made a Latin translation from Anatoli's Hebrew version, which was published at Frankfurt a./M. in 1590. Jacobus Golius published the Arabic text with a Latin translation and a full commentary in 1669 at Amsterdam under the title: *Muhammedis fil. Ketiri Ferganensis, qui vulgo Alfraganus dicitur, Elementa astronomica, Arabice et Latine*. Besides this work, which attained a greater circulation in the west before Regiomontanus than that of any other Arab astronomer because it was fairly short and in a form readily intelligible, al-Farghānī wrote two works on the astrolabe, *al-Kāmil fi 'l-asturlāb* and *fi san'at al-asturlāb*, which still exist in Arabic in Berlin and Paris.

Bibliography: *Fihrist*, i. 279; Ibn al-Kifī (ed. Lippert), p. 78 and 286; Abu 'l-Faraj (ed. Šāhānī), p. 236; Ibn Abī Ūsāib'a (ed. A. Müller), i. 207; Abu 'l-Mahāsīn (ed. Juynboll), i. 742; M. Steinschneider, *Die europäischen Übersetzungen aus dem Arabischen bis Mitte des XVII. Jahrh.* (in *Sitzungsber. der K. Akad. d. Wissensch. in Wien, philol.-histor. Klasse*, Vol. 149, p. 22 and 44); Brockelmann, *Gesch. d. arab. Litteratur*, i. 221; Suter, *Abhandlungen zur Gesch. der mathemat. Wissensch.*, x. 18 and xiv. 160. (H. SUTER.)

FARHĀD u **SHIRĪN**, a celebrated pair of Persian lovers; and hence the title of a romantic poem; several poets (cf. Ethé, *Grundriss der Iran. Phil.*, ii. 246 *et seq.*) have written poems with this title. Farhād the architect was the unfortunate rival of *Khusraw* — there are also several poems called *Khusraw u Shirin*; Nizāmī [q. v.] was the first to write on this latter subject —, who had almost bored through the mountain Bisutūn to win the hand of his beloved, when he fell dead on being falsely told that *Shirin* was dead. Turkish poets, notably Mir 'Ali *Shir* have also dealt with the same subject.

Bibliography: Ethé, *op. cit.*; Gibb, *A History of Ottoman Poetry*, i. 321 *et seq.* and elsewhere (see Index).

FARHANG, **FERHENG** (Pehl. *frahang* "education, instruction") the name given by the Persians to dictionaries of their language. The four principal ones are the *Farhang-i Dīhāngirī* begun in 1005 (1597) by order of Akbar by Djamāl al-Dīn Husain Indjū, an 'Alid of *Shirāz*, and finished in 1017 (1608) in the reign of *Dīhāngir*; the *Farhang-i Rashīdī* of 'Abd al-Rashīd, an 'Alid of Tatta, who was still alive in 1069 (1618); the *Farhang-i Shō'ūrī*, printed at Constantinople in 1155 = 1742; the *Farhang-i Nāsiri* (*Andjuman-ā'ī*) of Ridā Qulī Khān lithographed at Teherān in 1288 = 1871. — Farhang is also the name of a recent Persian poet, Mirzā-i Farhang (Abu 'l-Kāsim) who lived at *Shirāz* and died about 1892; he was the fourth son of Wišāl (Mirzā Kūčak) and was 31 years old in 1295 (1878). He was made poet-laureate to Mu'ayyid al-Dawla Tahmāsp Mirzā, governor of Fars.

Bibliography: P. de Lagarde, *Persische Studien*, p. 37, 45; H. Blochmann, *Contributions to Persian Lexicography*, p. 65; E. G. Browne, *A Year amongst the Persians*, p. 119, 267; Ridā Qulī Khān, *Madjma' al-Fuṣṣṣā*, ii. 384. (CL. HUART.)

FARĪD AL-DĪN, an epithet of 'Aṭṭār [q. v., i. 513] *et seq.*] and of *Shakar Gandj* [q. v.]

FARĪDA (A.), Plur. FARĀ'ID, q. v., p. 56b *et seq.* and also the article *FIRDE*.

FARĪDKŌT. A town and state in the Panḍjāb surrounded almost entirely by the British district of Fērōzpur. The town was founded about 600 years ago and is named after the saint Bābā Farid Shakargandj, whose shrine is at Pākpattan near by. He died in 664 (1265). A state was founded here by a Sidhū Djaṭ family in Akbar's time, and the Rājās adopted the Sikh religion, which is now predominant among the cultivating classes. The Muhammadan population mainly Rājput, Djaṭs and Arains, is about one fourth of the whole. Area 642 sq. m. Population 124,912 in 1901. The state was saved from absorption by Randjit Singh through the advance of the British power in the early-xixth century, and it has since been maintained as a feudatory area. The present Rājā is a minor.

(M. LONGWORTH DAMES.)

FARĪDPŪR district of India in Eastern Bengal, lying in the delta of the Ganges. Pop. (1911), 2,121,914, of whom 62% are Muhammadans. Here was the birthplace of Ḥajjī Shari'at Allāh, the founder of the reforming sect of Farā'idiya [q. v.] or Farāzī and of his son Dudū Miyān, who caused some trouble to the British Government in the middle of the 19th cent. The sect is still numerous in Farīdpur. The town (pop. 11, 649) takes its name from a saint, Farid Shāh, who is buried there.

Bibliography: Wise, *The Muhammadans of Eastern Bengal*, in *Journ. As. Soc. Beng.* vol. 63, Part iii. (1894). (J. S. COTTON.)

FARĪK, in Arabic, a "large body of men" also a "section of a caravan"; thence in Turkish, since the reforms (*Tanzīmāt*), the general of a division in the army and vice-admiral in the fleet. This rank corresponds to that of *Istanbul-kādisi* in the hierarchy of the 'Ulemā, *Rutbe-i ūlā* (*Şinfi ewvelī*) in the civil service and beylerbey of Rūmīl in the ancient administrative organisation; there are also *Birindji Farīk* (of the first class), whose rank is equal to that of the *Bālā* (civil). The latter have the right to be called *Öfufet-li* (gracious) while the former have to be content with the title *S'ādet-li* (fortunate); both titles are followed by the expression *Ḥazretleri* which is translated "His Excellency" in the Turkish diplomatic service. (CL. HUART.)

FĀRIS AL-SHIDYĀK AHMAD B. YŪSUF, an Arabic journalist and author, born in Bairūt of Maronite parents, was educated at a Maronite school in Cairo and then for some time collaborated with Shihāb al-Dīn on the Egyptian official gazette *al-Wakā'if al-Miṣriya*. He next settled in Malta where he worked as a teacher of Arabic. While here he composed a *Ḳaṣida* in praise of the Bey of Tunis (see *Zeitschr. d. Deutsch. Morgenl. Ges.*, v. 249 *et seq.*; Goldziher, *Abh. Zur Arab. Phil.*, i. 172 *et seq.*) and wrote his *Kitāb al-Muḥāwara*, Arabic and English grammatical exercises and familiar Dialogues (Malta 1840). He gave an account of his experiences in Malta and his first contact with the results of European civilisation there in his *Kitāb al-Rihla al-Mawsūma bi 'l-Wāṣita ilā Ma'rifat Mālta wa Kashf al-Mukhabba* 'an Funūn Ūrūbā, which was first published in Tunis in 1283 = 1866 and in a second edition at Stambul 1299 = 1881. In the beginning of the fifties he made a journey to

Paris where he composed his *Grammaire Française à l'Usage des Arabes de l'Algérie, de l'Égypte et de la Syrie* (Paris 1854) with G. Dugat, and to London. He gave an account of his journey, which suggested to him many critical observations on the Arabs and other peoples, in his *Kitāb al-Sāk 'ala 'l-Sāk fīmā huwa 'l-Fāryāk 'an Ayyām wa Shuhūr wa A'wām fī 'Uḍm al-'Arab wa 'l-'A'ḍam*, Paris 1855. His *Practical Arabic Grammar* (2nd ed. by H. G. Williams, London 1866) appeared at the same time. From London he went to Stambul and there became a convert to Islām. At the end of July 1860 he founded the Arabic weekly *al-Djawā'ib* there, which, subsidised by the Turkish government, took up the cause of Islām but also gave Muslims a knowledge of Europe. At the beginning of the eighties his paper enjoyed the greatest prestige throughout the whole Muslim world, but his son Salīm, who undertook the editorship on the death of his father in 1305 = 1884, was unable to maintain the same level. He published selections from this newspaper in seven volumes (Stambul 1288—1298) entitled *Kanz al-Raghā'ib fī Munukḥabāt al-Djawā'ib*, containing essays on literary subjects, a history of the Franco-German war, poems by and panegyrics on himself and in the last three volumes a history of the Ottoman Empire to 1298. He also found time for serious philological studies. Besides an Arabic primer he published studies in Arabic etymology entitled. *Sirr al-Layāl fī 'l-Ḳalb wa 'l-'Abdāl*, Stambul 1284; a grammar, *Ghuryat al-Ṭalīb wa Munyat al-Rāghib fī 'l-Nahw wa 'l-Sarf wa Hurūf al-Ma'āni*, Stambul 1288, 1306; a Pers.-Turk.-Arab. Dictionary, *Kanz al-Lughāt*, Bairūt 1876 and critical contributions to Arabic lexicography *al-Djāsūs 'ala 'l-Ḳāmūs*, Stambul 1299.

Bibliography: Zeitschr. d. Deutsch. Morg. Ges., v. 249 et seq.; Brockelmann, Gesch. d. Arab. Lit., ii. 505; see also i. p. 1063^a.

(C. BROCKELMANN.)

FĀRIS B. MUḤAMMAD HUSĀM AL-DAWLĀ, ABU 'L-SHAWK, as he is usually called, lord of Holwān and other places in the neighbourhood 401—437 (1010—1046). He inherited his power from his father, Abu 'l-Fath Muḥammad b. 'Annāz, who had held sway for about twenty years in Daḳūḳā', Holwān, etc. Abu 'l-Shawk was at war during almost the whole period of his rule with neighbouring rulers and with his own family. His first fight was with al-Mazyadi of al-Hilla, but it ended in peace by a marriage between Dubais son of al-Mazyadi and a sister (or daughter) of Abu 'l-Shawk. His next quarrel, with Ṭāhir b. Hilāl, a descendant of Badr b. Ḥasanwaih [q. v.] was at first less auspicious, as his brother Su'dī was slain by Ṭāhir and he himself had to take to flight in spite of the help given him by al-Mazyadi, who was now his ally, but it also ended with a marriage. When peace had actually been concluded, Abu 'l-Shawk killed Ṭāhir to revenge his brother (406 = 1015-1016). In 421 (1030) he regained possession of Daḳūḳā' which had been held in the interval by the 'Uḳailid Mālik b. Badrān; he won Ḳarmīsīn and Ḳhulandjān in 430 = 1039. In the following year, however, a war broke out between his son Abu 'l-Fath, who governed Dinawar for him, and his brother Muhalhil, to whom he had ceded Shahzūr. The uncle was victorious and took his nephew prisoner and gave him a sound thrashing. Abu 'l-Shawk felt himself

thereby forced to besiege his brother in Shahzūr but did not attain his object because Muhalhil incited 'Alā al-Dawlā b. Kākūya (see the article MUḤAMMAD B. DUSHMANZIYĀR) against him and another brother called Surkhāb also seized the opportunity to take the field against Abu 'l-Shawk. Although he succeeded in forcing 'Alā al-Dawlā to retreat, he had to cede Dinawar to him. He did not dispose of his brother so readily; it was only when a much more dangerous enemy, the Saldjūk Ibrāhīm Ināl, appeared against him, soon deprived him of a considerable portion of his territory and even plundered and burned the capital Holwān in 437 (1046), that he made peace with his brother, the more readily as his son had in the meanwhile died in prison. But his day was done, for he died a few weeks later. His brother Muhalhil took possession of Ḳarmīsīn and Dinawar and his son Su'dī, whom the Kurds treacherously left in the lurch, sought and found refuge with Ibrāhīm Ināl. The conflict with Muhalhil thereupon broke out again but, although even the measures of the Saldjūk Toghrulbeg (442 = 1050) brought no lasting peace, the further course of this family feud is not of sufficient historical interest to be detailed here.

Bibliography: Ibn al-Athīr (ed. Tornberg), ix. 158 et seq.

AL-FARḲADĀNI (dual of *farḳad*) "the two calves", is the name given by the Arabs to the two brighter stars β and γ in the quadrilateral of the Little Bear (cf. the article AL-DUBB, i. 1078^a); β is called *Anwar al-Farḳadain* (the brighter of the two calves) and γ = *Akhfā al-Farḳadain* (the darker of the two calves).

Bibliography: al-Ḳazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 29; L. Ideler, *Untersuchungen über den Ursprung u. die Bedeutung der Sternnamen* (Berlin 1809), p. 3 and 12.

(H. SUTER.)

FARKĪN. [See MAIYĀFĀRIḲĪN.]

FARMĀN. [See FERMĀN.]

FARMŪL a mountainous district in Afghānistān lying to the west of Kābul, inhabited by a race of Tadjik origin known as Farmūli. (M. LONGWORTH DAMES.)

FARRUKHĀBĀD. The name of a district and town in the United Provinces of British India. It is one of the districts of the Allāhābād division and is situated in the Eastern part of the Dōāb between the Ganges and Djamnā between 26° 46' and 27° 43' N. and 78° 8' and 80° 1' E. The area is 1685 sq. m. and the population (in 1901) 925,812. The proportion of Muḥammadans is larger than in most of the neighbouring districts, chiefly owing to the extensive Afghān immigration in the xxith and xviiith centuries. The principal town is Farrukhābād which is joined as a municipality with the civil and military station at Fathgarh close by. Pop. 67,338. Another important town is Kanaudj. Pop. 18,552.

There are several ancient sites of importance in the district the principal of which are Sankisa, which is mentioned by the Chinese pilgrim Hiouen Thsang, Kampila the capital of the kingdom of Pañcāla, and Kanaudj which plays a great part in early Indian history. It was Harṣha Vardhana's capital in the viith cent. A. D., and afterwards the centre of the powerful empire of the Pratihāra Rājapūts. It was plundered by Maḥmūd Ghaznawī, but endured till Muḥammad b. Sām's invasion

in 589 (1193). The conqueror himself struck coins there in the Indian style, and it was afterwards a temporary capital of Muḥammad III b. Tughlaq. In the xviiith century a semi-independent state was founded by Muḥammad Khān Bangash, a member of the Afghān colony which had settled in the neighbourhood during the reign of Awrangzēb. He founded a new town on the banks of the Ganges which he named Farrukhābād after the Emperor Farrukhsiyar in 1126 (1714), and it soon attained great prosperity, and became an Imperial mint. Muḥammad Khān died in 1156 (1743) and was succeeded by his son Kā'im Khān who was killed in 1161 (1748) in a battle against the Rohēlas. A large part of the territories of the Nawwābs of Farrukhābād was lost, and the state seemed to have come to an end, the Emperor (Ahmad Shāh) being hostile to the Bangash family. But its fortunes were revived by Ahmad Khān, a younger brother of Kā'im Khān, who defeated the Wazīr Safdar Djang and recovered Farrukhābād 1163 (1750). From him the town derived its second name of Ahmādnagar Farrukhābād, which appears on the coins of 'Ālamgir II., Shāh Djahān III. and Shāh 'Ālam II. the earliest being dated 1170. After many vicissitudes and the temporary loss of his dominions Ahmad Khān finally succeeded in recovering a great part of them and lived till 1185 (1771); the state however remained subordinate to Oudh. The first British occupation of Farrukhābād took place in 1777 when a body of troops and a Resident were posted there by Warren Hastings, but the Nawwābs continued to hold it till 1802 when it was incorporated in the British Dominions, Nāsir Djang being then Nawwāb. In 1804 the Mahrāttās were defeated close to Farrukhābād in 1804 by Lord Lake. The Nawwābs retained their private estates, but the last of them, Tafazzul Ḥusain, joined the mutinous Bengal army in 1857 and obtained possession of Farrukhābād which he held till Jan. 1858. He was exiled and went to Mecca in 1859.

After the British occupation Farrukhābād, which had been one of Shāh 'Ālam's principal mints, became a mint of the East India Company who continued to issue coins bearing the name of Shāh 'Ālam and the regnal year 45 up to 1835, although Shāh 'Ālam had died in 1221 (1806). These rupees were in Persian and followed Shāh 'Ālam's inscriptions. They were known as the Farrukhābādi Sicca rupee, from the word 'sikka' with which the Persian legend commences.

Bibliography: Elliot and Dowson, *History of India*, (London 1877), Vol. viii.; W. Irvine, *The Bangash Nawwābs of Farrukhābād: Journ. As. Soc. Beng.*, 1878-1879; *Imp. Gazetteer of India, Provincial Series*, (Calcutta 1908), i. 418 *et seq.*; H. N. Wright, *Catalogue, Coins of Indian Museum*, (Oxford 1908), Vol. iii. p. xlv; W. Crooke, *N. W. Provinces of India*, (London 1897), p. 116, 122; S. Lane-Poole, *Catalogue of Moghul Coins in the British Museum*. (M. LONGWORTH DAMES.)

FARRUKHĀN GILĀN-SHĀH, an Ispehbed of Ṭabaristān (709—722) called the Great (*buzurg*) and the Virtuous (*dhu 'l-manākib*), son of Dābūya, conquered Māzandarān and restored peace to the frontiers of his kingdom. Defeated by the rebel Dailamites he fled to Āmul, entrenched himself in Fīrūzābād and finally rid himself of the besiegers by causing them to believe that

he had enormous supplies of bread. He gave asylum to the Khāridjīs persecuted by al-Ḥajdjadj, but afterwards made war on them and executed their chiefs, when Ṣufyān b. Abi 'l-Abrad al-Kalbī advanced against him with an army. Yazid b. al-Muhallab, governor of Khorāsān under Sulaimān b. 'Abd al-Malik (96—99 = 715—717), unsuccessfully attempted to conquer Ṭabaristān but deemed himself lucky to be able to get out of the country on payment of compensation for the devastation he had wrought. Farrukhān died in 722; he was the maternal grandfather of al-Manṣūr, son of the Caliph al-Mahdi. His capital was Sārt, which he had rebuilt and improved; he was succeeded by his son Dād-burz-mihr.

Bibliography: Ibn Isfandiār, *History of Ṭabaristān* (transl. by Browne), p. 99 *et seq.*; Zahir al-Dīn, *Tārīkh Ṭabaristān* (ed. by Dorn), p. 45 *et seq.*; Mordtmann in the *Zeitschr. der Deutschen Morgenl. Ges.*, xxx. 494; P. Horn in the *Grundr. der iran. Philol.*, ii. 548 and note 2. (CL. HUART.)

FARRUKHĪ, ABU 'L-HASAN 'ALĪ B. DJULUGH, a Persian poet born in Sīstān, a pupil of 'Unṣurī. Rashid Waṭwāt has compared him with the Arabic poet Mutanabbī, on account of the simplicity of his style combined with the originality of his genius. He was the panegyrist of Sultān Mahmūd of Ghazna and of the Emīr Abu 'l-Muzaḥḥar Ṭāhir b. Naṣr Čaghānī, governor of Balkh. He wrote a treatise on the art of poetry entitled *T. ḡumān al-Balāgha*. The *Diwān* of his poems enjoyed a certain fame in Transoxiana but he was forgotten in Khorāsān. He died in 429 (1038). His *Diwān* was lithographed in Ṭeherān in 1301-1302.

Bibliography: Niẓāmī 'Arūdī Samarqandī, *Čahār Maqāla* (Gibb Memorial Series, xi.), p. 36 (transl. by Browne, p. 58); Dawlat-Shah, *Tadhkirat al-Shu'arā'* (ed. Browne), p. 55; Muḥammad 'Awfi, *Lubāb al-Albāb* (ed. Browne), ii. p. 47; Riḍā-Kulī-Khān, *Madjma' al-Fuṣṣṣā'*, i. 439 (with many extracts from the *Diwān*); v. Hammer, *Redekünste Persiens*, p. 47; Schefer, *Chrestomathie persane*, ii. 242—252 (Pers. text with notes); H. Ethé in the *Grundr. der iran. Philol.*, ii. 224 *et seq.* (CL. HUART.)

FARRUKHSIYAR, MUḤAMMAD, fourteenth emperor of Dihlī of the house of Tīmūr, was born in 1686-1687. and was the second son of Muḥammad 'Azīm ('Azīm al-Shā'n), third son of Shāh 'Ālam Bahādur Shāh. His early life was spent in Bengal, where his father was governor, but when Djahāndār ascended the throne he was summoned to Dihlī, doubtless in order that he might share the fate of his father and elder brother. He fled from Dhākā and took refuge in Patna and owing to the general disgust excited by Djahāndār's misconduct, found little difficulty in persuading the two Saiyid brothers of Bārha, Ḥusain 'Alī Khān, governor of Bihār, and 'Abdallāh Khān, governor of Ilāhābād, to espouse his cause. Having proclaimed Farrukhsiyar emperor they marched with him towards Dihlī, defeating Djahāndār at Samūgarh, near Āgra. Djahāndār was strangled and his son was blinded, and on Febr. 10, 1713, Farrukhsiyar ascended the throne in Dihlī. Quarrels broke out almost at once between the emperor and the two Saiyids. There were faults on both sides. The Saiyids were ambitious grasping, and overbearing, and Farrukhsiyar was weak, treacherous, and cowardly, and the history

of his reign is largely a record of his abortive plots against the brothers. In 1719 Ḥusain 'Alī Khān hastened from the Dakhan, his viceroyalty, to support his brother at court and on March 1 the emperor was dragged from the womens' apartments of his palace, where he had taken refuge, and thrown into prison, the Saiyids raising to the throne, under the title of Rafī' al-Darādījāt, a puppet prince, cousin to Farrukhsiyar who was murdered or committed suicide in prison two months later. His reign is memorable in the annals of British India for the famous *farmān*, exempting the English Company, on payment of a fixed sum annually, from customs duties throughout the empire. This was obtained by the influence of a Scottish surgeon named Hamilton, who had accompanied a mission to Dihli and earned Farrukhsiyar's gratitude by curing him of an obstinate disease.

Bibliography: *Siya al-Muta'akkhirin*.

(T. W. HAIG.)

FĀRS (arabised from the Old Persian *Pārça* [Achaemenid inscriptions]), the ancient Persis or Persia in the narrowest sense, the ancestral home of the Persians, a province of Persia in the S.E. of the modern Irān with its capital Shīrāz, bounded in the N. by Irāk 'Adjamī, in the S. by the Persian Gulf, in the E. by Kirmān and in the W. by Khūzistān. It was divided into five districts in the middle ages; Iṣṭakhr, Ardāshīr-khurra, Dārābdjird, Sābūr and Fennā-Khusraw besides five *ramm* or camps of Kurds. — In the caliphate of 'Omar, al-'Alā b. al-Ḥaḍramī, governor of Baḥrain, made an attempt to conquer the land by sending 'Arfaḍja b. Harthama al-Bārīkī thither by water; but the latter was recalled soon after his arrival. On the death of al-'Alā his successor 'Othmān b. Abi 'l-'Ās renewed the attempt by sending to Fārs his brother al-Hakam, who seized two islands and the town of Tawwādj. It was only under 'Othmān that the complete subjection of the province was attained; the Marzbān Shahrak conducted the defence against the Muslim invaders but he was defeated and slain in the sanguinary conflict at Rēshahr near Tawwādj (664; Balādhuri, p. 386). Abū Mūsā al-Ash'ari, who had set out with an army from Baṣra, invaded Fārs from the west at the same time. After joining forces 'Othmān and Abū Mūsā captured Shīrāz and Sīnīz; 'Othmān alone took Dārābdjird, Fasā and Sābūr. Soon afterwards 'Abd Allāh b. 'Amir, who had been appointed commander-in-chief by the Caliph 'Othmān forced Iṣṭakhr, which was defended by Māhek to surrender (28=648) and in the following year he took Djūr (Firūz-ābad). — The *Kharādj* was fixed at 33 million dirhams and raised to 35 millions under Mutawakkil; the *Djizya* yielded 18 millions. — The country was covered with fortresses; the best known are the three citadels, which were built on the three peaks above Iṣṭakhr and notably that of Ushkunwān, the castle of al-Djiss, where a knowledge of Iranian tradition and its archives was preserved (Inostrancev, *Études Sassanides*, p. 8; Iṣṭakhri, p. 118, 2-4).

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the MS. of Ibn al-Balkhī in the *Journ. R. As. Soc.*, January 1912; P. Schwarz, *Irān im Mittelalter*, i.—iii. (CL. HUART.)

FARSĀKH, an Arabic loanword derived from a North Iranian form (proved by the Armen. *hrasakh* and the Syr. *prasakhā*), modern Persian *farsang* (Pehl. *frasang*, Old Persian in Herodotos and Xenophon *παρσαγγύρις*), a Persian measure of length, equivalent to the distance covered in an hour by a horse walking. This *farsakh* contains 6000 trade-ells (*dhīrā'* or *dhār-i rasmī*) of 1.0387 metres each = 6232.2 metres. The Arab *farsakh* was three Arab miles or 12000 ells = 5762.8 metres.

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(CL. HUART.)

FĀRSISTĀN. [See PERSIA.]

AL-FĀRŪKĪ. [See 'OMAR B. AL-KHATTĀB.]

AL-FĀRŪKĪ 'ABD AL-BĀKĪ, an Arab poet, born at al-Mawṣil in 1204 (1790), took pride in being a descendant of the Caliph 'Omar I. and therefore bore the *nisba*'s al-Fārūkī and al-'Omārī. Little is known of his life; we only know that he accompanied his cousin, Kaṣim Pasha, when the latter was sent by the Sublime Porte to Baghdād to destroy the power of the Mamlūks there, and when this expedition was unsuccessful he went with the next expedition for the same purpose under 'Alī Rīzā Pasha. The latter succeeded in putting an end to the rule of Dā'ūd Pasha and the Mamlūks, and al-Fārūkī remained with him in Baghdād as *kethkhoda* of the wilāyet till his death in 1278 (1862). 'Othmān al-Mawṣilī published in Cairo in 1316 (1896) *al-Tiryāk al-Fārūkī min Munṣha'āt al-Fārūkī* of his poetry. Besides this *Diwān* he composed another entitled *Ahillat al-Afkār fī Maghānī 'l-Ibtikār* and a biographical work *Nuzhat al-Dahr fī Tarādjim Fudalā' al-Aṣr*.

Bibliography: G. Zaidān, *Mashāhīr al-Shark*, ii. 193 *et seq.*

AL-FĀRŪKĪ, MULLĀ MAḤMŪD B. MUḤAMMAD was born 993 = 1585 at Djawnpūr. He received his early education from his grandfather and Ustādh al-Mulk Muḥammad Afḍal al-Djawnpūrī and after completing his course at the age of 17, began to deliver lectures to the students who then thronged in Djawnpūr from all parts of India. His literary fame and scholarly attainments soon became known to the Emperor Shāh Djahān who asked the Mullā to adorn his court. He accepted the invitation. When he came near Dihlī, Ṣa'd Allāh Khān, the minister, was sent to receive him and he was brought into Dihlī with all the honours due to him. The Emperor gave him an appointment in the *Manṣab* (office) of *Sih Ṣadī* (three hundred per month) and showered royal favours upon him. He was one of the most eminent 'ulamā, not only in India, but in the whole Islamic world of his time. When he went with the Emperor to Lāhore and visited Shāh Mir Lāhorī, the saint reproached him for being too much engaged in worldly affairs and advised him to abandon the Emperor's

service. Accordingly he resigned the royal service and went to his native land where he passed his last days in delivering lectures to Muslim students and writing books. As a scholar in philosophy and rhetoric, it may be said that Maḥmūd was one of the most distinguished scholars in the Islamic world and his works on these two subjects have been adopted in the final courses in all the Indian Universities, and certificates of competency are awarded only to those students who are found proficient in his works. He died 1062 = 1651.

He is the author of the following works:

I. *Hāshiya 'ala 'l-Ādāb al-Bakīya*, a super-commentary on 'Abd al-Bakī al-Siddīqī's Commentary on the treatise on Dialectics entitled *al-Risāla al-Sharifiya fi 'Ilm Ādāb al-Munāzara* by Saiyid Sharif al-Djurdjānī (D. 816 = 1413). *Farangī Maḥall Library*, f. 37.

II. *Al-Farwā'id fi Sharḥ al-Fawā'id*, a commentary on 'Abd al-Raḥmān b. Aḥmad al-Īdī's work on rhetoric entitled *al-Fawā'id al-Ghiyāthiyya*, Printed, Cawnpore.

III. *Risāla fi Iḥbāt al-Hayūlā*, a treatise on the first matter (Hayūlā); *Ind. Off.* 561.

IV. *Al-Shams al-Bāzigha*, a work on philosophy, being a commentary on his own work entitled *al-Hikmat al-Bāligha*, lithographed at 'Alawī Press A. H. 1278, Ludhiana 1280 and Lucknow 1288. Glosses: (a) By Mullā Nizām al-Din (d. 1161 = 1748), *Farangī Maḥall Library*, f. 26. (b) By Ḥamd Allāh b. Shukr Allāh al-Sandilī (d. 1160 = 1747), *Ind. Off.*, 562. (c) By Mullā Ḥasan b. Qāḍī Ghulām Muṣṭafā al-Laknawī, *Rampur Library*, 386; *Farangī Maḥall Library*, p. 26.

Bibliography: Āzād al-Bilgīrāmī, *Subḥat al-Mardjān*, p. 53; Zaidi, *Shigraḥ Bayān*, p. 48; Faḳīr Muḥammad al-Lāhorī, *Hadw'ik al-Hanafiya*, p. 413; Siddīq Ḥasan al-Qannūdī, *Abjad al-'Ulūm*, p. 901; and Brockelmann, *Gesch. d. Arab. Litter.*, Vol. ii, p. 420.

(M. HIDAYET HOSAIN.)

FĀRŪKĪ DYNASTY. This dynasty was founded by Malik Rādja, son of Khāndjahān Fārūkī, who claimed descent from the second *Khālifa*, 'Umar al-Fārūk ('the Discriminator') and was one of the *amīrs* of 'Alā al-Dīn Khildjī and Muḥammad b. Taghlaḳ. Firūz Taghlaḳ gave Malik Rādja a *djāgir* in Khāndesh and afterwards made him governor of that province. On the disruption of the empire after the death of Firūz in 1388 he became virtually independent and his eldest son Naṣīr Khān, who succeeded him on his death (April 9, 1399), formally proclaimed his independence. Having established his authority throughout his small principality by capturing Asīrgharh from a Hindū chieftain he gave to his dominions the name of Khāndesh, derived from his own title of Khān, and founded, as his capital, the city of Burhānpūr. In 1436-1437 Naṣīr Khān invaded the dominions of his son-in-law, 'Alā al-Dīn Aḥmad II (Bahmanī) of the Dakhan, but was defeated, and Khāndesh was laid waste. He died on Oct. 1, 1437, and was succeeded by his eldest son, Mirān 'Ādil Khān I. who was murdered on April 30, 1441, and was succeeded by his son Mirān Mubārak Khān I. who died, after a peaceful reign, on June 5, 1457. His son, Malik 'Ainā (or Ghani) entitled 'Ādil II., was one of the most powerful of the Fārūkī princes and attempted to free his state from its condition of semi-dependence on Guḍjarāt, but was compelled by Maḥmūd I to

purchase peace by payment of arrears of tribute. He died on Jan. 15, 1492, and was succeeded by his brother, Dā'ūd Khān, who died on Aug. 28, 1508. After a civil war Dā'ūd's cousin, 'Ādil Khān III. was placed on the throne (April 1, 1509) by his maternal grandfather, Maḥmūd I. of Guḍjarāt. 'Ādil Khān III. died on Aug. 24, 1520, and was succeeded by Mirān Muḥammad Shāh, his son by a princess of Guḍjarāt. After an eventful reign in Khāndesh Nūrān Muḥammad was raised to the throne of Guḍjarāt on the death of his maternal uncle, Bahādur Shāh, but died (May 4, 1536) before he could reach Aḥmadābād, and was succeeded in Khāndesh by his brother, Mirān Mubārak Shāh. On Dec. 19, 1566, Mubārak died and was succeeded by his elder son Mirān Muḥammad II. on whose death in 1576 his infant son Ḥasan was proclaimed Shāh, but Muḥammad's younger brother Rādja 'Alī, who had entered Akbar's service, hastened from Āgra to Khāndesh, deposed his nephew, and ascended the throne as Akbar's vassal, eschewing the title of Shāh, which had been in use since the elevation of Muḥammad I to the throne of Guḍjarāt. His policy of preventing, by means of conciliation, imperial intervention in the Dakhan was frustrated by the dissensions in Aḥmadnagar, and the appeal of one party to Dihli. He resisted Akbar's first act of aggression but was compelled to support the emperor in the campaign which ended in the annexation of Berar and lost his life in the battle of Sonpat (1596) fighting on the imperial side against the eunuch Suhail Khān, who was attempting to recover Berar for Aḥmadnagar. His son and successor Bahādur Khān, a dissolute and feeble ruler, reversed his father's wise policy and measured his strength with that of the emperor. Asīrgharh fell (1599-1600) after a siege of ten months, Khāndesh was annexed and Bahādur died, a state prisoner in Lāhor, in 1623-1624.

Khāndesh never enjoyed complete independence under the Fārūkī dynasty but was always tributary either to Guḍjarāt or Mālwa, usually to the former, and owed its existence as a separate state to the mutual jealousy of these two Kingdoms and their common fear of the Kingdom of the Dakhan.

Bibliography: *Turikh-i Firishta*, ii.

(T. W. HAIG.)

FARWĀN or PARWĀN, a small town on the Pandjshīr River north of Kābul and south of a pass bearing the same name which crosses the Hindū-Kush range into Afghān Turkistān at a height of 12,300 ft.

Farwān was a mint of the Ghaznawids, coins having been struck there by Alptigin, Subuktigin, Ismā'il and Maḥmūd. It seems to have been in Alptigin's possession as early as 365 when he struck coins in the name of Maṣ'ūr b. Nūh his Sāmānī suzerain. It is mentioned also by Idrīsī (as Karwān), Iṣṭakhri and Abu 'l-Fidā. Bābur calls it by its modern name of Parwān, which is used by all recent travellers such as Lord, Masson and Holdich. In 618 Djalāl al-Dīn Mangbarnī Khwārizm Shāh inflicted a defeat at Barwān or Farwān on the Mongol forces.

Bibliography: E. Thomas, *The Coins of the Kings of Ghazni*, (London 1848); B. M. Cat. *Oriental Coins*, Vol. ii. p. 128; *Géographie d'Edrissi*, (Paris 1836), p. 476; Erskine, *Memoirs of Baber*, (London 1826), p. 139; Raverty, *Ṭabaḳāt-i-Nāṣirī*, p. 288; Holdich, *Gates*

of India, (London 1910), p. 276, 414; *Masson's Travels*, (London 1844), Vol. iii. p. 166.

(M. LONGWORTH DAMES.)

FARWARDÎN (P.) the first month of the Persian solar year, also the name of the 19th day of each month which was observed as a feast.

FĀS (FEZ from the old Spanish spelling) a town in Morocco and one of the residences of the Sultān, situated in 4° 54' 30" Long W. of Greenwich and 34° 6' 20" N. Lat.; it has about 100,000 inhabitants (Erckmann 50,000, Gaillard 90,000, Lamartinière 100,000, Budgett Meakin 120,000).

Fās lies at a height of 1155 feet above sea level in the centre of the plain of Saïs, in part on a plateau which lies in front of the outer spurs of the Djebel Zelāgha and in part in the hollow through which the waters of the Wādī Fās run to the Sebū which flows about 5 miles to the east of the city. The latter is about 130 miles S. E. of Tangier, 40 N. E. of Meknes, 105 E. of Rbāt, 250 N. E. of Marrākush. Its geographical situation is a most fortunate one; "Fez" writes A. Bernard "lies almost in the centre of the depression which separates the mountains of the coast from the Atlas and is on the natural road which runs along the base of the Atlas so that the two great and historical roads in Morocco cross one another there. It commands the road from Morocco and Taflelt by the Innawen the road from the Atlantic by the Sebū, the largest river of Barbary" (A. Bernard, *Les Capitales de la Berbérie, Recueil de Mémoires et de Textes publiés par l'École des Lettres d'Alger*, Algiers 1905, p. 137). We may add that the development of the city has been facilitated by the abundance of supplies of water and by the existence in its neighbourhood of building materials (lime and stone, clay etc.).

Fās really consists of two towns differing considerably in situation and population: *Fās al-Djadid*, the new town and *Fās al-Bālī*, the old town.

Fās al-Djadid is built on the east on a spur of the plateau which bounds the plain of Saïs and dominates the old town. It is surrounded by walls flanked on the south by two small forts called Burdj Twil and Burdj Sidi bū Nafa, which command the valley, at the bottom of which runs the southern arm of the Wādī Fās. In the north rises the Kaṣba of the Sherarda, a broad rectangular enclosure the interior of which is covered by huts of clay and reeds, the siloes containing the grain supplies of the Makhzen or the enclosures for the sheep. The suburb of Bū Djelūd lies in the northeast; it is waste land where the troops and caravans encamp. The walls built in the reign of Mūlāy Ḥasan have transformed it into a kind of passage connecting the old town with the new. It includes the palace and grounds of Bū Djelūd as well as the Kaṣba of the same name. In the northeast, at some distance from the walls, is the *ṣṣallā* where on feast-days the Sultān says prayer in the presence of representatives of the tribes.

Fās al-Djadid is a city of government offices. The Dār al-Makhzen alone occupies more than half of it. This is an assemblage of buildings and courtyards where the government of Morocco has its headquarters. It includes the old Meshwar, the Dār al-Makhzen in the narrower sense, including the *benīka* [q. v., i. 697^b] or offices of

the viziers, a pavilion for the Sultān etc., the palaces which form the Sultān's private residence recognisable by their roofs of green tiles, the pavilion reserved for the reception of foreign envoys, the imperial menagerie, the Arsenal, the new Meshwar, the gardens of Lalla Amina and Aguedal. The town itself which is traversed from N. to S. by a street of shops, is rather wretched in appearance. The houses often half in ruins are, as a rule, only of one story and their interiors lack the luxurious adornment which characterises the houses of Fās al-Bālī. Several mosques rise from among the hovels; the most notable are the "Great Mosque", the "Red Mosque" and the "Green Mosque" so called from the colour of their minarets, all three built by the Marinids, and lastly the mosque of Mūlāy 'Abd Allāh built in the xviiith century by the ruler of this name which is used as a mausoleum for the *Shorfa* of the ruling family. The population (numbering 6000—7000) consists for the most part of soldiers who live in the town with their families in the intervals of military expeditions so that Fās al-Djadid is half empty when the Sultān and the Makhzen are absent. Finally, separated from the Muslim town and adjoining the palace there is the Jewish quarter or "Mellāh" the population of which, numbering perhaps a third more than that of the Muslim town, is crowded together in narrow streets with houses several stories high and forms a striking contrast by its animation to the quiet of the Moorish quarters.

Fās al-Djadid is really only an annexe of Fās al-Bālī, which the inhabitants call "Medina" ("the city"). Its site is much more irregular and picturesque than that of the new town. The difference in level between highest and lowest points is 600 feet. The town lies along the narrow valley of the Wādī Fās; its houses, mosques and gardens rise up the steep slopes of the hills that enclose the Wādī from its bed to the walls that crown the ridges. A wall, of which the oldest parts date from the Almohad period, completely surrounds the town; it is flanked at some distance to the north and south by two stone bastions, called Burdj al-Gisa and Burdj Futūḥ from the names of the adjoining gates. Built in 990 (1581) by Aḥmad al-Manṣūr on the model of European fortifications by Christian slaves, these forts command the whole town. In spite of the dilapidated condition of these defences they suffice to protect the inhabitants from the attacks of the Berbers of the neighbourhood, of which they live in constant fear; they have even on many occasions enabled them to resist the Sultān himself. Access to the town is obtained through the gates let into the massive walls. These are in the north, Bāb al-Gisa, in the N. E., Bāb al-Mahrūk (the "Gate of the Burnt Man") so called in memory of a Berber chief whose body was burned there when the building was completed, and where since then the heads of rebels slain in course of the Sultān's expeditions are exposed; in the S. E. Bāb al-Futūḥ, in the S. Bāb al-Djadid below which runs the main arm of the river, in the S. E. Bāb al-Ḥadid.

The space marked out by the walls is divided into three quarters (*ḥesma* or *ferka*): al-Lemṭiyin, al-Andalus and 'Adwa. The quarter of the Lemṭiyin takes its name from the Lemṭa Berber tribe of the neighbourhood who populated it originally.

It occupies the southern part of Fās and corresponds to the *ʿAdwat al-Ḳarawiyin* of the Idrisid period. In it is the Ḳaṣba of the Filala, a fortress built by the Almohad Amīr Muḥammad al-Nāṣir and allotted by Mūlay al-Raṣhīd in the xviiith century to his compatriots from Taflelt as a residence. The whole of this quarter, which is principally inhabited by members of tribes who have settled in Fās, is well provided with gardens. The Andalus quarter comprises the part of the town that adjoins the river and a zone of gardens stretching between Bāb al-Djadid and Bāb al-Ḥadīd. It is the heart of the city and contains the principal mosques (Ḳarawiyin, Mūlay Idrīs); it includes the network of alleys of the Ḳaisariya bazaar, occupied by all kinds of merchants and tradesmen, noisy and animated during the day but deserted and silent at night and the *funduqs* or warehouses of the merchants. Lastly the *ʿAdwa* quarter which corresponds to the *ʿAdwat al-Andalus* of the Idrisids lies all along the right bank of the Wādī Fās. It is a quiet and thinly populated district. "Marabouts, Zāwiyas and old and peaceful mosques abound" writes Gaillard. "Its quiet and picturesque streets are sought at by 'tolba' and pious believers who give themselves up to their devout meditations sheltered from the bustle of the age". The streets of the different quarters are as a rule very narrow and shut in by houses which almost meet overhead and shut out the sun. The majority are on slopes and, as they are not paved, after rain become regular sewers. Still narrower alleys branch off from each street.

The abundance of running water is one of the features of Fās. The Wādī Fās never dries up even in summer and the situation of the city enables its water to be used for all domestic purposes. The Wādī, which rises half a day's journey to the west, flows undiminished into Fās al-Djadid; it then sends off on the right a number of arms which fall in cascades into the Wādī al-Zitūn to reunite again, flow into Fās al-Bālī under the name Wādī al-Kabīr and feed an artificial channel called the Maṣmūda. The Wādī Fās itself, on leaving Fās al-Djadid, divides into two streams which in their turn break up into an infinite number of brooks which after flowing through the various quarters reunite beyond the walls. Special conduits supply the inhabitants with drinking water; others irrigate the gardens, drive the mills, flush the sewers and clean the streets. This last is a very ancient practice for it is mentioned by Ibn Hawḳal: "In summer water from the river is allowed to run through the city to clean the ground and refresh the air" (*Description de l'Afrique*, transl. de Slane, *Journal Asiatique*, 1842, p. 286). The richness of Fās in running water is one of the themes on which the Arab authors delight to dwell; they even claim that the water of the Wādī has marvellous properties. According to the author of the *Ḳirtās* it cures of stone in the bladder and dispels foul odours; it softens the skin and destroys insects; it makes the pleasures of the senses more agreeable, etc.

Fās is celebrated throughout the Maghrib not only for the beauty of its site but also for the number and importance of its religious monuments. The various dynasties that have succeeded one another there, have devoted great attention to enriching it with monuments of this kind so that there are no less than 850 religious edifices of all

orders and of all sizes in the city, mosques, madrasas, oratories, and zāwiyas or chapels built on the tomb of some holy person. The mosques all present the same general arrangement; an outer court with a fountain for ablutions, opening on to a central court surrounded by arcades forming one or more naves. They differ in size, in the form of the minarets which flank them and in the details of the ornamentation. The type of minaret, for example, has sensibly changed in the course of centuries. At first squat and without ornament, such as may be seen in the mosque of the Ḳarawiyin, it becomes more elegant in the Almoravid period. In imitation of the Moorish minarets of Spain, it affects a quadrangular form and terminates in a lantern. The sides have majolica borders and the panels are decorated with designs in relief forming trellises. This type was retained under the Almohads and Marinids. From the xviith century on, the trellises in relief disappear; the borders of faience of many colours give place to others in green faience; sometimes even the panels are inlaid entirely with enamelled bricks of one colour. At the same time the porches of carved wood which sheltered the doors were abandoned and replaced by plaster mouldings which could be more easily worked. Nevertheless the main principles of architecture (arcades, arches etc.), the processes of construction and decoration which were handed down from generation to generation remained the same as in the middle ages.

The chief mosques in Fās al-Bālī are the mosque of the Madrasa Bū Aināniya, the mosque of the Ḳaṣba of the Filala, those of Sidi Aḥmad al-Shāwī, Sidi Aḥmad al-Faḳīh, of Bāb al-Gisa and lastly in the Keddān quarter, the *Djāmiʿ* al-Nuwār, the most ancient sanctuary in Fās, also called the mosque of the *Sharīfs* and built near the well where tradition says that Mūlay Idrīs used to come and sit with his *Shaiḫs* to watch the building of the city. Three mosques are much more celebrated than any of the others, viz. the mosques of the Andalusians, of Ḳarawiyin and the greatest of all that of Mūlay Idrīs. At first a simple oratory in the time of the Idrisids the mosque of the Andalusians was made a *Ḳhubba* mosque in 321 A. H. (933 A. D.) by the Zenāta Emir Aḥmad al-Hamdāni, provided with a minaret by the Emir Aḥmad b. Bū Bakr, then enlarged by the Almohad al-Nāṣir to its present dimensions. The Mosque of al-Ḳarawiyin (of the people of *Ḳairawān*) dates like the preceding from the Idrisid period. Begun in 248 A. H. (861-862) it was enlarged by the Emir Aḥmad b. Bū Bakr, who built its minaret and finally greatly altered in the reign of Yūsuf b. Tāshfin. The author of the *Ḳirtās* says that at that time it covered a whole quarter of the city and contained 270 pillars forming 16 naves. Al-Ḳarawiyin is the largest mosque in the whole of the Maghrib. It is also the official mosque, in which the people are summoned to hear the Sultān's proclamations. But if al-Ḳarawiyin is the most important mosque in Fās, the Zāwiya of Mūlay Idrīs is certainly the most venerated, for it is built on the tomb of the founder of Fās. As the original sanctuary had fallen into ruins, it was rebuilt in 1308 A. D. on the same site and restored in 1720 by Mūlay Ismaʿīl. Finally in 1820 Mūlay ʿAbd al-Raḥmān built a new mosque beside the old one. The Zāwiya of Mūlay Idrīs thus comprises the *Ḳubba* or tomb of the saint, two mosques, with various

buildings attached to them among them one to lodge persons who seek refuge within the bounds of the Zāwiya. Like the majority of the religious edifices of Fās, the Zāwiya of Mūlay Idris and even the quarter surrounding it are *ḥorm* or sacred and access to them is forbidden to unbelievers. The Zāwiya is besides an inviolable sanctuary where individuals pursued by the Maḥẓen, debtors fleeing from their creditors find a safe asylum. Mūlay Idris has a position apart, among all the saints of Fās. As the patron saint of the city, *maulā al-bilād*, he is the object of a veritable cult on the part of its inhabitants. "He is" says Michaux-Bellaire "the very genius of Fās, the supernatural power which makes it a city unique in the world and its inhabitants superior to all other men". This cult is relatively modern; it hardly dates from the Marinid period and seems to have been particularly developed by the descendants of the Jews who became converts to Islām at that time. The reputation of the tomb of Idris attracts pilgrims thither from all parts of Morocco and enriches the Idrisid *Shorfā* who share amongst themselves the gifts in money and kind brought by the faithful. The Zāwiya possesses in addition considerable *ḥubus*, the revenues from which are exclusively used for the up-keep of the sanctuary. Other saints also invite the piety of the faithful, who come to visit their sanctuaries on fixed days and often purchase very dearly the privilege of being interred near their tombs. Their Zāwiyas are scattered up and down the city or in the cemeteries of Bāb al-Maḥrūk, Bāb Futūḥ and Bāb al-Gisa. These saints or "Saiyid" are the glory of Fās. Their number is so considerable that entire works like the *Djadḥwat al-Iktibās* of Ibn al-Kāḍī (xvth century A. D.) and in our days the *Salwat al-Anfās* of Sharif Muḥammad al-Kattānī are consecrated to recording their names and virtues. Among the most celebrated may be mentioned, Abū Bakr al-ʿArabi al-Maʿāfirī (died 543 A. H.), Sidi Masʿūd al-Filālī, Sidi ʿAbd Allāh al-Tawḍī, Sidi Muḥammad b. al-Ḥasan (died 395 A. H.), Sidi Bughaleḥ (Bu Ghālib), a native of Andalusia (died 518 A. H.) whose tomb is visited by women and sick persons; Sidi Harazam (Herzihim), a famous professor in his day whose "*baraka*" drives evil spirits away; Sidi Aḥmad al-Shawī, Sidi Bu Djida, Sidi Aḥmad al-Barnūsi etc. etc., whose tombs are a valuable asset to the Sharifi families.

The population of Fās forms, as regards its natives, a typical *ḥaḍariya*, i. e. a settled city-population, comprising merchants, scholars, officials, which has long ago attained a fairly advanced level of civilisation. It is composed of various elements which in the long run have mingled with one another to form a new type, the Fāsi. In the first place from its geographical situation and secondly by its fame as a city of culture and sanctity, Fās has at all times been a centre of attraction for the Muslims of Morocco and the adjoining countries. "Since its foundation" says the *Kirfās*, "Fās has always been kindly to the strangers who have settled in it". The companions of its founder were joined by the Berbers of the neighbourhood (Guerāwa, Luwāta, Awraba and Maḡmūda) whose descendants in time have mingled with those of families who came originally from Cordova and Kairawān. For centuries political, economic and intellectual relations were maintained between the north of Morocco and Spain and

contributed to introduce and maintain the civilisation of Andalus at Fās. After the fall of Grenada numbers of Muslims came to settle in the Moroccan capital where they soon attained a prominent position. It was the same with the Jews, who were converted in the time of Yaʿqūb b. ʿAbd al-Ḥakḥ, whose descendants, the Benū Shakraun, the Cohens, the Bessis etc. are numbered among the richest citizens at the present day. In the sixteenth century the outrages by the Turks followed by the French occupation forced numbers of Algerians to move to Fās. The Tlemcenians, for example, form a body of 2500 in Fās at the present day. To these diverse elements must still be added isolated individuals who have come from all parts of Morocco, Filala, Brāber, Djebala etc., who form the population of certain suburbs. Finally in a class by themselves are the *Shorfā*; some belong to various branches of the Idrisid family, others came with the present dynasty from Tafilelt (ʿAlawī *Shorfā*) and others again came from other countries long ago, like the Skallī and the ʿIrāḳī, the former hailing from Sicily originally and the latter from Mesopotamia. These *Shorfā* are organised in corporations each of which is governed by a chief or *mezḥār*. There is nothing to distinguish them from the other inhabitants except the appellation Sidi or Mūlay that is usually given them. They may practice all manner of trades but not fill any public offices except those of *ʿadūl* (notaries) or secretaries to the maḥẓen. In addition to the gifts which they are assured of from the piety of the faithful or the generosity of the Sultān, they enjoy certain privileges of which the chief is exemption from all taxation — even from the market dues on the produce of their lands — when they possess property or estates.

The Fāsi are celebrated throughout the Maghrib for their piety and also for their fondness for a life of elegance and self-indulgence. Their religious feelings express themselves not only in the rigorous observance of the ordinances of the Ḳorʾān but also in countless acts such as visiting the tombs of saints and joining religious orders. Ordinary people prefer to join the ʿAisāwa or Ḥamadsha; the comfortable middle classes rather adopt the rule of the Derkāwa, Taibiyin, Tidjāniya or Qādiriya. These religious pre-occupations do not, however, make them neglect more worldly pleasures. The Fāsi are fond of luxury in dress and at table, receptions or *nzaha* enlivened by recitations of poetry or songs by celebrated artists, known as *shaikh* or *shaikha*. The houses of rich citizens are remarkable for the sumptuousness of their interior decorations, their pavements of enamelled bricks, their panels of plaster moulded in arabesques, their ceilings of carved and gilded wood, their marble fountains sometimes inlaid with mosaics. The houses of merchant princes or of certain officials of the maḥẓen have thus, the appearance of veritable palaces. A much appreciated luxury is that of gardens, planted with orange, citron or banana trees. These gardens are very numerous in the higher parts of the city and sometimes enclose pavilions in which the owner takes up his abode for the summer. In politics the people of Fās frequently show themselves rebels and hostile to authority; the history of their city since the xvth century is a series of rebellions. Public opinion, very often inspired by the *Shorfā* or the ʿUlamā,

is a power with which the Sultāns have had to learn to reckon, often at their cost.

The administration of Fās al-Bālī is distinct from that of Fās al-Djadīd. It differs in certain respects also from that of other towns in Morocco. The Sultāns, perhaps to propitiate the inhabitants, have left the Fāsi a semi-autonomy. The three *ferḡa* which we have already mentioned are themselves subdivided into 18 *ḥūmāt* or quarters, each administered by a chief of a quarter (*muḡaddam al-ḥūma*), elected by the inhabitants and approved by the *makhzen*. This personage has numerous functions; he sees to the maintenance of order, the opening and closing of the gates which close the streets, controls the water-supply, has jurisdiction over women of loose living and finally presides, with four prominent citizens, at recruiting and the levying of taxes. The Sultān's authority is represented by a *pasha* or governor; two *qādis*, supreme officers of justice, and a *muḡtasib* whose duty is to supervise the markets, fix the market price of food and be the final judge in commercial suits. The multiplicity of his duties enables him to interfere at any moment in the lives of those under him, whence the name *al-fuḡūlī*, the intruder, given him by the people. He is all the more feared as he possesses the right of imprisoning those in his jurisdiction and because, as he receives no salary, he is naturally tempted to enrich himself by his exactions. As to the administrative authority in Fās al-Djadīd, it consists of two *pashas* (of Fās al-Djadīd and of *Sharāḡa*), a *muḡtasib* and a *qāḍī*.

The Jews form quite a considerable body beside the Muslim population (8000 according to Aubin, 10,000 according to the statistics of the Alliance Israélite), but less important than those of Mogador and Marrākush. The origin of this colony of Jews dates back to the foundation of Fās. It was diminished in numbers under the Marinids by the conversion of a large number of its members to Islām but was reinforced in the xvth and xviith centuries by the arrival of Jews fleeing or expelled from Spain, whose descendants form at the present day so great a majority of the Jewish population that there is no longer a synagogue of the native ritual in the city. As in all the towns of Morocco, the Jews live in a particular quarter or *mellāḡ*, which has now become too small for them and is periodically ravaged by epidemics. They are obliged to wear a distinctive dress and are subject to various restrictions from which their co-religionists on the coast are beginning to free themselves. The majority are merchants or artisans but, although a number of well-to-do people are to be found among them, large fortunes are rare. They are under the authority of the Pasha of *Sherāḡa*; but the effective authority is in the hands of the *Shaykh al-Yahūd* appointed by the *Ma'amad* or assembly of prominent citizens. This council also possesses the right to fix the taxes imposed on the Jews, in particular the abattoir tax, the proceeds of which are devoted to public purposes and the maintenance of schools. Justice, as far as personal statutes are concerned, is administered by the rabbis. The people are on the whole ignorant and fanatical. The instruction given in the *Talmūd Thora* is exclusively religious and the efforts made by the Alliance Israélite to introduce a modern system of education into the Mellāḡ have been received with the greatest suspicion.

There are two schools, however, founded by this association which have about 300 pupils.

As to Europeans, they have long been banished from Fās by the fanaticism of the Muslim populace. According to Chenier (*Recherches sur les Maures*, Vol. iii. p. 61), it still required in his time the express permission of the Sultān before they were allowed to enter the city. In the course of the last fifty years several Europeans, diplomatists or merchants have made stays of some length in Fās. Some even took up their abode there. American and English religious missions were established there in 1887 and in 1896 but without exercising any influence on the inhabitants. Vice-consulships filled by Europeans were created there by England in 1892, France in 1893, and by Germany in 1902; French and English military instructors were placed at the disposal of the *makhzen* and a number of Italians commissioned to organise an arsenal. In the reign of 'Abd al-'Azīz, the European colony comprised about thirty individuals (officers, diplomats, doctors and merchants). The establishment of the French protectorate will probably soon alter this state of affairs.

Fās is not only a holy city, it is also a commercial city where trade is held in no less honour than piety. Goods manufactured in Europe or in Fās itself are here exchanged for the products of the south notably the hides and dates of Tafilet. The trade with Europe is carried on via Tangier and the harbours of the Atlantic coast, with Algeria by the road through Tāzā and Uḡjda, at least when communication is not cut off by rebel tribes. This traffic is in the hands of Muslims and not of Jews as is the case in the towns of the coast. The merchants of Fās are energetic, prudent and enterprising men; they have put themselves in direct communication with Europe; they have offices in Manchester for the purchase of cotton goods; others have founded establishments at Genoa and Marseilles. They are to be found in Orania, Algiers, Tunisia and even on the Senegal. Some are bankers as well as merchants, like the Christian merchants of the middle ages. Some of them make large fortunes and as soon as they do this, hasten to build themselves luxurious houses. This commercial middle class enjoys great influence and forms with the 'Ulamā the controlling class in the state. Local industries also are quite prosperous; besides the articles of every day requirements they furnish several things famous throughout Morocco, which are even exported beyond the limits of the Sharīf empire. The most flourishing industries are the manufacture of pottery, of the enamelled squares used in the interior decoration of houses, the weaving of silk and wool, dying, leather-working (dressing of skins, tanning and shoemaking), which occupies over 2800 work people and lastly the mills, which use the waters of the Wādī Fās and its various branches as motive power. The mills which belong to the *ḡubus* but are let to private individuals number 160. This industry is very old and Gailard is wrong in attributing its introduction to the Almoravid Yūsuf b. Tāshfīn; as a matter of fact it is already mentioned in Ibn Hawḡal's description of the city in the xth century A. D.

A city of sanctity and commerce, Fās is also a city of learning. Its reputation on this score is very old. "Since its foundation" we read in the *Kirīās*, "Fās has been a great centre where sages,

jurists, literary men, physicians and other scholars meet in large numbers". Although scholars of repute had taught in Fās under the Almohads, it was only under the Marinids that the university was constituted, which still exists, although it has fallen from the splendid position it once occupied. It retains the organisation which it had in the middle ages but the instruction given in it, instead of embracing all human knowledge as it did then, is now reduced to strictly religious subjects (*ilm*). Out of the 20 chairs in the university 10 only are filled at the present day (ḥadīth, jurisprudence, law, theology, grammar, rhetoric, logic, prosody, practice of law and belles-lettres). No attempt has been made, as has been done in Egypt, either to introduce modern sciences alongside of the ancient studies or to bring the latter themselves up to date. Sidi Khālil's treatise and the works of his commentators still form the basis of the teaching of law, as in the past, and the *Adjwāmiya* and *Alfiya* in literature. Their aids to study are also defective. The libraries were, however, at one time famous. That of the Madrasa al-Ṣaffārīn once included the Arabic works sent as tribute to the Marinid Ya'qūb b. 'Abd al-Ḥaqq by Sancho, king of Castile. These afterwards went to swell the library of the Mosque of al-Ḳarawīyīn. In the xvith century A. D. European scholars used to come to Fās in the hope of finding ancient works there. But even in the beginning of the xixth century, 'Alī Bey (*Voyages*, Vol. i. Ch. viii.) mentions the confusion in which this library was and now it hardly seems to contain more than 2000 volumes. Some scholars, it is true, possess quite well equipped libraries. A certain number of works, on the other hand, have been lithographed in Fās itself and thus made accessible to European scholars. The lectures of the professors still form the main elements in the instruction. They succeed one another daily from morning till evening in the arcades of the al-Ḳarawīyīn mosque. The students (*ṭalabā'*) begin to attend them on the completion of their elementary studies, i. e. after having obtained the title *ḥāfiḡ*, showing that they can read, write and recite the whole of the *Qur'ān*. After several years' study, a number of *ṭalabā'* succeed in gathering hearers around them and thus acquire the title *ṣaḡīḡ* or savant. It is from the latter that the professors (*mudarris*) are chosen. The latter were at one time exclusively appointed by the *qādis*, but, since the reign of Mūlay Ḥasan, their nomination is subject to the approval of the *Makhzen*. They are divided into five classes and receive fixed salaries paid out of the revenues of the *ḥubus* as well as presents in money or kind given on certain occasions by the *Makhzen*. The professors of the first class are the only ones who actually have chairs.

Scholars, whether professors or simple *ṣaḡīḡ*, *imām*, preachers in the mosques and *Zāwiyas* play a preponderating part in the life of Fās in spite of their scanty means. The majority of the secretaries to the *Makhzen* and officers of justice have studied under them and are under their influence. They also form a kind of religious council of the empire. "It is to them" says Gaillard "that the *Makhzen* applies to know if such and such a government measure or manner of levying taxes is contrary to religion or the good of the Muslim community.... It is they who after the death of the sovereign ratify the choice of his successor....

They should not hesitate, if occasion demands it, to give their views or just protestations". The moral influence of this small body of some seven or eight hundred scholars, for the most part members of Moorish families in Fās, is thus considerable and sufficient to form a check on the Sultān's authority.

The students live in "madrasas", buildings erected to house the *ṭalabā'*, somewhat analogous to the colleges of the mediaeval universities. Originally certain courses of instruction were sometimes given in them but this practice has almost entirely disappeared. The poor *ṭalabā'* receive a daily allowance of bread furnished by the *ḥubus* and also benefit from presents sent by persons of importance or pious individuals; if necessary they solicit the charity of the public. The period of their stay in the madrasas, which was at one time ten years, is now reduced to three. The oldest madrasas were built by the Marinids; others were built by Sharīfī rulers. The madrasas which are still inhabited number 9, viz., al-Ṣaffārīn (built in 723 = 1323), by Abū Sa'īd 'Oṭmān, al-ʿAṭṭārīn built by the same ruler, al-Miṣbāḥiyya, built by Abū 'l-Ḥasan (731—752 A. H.) for a professor called Abū 'l-Diyā' Miṣbāḥ, al-Ṣaharīdī (built in 721 = 1321), Bū 'Aināniya (built by Abū 'Ainan in 752 = 1351 A. D.), al-Saba'in; Mūlay 'Abd Allāh, built in Fās al-Djaddī in the reign of Muḥammad al-Ḥādīdī al-Dila'ī (1051—1070 A. H.), al-Sharrāṭīn, built by Mūlay al-Rashīd (1081 A. H.) and Bāb al-Gisa, built by Mūlay Muḥammad (1171—1205 = 1757—1790). According to the most recent reports they house 350—400 students (Budgett Meakin's figure of 1500 *ṭalabā'* seems therefore too high). Boisterous distractions break the monotony of study. Every year in the spring the students celebrate a festival in the course of which one of them is proclaimed "Sultān of the *ṭalabā'*" and for a week enjoys the honours due to a sovereign. This custom dates back to the reign of Mūlay Rashīd. It commemorates, we are told, the capture of Tāza, which was taken from its possessor, the Jew Ibn Masha'al, by 40 *ṭalabā'*, partisans of the Sharīf. They succeeded in smuggling themselves into the fortress, hidden in chests, slew Masha'al and handed the place over to Mūlay al-Rashīd who, as a reward for this service, resolved that they should have a sultān of the *ṭalabā'* once a year.

The foundation of Fās coincided with the establishment of the Idrisid dynasty in Morocco. Abandoning the Berber town of Walīlī, situated on the S. W. flank of the Djebel Zarhūn, where his father Idrīs I. had settled, Idrīs II. resolved to build a capital. After having examined several sites in the neighbourhood of the Wādī Sebū with the help of his vizier 'Omair, he finally settled on a valley watered by abundant streams and overhung on the north by the Djebel Zelāgh. This territory belonged to two Berber tribes, the Zuwāgha and Bantu Yarghish, from whom Idrīs purchased the land on which the city was to be built. According to tradition, 3500 dirhams were paid to the former and 1500 to the latter. According to the *Kirīs*, on the first Thursday of Rabi' I. 192 (3rd Febr. 808 A. D.) Idrīs himself, it is said, traced out the line of the city walls and decided on the position of the gates. He built the Mosque of the *Shaikh*s in the high part and the Mosque of the *Shorfa'* nearer the Wādī

at a spot called Karmūda; he was buried in the latter. The new town received the name of Fās, the origin of which is still very uncertain, in spite of the explanations which Arab writers have attempted to give. Some say the word is derived from *fa's*, a pick, in allusion to the instrument used by Idris to trace the line of the walls; others say that it is the name of an older town Sāf inverted, the ruins of which then existed in the neighbourhood. Another story is that the city took its name from the first person met by Idris. He was called *Faras*, a word which, in consequence of a defect in his speech, was understood as *Fās*.

In any case, Fās was peopled rapidly. The Arab companions of Idris were joined by Berbers from the neighbouring tribes, Awraha, Huwāra and Lwāta and immigrants came from Spain and Ifrīqiya. For example, 300 families from Cordova settled there, as a result of the suppression of a revolt against the Caliph al-Ḥakam b. Hishām. Three hundred families of Ẕairawān who had left their native land for similar reasons also settled there. The first of these groups took up its abode on the right bank of the Wādī Fās, which then took the name of *ʿAdwat al-Andalus* (bank, or district of the Andalusians) and the second on the left bank which was henceforth called *ʿAdwat al-Ḳarawiyīn*. Each of these quarters was endowed with a mosque by Yahyā b. Muḥammad, grandson of Idris II.

The history of Fās during the early centuries of its existence was a very troubled one. On the death of Idris, Fās fell to Muḥammad his eldest son; then its possession was disputed among the descendants of this prince and the representatives of other Idrisid families. At the beginning of the third century A. H. we find the inhabitants of the quarter of the Andalusians expelling Yahyā II. and placing ʿAlī b. Idris b. ʿOmar, ruler of the Rif, in his stead, while the people of *ʿAdwat al-Ḳarawiyīn* proclaimed Yahyā b. Ḳāsim b. Idris who in the end was victorious. In the next century Fās suffered much from the rivalry of the Idrisids and Fātimids. In 308 = 920 Yahyā b. Idris b. ʿOmar, successor of Yahyā b. al-Ḳāsim, besieged by Meṣāla, chief of the Miknāsa, found himself forced to recognise the suzerainty of ʿUbaid Allāh al-Mahdi; in 309 = 921, Fās was definitely occupied by the Fātimid army, Yahyā exiled to Arzila and a Kitāmī governor placed on his throne. The people of the Andalusian quarter, however, remained faithful to the Idrisids. One of them, al-Ḥasan, regained (313 = 925) possession of this part of the town for a period and remained there till 314 = 926, when an ally of the Fātimids, Mūsā b. Abi ʿl-ʿĀfiya, succeeded in taking it. Mūsā's revolt in favour of the Omayyads brought the Kitāmī armies to Fās once more; Mūsā was expelled and authority in the city again passed to an Idrisid; this ruler having then recognised the suzerainty of the Omayyad Caliph, a Spanish governor was set over the city (338 = 949). Ten years later the Fātimids took the offensive; their general Djawhar seized Fās (347 = 958) and sent the Omayyad governor prisoner to Ẕairawān. The triumph of the Fātimids was not of long duration, for in 362 = 973, Fās was replaced under Omayyad rule by Ghālib b. ʿAbd al-Raḥmān the Caliph al-Ḥakam's II general. Two Spanish officers were appointed to rule the town, one to each quarter.

The rivalry between the Omayyads and Fātimids

was followed by a struggle between the Omayyads and the Zenāta. Ziri b. ʿĀfiya, chief of the Maghrāwa, governor of Fās on behalf of the Omayyads (since 381 = 991) rose against the regent al-Manṣūr but was defeated at Tangier by the latter's son, ʿAbd al-Malik. in 388 (998) and driven from Fās; Ziri's son al-Muʿizz was however given the governorship of Fās by ʿAbd al-Malik in 397 (1006) and bequeathed it to his son Ḥammamā in 416 (1025). Soon afterwards the Maghrāwa had to defend themselves against another Berber tribe, the Banū Ifren, whose chief Tamim seized Fās (1033 A. D.). He plundered the town and wrought particular devastation in the Jewish quarter. He was expelled in turn by Ḥammamā (1038). Ziri b. ʿĀfiya's descendants held out in Fās till the Almoravid invasion, in spite of the brief occupation of the town by the Ḥammādid Bulukkin (1063). After a first attempt in 445 = 1053, which failed, Yūsuf b. Tāshfin succeeded in taking Fās in 462 (1069-1070). The city was sacked by the conquerors. The Maghrāwa, Banū Ifran and Zenāta were massacred; 3000 persons were, we are told, slaughtered in the mosque of the Andalusians and in that of al-Ḳarawiyīn.

In spite of these troubled times, Fās developed rapidly under the Idrisids and Zenāta. At the end of the ivth (xth) century Ibn Ḥawkal says that "in the abundance of its fruits, vegetables and provisions . . . in the quantity of merchandise and other articles to be found there and in the considerable revenue, which it yields to the sovereign, Fās surpasses all other towns of the land of al-Habaṭ". Al-Bakri, a century later, mentions that it contains 300 mills, which presupposes a considerable population. "The Jews", he adds, "are more numerous there than in any town of the Maghrib". The two quarters of the Andalusians and the Ẕairawānis formed at that time two separate towns each surrounded by a wall; their inhabitants were often at daggers drawn with one another. On the death of the Zenāta prince Dunas we find, for example, the Andalusians proclaiming one of his sons, al-Fatūḥ, Sulṭān, while another son al-ʿAdjisa reigned over *ʿAdwat al-Ḳarawiyīn*. The people of the two towns moreover had different customs and occupations. The people of *ʿAdwat al-Andalus*, writes the author of the *Kirfās*, were very brave and for the most part engaged in various trades and agriculture, those of *ʿAdwat al-Ḳarawiyīn*, on the contrary, loved luxury and ostentation in their houses, in their dress and at table; they were occupied only with commerce and the arts.

Under the Almoravids, the aspect of Fās began to be modified. Yūsuf b. Tāshfin built the walls which separate the two *ʿAdwa* (462 = 1070) and the space between gradually became filled up with buildings. The mosque al-Ḳarawiyīn was enlarged and a fortress built on the site of the present ḳaṣba of Bū Djelūd. This transformation continued under the Almohads whose leader ʿAbd al-Muʿmin had captured Fās after a very arduous siege (540 = 1145-1146). To overcome the resistance of the inhabitants he was forced to build a dam across the Wādī Fās which enabled him to deflect the waters and flood the town. When master of the town, ʿAbd al-Muʿmin's first task was to destroy the ḳaṣba of the Almoravids as well as a portion of the ramparts. Fās could not, however, remain without defences; Yaʿqūb al-Manṣūr ordered the walls which his grandfather had destroyed to be

rebuilt, a work which was finished in the reign of his son al-Nāṣir b. al-Manṣūr in 600 = 1204. Al-Nāṣir also rebuilt the citadel. The period of the Almohads seems on the whole to have been a prosperous one for Fās. According to the *Ḳirfās* there were at that time 785 mosques or chapels, 93 public baths and 472 mills in the city. In the reign of al-Nāṣir there were 99,236 houses, 9082 shops, 2 bazaars and 3064 workshops. Houses covered a portion of the streams and gardens disappeared to make room for buildings. Industries flourished, copper and leather were the chief manufactures, and paper was also made. The population probably numbered more than it does at the present day.

The succession of the Marīnids to the Almohads made no alteration in this state of affairs. It was in 646 = 1248 that the Marīnid Abū Yaḥyā took possession of Fās and received the oath of fealty from its inhabitants. The latter, however, were not long in rising against him and were so successful that he had to lay siege to the town for seven months before he could enter it again. The execution of six *Shaiḵhs* who had been the instigators of this rebellion cured the people of Fās of any desire to offer further resistance to their new master. For the three centuries that the Marīnid dynasty lasted, Fās had a less troubled history than in the previous period. Fās was for a few days in 1309 however in the power of the Christian militia whose chief Gonzalves rose against the Sultān; in 1316 Abū 'Alī won it for a time from his father Abū Sa'īd. Later, after the death of Abū Ainān, the pretender al-Manṣūr succeeded in taking Fās al-Bālī and shut al-Sa'īd b. Abū Ainān and the regent al-Ḥasan closely up in Fās al-Djadīd. They were able to hold out long enough for Abū Salīm, brother of the late Sultān, to come and relieve them. In 1374 the pretender Abū 'l-Abbās Aḥmad with the help of the king of Granada occupied Fās. He was driven out of it in 1384 by another pretender, Mūsā, but entered into permanent possession of it again in 1387.

The period of the Marīnids is none the less the most brilliant in history of Fās. The city then regained the position of capital, which it had lost under the Almohads and Almoravids in favour of Marrākush. It was further embellished with new buildings of all kinds, which have perpetuated among the people the memory of the rulers who built them. They built a new town, Fās al-Djadīd to house their soldiers and government officials. The first stone was laid on the 3rd Shawwāl 674 = 1276 by Ya'qūb b. 'Abd al-Ḥaḳḳ. He built a mosque there, a palace, mint and an aqueduct; he allotted a special quarter to the Jews who were forced to leave the ancient city where they had hitherto lived unless they would become Muslims. The new town, was first called Madīnat al-Baiḍā, the "white city", because of the colour of its buildings, but afterwards received the name of Fās al-Djadīd in opposition to Fās al-Bālī. The ancient town was not, however, neglected by the Marīnids, who delighted in endowing it with religious buildings. Six of the madrasas at present existing date from this period and five of them are in Fās al-Bālī. The immigration of Andalusian Moors also helped to increase the prosperity of Fās.

We may obtain a good idea of it from the description given in the beginning of the xviith

century by Leo Africanus. According to him the population was 125,000 including 10,000 Jews. Among the sights of the city were "700 temples or churches, of which 50 were very beautifully built, ornamented with columns of marble and fountains in mosaic", 600 public fountains, 100 baths, 200 schools for children, 200 hostels, of which many were disorderly houses, an asylum for lunatics which is still carried on practically as Leo describes it. Private houses attracted attention by their decoration of "mosaics and bricks of ancient type diapered and variegated in colours". Commerce and industry flourished if we may judge by the interminable lists of workshops and shops which filled the fifteen sections of the *Ḳaisariya* and the environs of the mosque of al-Ḳarawīyīn. Industry on a large scale was represented by the textile factories, employing 10,000 hands, the tanneries, bleaching works for the spun wool, mills etc. Among the merchants frequenting the city of Fās, there must certainly have been Christians: Marmol says a special quarter was reserved for them in Fās al-Djadīd. Around the city were suburbs that have now disappeared, such as al-Muristān, not far from the Bāb al-Gisa, near grottos in which lepers used to be interned by order of 'Abd al-Ḥaḳḳ; such were in the west the suburb of Bū Djalūd, of Mars 'l-Ḳdim and of al-Qutān, peopled by potters. In the north, on the spur now called Ḳolla, rose the Ḳṣar or castle of the Banū Merin, of which traces still remain with the tombs of four princes of this dynasty, 'Abd al-'Aziz b. Abi 'l-Ḥasan (died 794 = 1392), Abū 'l-Abbās b. Abi Salīm (796 = 1394), 'Abd al-'Aziz b. Abi 'l-Abbās (799 = 1397) and 'Abd al-Ḥaḳḳ b. Abi Sa'īd. Gardens, where the rich people spent the summer from April to September, occupied large areas in the south of the town and beyond the walls stretched other orchards which formed a public park for the citizens. Whatever Leo Africanus may have exaggerated, Fās none the less appears to have been in the xviith century the metropolis of western Islām and the heir to the civilisation of the Moors of Spain.

Decadence set in with the coming of the Sa'īdī Sharīfs. In 1550 Muḥammad al-Mahdī took Fās from the Marīnids. The city had been valiantly defended by Bū Ḥassūn, brother of Sultān Aḥmad; but a section of the *Shaiḵhs* were won over by the Sharīf by bribery and persuaded the inhabitants to capitulate. Bū Ḥassūn having succeeded in interesting the Turks of Algeria in his cause, attempted to regain Fās. Ṣālah Ra'īs's army defeated Muḥammad al-Mahdī at Tazā on the banks of the Sebū and again under the very walls of Fās. On the 6th January 1554 Bū Ḥassūn re-entered Fās which the Sharīf did not even attempt to defend. The Turks sacked the city and then withdrew leaving Bū Ḥassūn with his own troops only. The Marīnid restoration was thus of short duration. On the 25th August 1554, Muḥammad al-Mahdī regained possession of Fās after a battle in which the Marīnid prince was slain. The Sharīf rid himself of the partisans of Bū Ḥassūn by wholesale executions, then abandoned the city, contenting himself with leaving his son Mūlay 'Abd Allāh as governor there.

The people of Fās bore this change of government with a bad grace and their discontent found vent in their participation in the disorders which in the first half of the xviith century ruined the

Sa'di power. We find them alternately proclaiming and disowning Zidān, next recognising him, then fighting against his son al-Ma'mūn. Two competitors Slimān and Shaikh al-Marbūh disputed the power until Slimān was assassinated by his rival. In the meanwhile 'Abd Allāh b. al-Ma'mūn had entrenched himself in Fās al-Djadid and was blockading Fās al-Bālī. In the end the Fāsi opened their gates to 'Abd Allāh. Al-Marbūh, who with the help of his fellow tribesmen, the Lemṭa, had tried to foment renewed disorder, was put to death. 'Abd Allāh, however, could not long hold out in Fās al-Bālī; he was driven from it but held Fās al-Djadid till his death in 1624. In the same year, 'Abd al-Malik, another son of Zidān, set himself up in Fās al-Bālī but was dislodged by his brother Abu 'l-'Abbās Aḥmad.

Soon Fās itself passed completely from the Sa'dis. Muḥammad al-Ḥādīdj, the marabout of Dila', succeeded in making himself master of it and placed a governor in it in his name. Humiliated by this situation, the Fāsi revolted (1649) and called in the help of Mūlāy Muḥammad, Sharif of Sūs. But the latter was defeated by Muḥammad al-Ḥādīdj and had to evacuate Fās, the inhabitants of which found themselves again forced to recognise the authority of Dila'. On re-entering Fās, Muḥammad ordered his soldiers to sack the Zāwiya of Mūlāy Idris and scatter the remains of the Sa'di Sharifs who were buried in the tombs of the Idrisids. He remained master of the town undisturbed till 1662, when a certain Dreidi succeeded in taking it for a time. Victorious over this rival, Muḥammad was however forced soon after to retire to Fās al-Djadid, while Fās al-Bālī acknowledged B. Ṣalah, chief of the Andalusian quarter and B. Ṣaghīr, chief of the Lemṭa quarter.

The occupation of Fās by Mūlāy al-Raṣhid put an end to these disorders. He had previously tried in 1666 to gain the city, but it was not till 1667 that after two months' siege he took Fās al-Djadid. The two chiefs of Fās al-Bālī fled; the people opened the gates to the Sharif and swore fealty to him. Al-Raṣhid built the ḳaṣba of Khemis (now the ḳaṣba al-Sherarda) for his troops. To him also the city owes the Madrasa al-Sherrāṭin and the bridge over the Sebū, which facilitates access to Fās to caravans coming from the Tāzā district. The inhabitants did not yet resign themselves to submit to the rule of the 'Alawī Sharifs and never missed an opportunity to show their discontent. Thus, on the death of al-Raṣhid, they refused to recognise Mūlāy Ismā'il as his successor and proclaimed his nephew Aḥmad b. Mahrez. Ismā'il was forced to undertake a regular siege. The operations, conducted by the Spanish renegade Pinto, lasted a year. At the end of their resources, the Fāsi opened their gates while the pretender fled to the south. Mūlāy Ismā'il retained a grudge to the end of his life against the Fāsi for their hostile attitude and, while adorning his favourite residence Meknes with magnificent buildings, all that he did in Fās was to restore the Zāwiya of Mūlāy Idris. Restrained in the path of duty by the energy of the Sulṭān, the Fāsi lost no time after his death in satisfying their instincts for independence and opposition. They refused obedience to Aḥmad al-Dhahabī and recognised as chief another son of the late Sulṭān, 'Abd al-Malik, as their sovereign. Aḥmad was only able to force an entrance to Fās after five months'

bombardment (1728). Aḥmad's successor, Mūlāy 'Abd Allāh, was not more fortunate and had to entrust Ripperda with the task of besieging Fās from May to October 1729. While these operations were going on, he established his camp at a place called Dār Dubaibigh ("the house of the little tanner"). He afterwards built a palace surrounded by gardens here and made it his usual residence till his death there in 1757. The rebellion of Fās was severely punished; the fortifications were dismantled and the citizens suffered a great deal from the extortions and cruelties of the governors appointed by the Sulṭān. Many of them emigrated to Algeria, Tunisia, Egypt and even to the Sudān. It is therefore not surprising that they rose again in 1735 and that in 1736 they proclaimed a brother of the Sulṭān, Muḥammad b. Ariba, at the tomb of Idris but soon dropped him in favour of another son of Mūlāy Ismā'il al-Mustaḍī. Tired of the latter they drove him out and restored Mūlāy 'Abd Allāh. Al-Mustaḍī in revenge laid siege to Fās at the head of an army furnished by the Berber tribes of the neighbourhood and was repulsed in 1746. As to 'Abd Allāh, the people of Fās al-Bālī refused to receive him and even supported his son, Mūlāy Muḥammad against him, who had rebelled against his father with the support of the 'Abid. The reconciliation of father and son brought peace to Fās again. Mūlāy Muḥammad restored order by expelling the Udāya, who had made themselves notorious by their turbulence and replaced them by the 'Abid.

Mūlāy Muḥammad's reign was peaceful but renewed troubles broke out in the reign of Mūlāy Slimān. In 1234 A. H., the people rose in rebellion to obtain the dismissal of the governor; in 1235 the Udāya took advantage of the absence of the Sulṭān in Marrākush to rise and sack the Mellāh; in 1236, dissatisfied with the recall of the Mufti, the Fāsi took up arms once more and proclaimed two pretenders in succession. Mūlāy Slimān was forced to besiege Fās al-Bālī for ten months before he could reduce them. The beginning of the reign of 'Abd al-Raḥmān (cf. this article i. 54b *et seq.*) was marked by the rebellion of the Udāya who held Fās al-Djadid for ten months (1247 = 1831). In the second half of the xixth century a rebellion not less serious broke out on the accession of Mūlāy Ḥasan (1290 = 1873). The people of Fās al-Bālī led by the 'Ulamā' and the prophecies of a blind Sharif refused to take the oath of obedience to the new Sulṭān and closed the city gates against him. Old Fās was once more besieged but Mūlāy Ḥasan did not dare to proceed to bombard the capital for fear of injuring the mosque of Mūlāy Idris and thus rousing the fanaticism of the citizens to boiling-point. The blockade dragged on till the imperial troops succeeded in making a breach in the ḳaṣba of the Filala and thus entering the town. After Mūlāy Ḥasan had regained his capital he carried out considerable improvements there (erection of the palaces of Bū Djelud and Lalla Amina and the new Meshwār, connection of New with Old Fās etc.; cf. ii. p. 72).

The improvements attempted by Mūlāy Ḥasan's successor, 'Abd al-'Azīz, aroused great excitement among the people of Fās. In December 1907 troubles again broke out while the Sulṭān was away to Rabāt on a journey. As Mūlāy Ḥafiz

had risen in rebellion against his brother soon afterwards, the Fāsī at once decided to take his side. On the 4th January 1908 the 'Ulamā and notables declared that 'Abd al-Aziz had forfeited his authority by selling himself to the unbelievers who had led him astray; they then proclaimed Mulāy Ḥāfiẓ who, after the defeat of 'Abd al-Aziz at Sidi Rahal on the 19th August 1908, became undisputed ruler of the kingdom. But the triumph of Ḥāfiẓ was to have quite unforeseen results. The extortions of the ministers and agents of the new Sulṭān provoked a general rising of the tribes around Fās in February 1911. The Berbers of the neighbourhood (Banī Mṭir, Ait Yūsi, Banī Warāin etc.) laid siege to the town in March and the Sharifi Maḥalla was unable to raise it. At the end of his resources the Sulṭān called in the help of France, whose troops had occupied the Shāwīya district since 1907 [cf. DĀK AL-BEDĀ, i. 915]. A column under General Moirer reached Fās on 21st May 1911 after two fierce encounters on the 5th and 11th May and scattered the rebels. Thus the holy city of Mulāy Idris was entered by Christian troops for the first time.

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FAṢĀ, known in earlier times as BASĀ-SIR, a town in Fārs, 4 days' journey S. E. of Shirāz, was the most important town in the district of Darābdjird (Iṣṭakhri, p. 97, 127); it was a well built town, with houses of clay and cypress wood, surrounded by a wall outside which lay a suburb in which the markets were. In the centre of the town was a mound formed of the ruins of an ancient tower of unbaked bricks, the moat of which still exists. It had at one time flourishing industries (the manufacture of various clothstuffs which were exported in large quantities, notably brocades, *ṣirāz al-washy* and *al-shā'ar* and *sūsan-djird* for the use of kings, Iṣṭakhri, p. 153, Mukaddasi, p. 442). In Mukaddasi's time it was attached to Shirāz (p. 52) and had a chief mosque of brick built after the plan of that in Baghdād (p. 431). It was taken by Othmān b. Abī 'l-Āṣ under the same circumstances as Darābdjird in 23 (644). It was laid waste by the Shābānkāra and rebuilt by the Atābeg Khāuli.

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FAṢĀḤA (A.), properly 'clarity, purity', abstract noun from *faṣīḥ*, clear, pure. In Arabic rhetoric *faṣīḥ* means: 1. a single word, when it is not difficult to pronounce, is not a foreign or rare word and its form is not an exception to the usual; 2. a whole sentence, when it does not contain an objectionable construction, a discord, an obscurity (through a confusion in the arrangement of the words) or a metaphor too far fetched and therefore incomprehensible. The first kind of *faṣūḥa* is called *faṣūḥat al-mufrad*, the latter *faṣūḥat al-kalām*. There is also a *faṣāḥat al-mutakallim*. This is peculiar to a person whose style conforms to the above conditions.

The adjective *faṣīḥ* denotes a word or a sentence only when free from objection in itself and is distinguished from *balīgh*, which also implies

that expression is relevant in the passage in question.

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FĀSHŌDA, the former name of a large province and its capital on the west bank of the White Nile in the Anglo-Egyptian Sūdān, in 32° 30' E. Long and 10° N. Lat., 469 miles from Kharṭūm.

The district of Fāshōda had been reached as early as the third decade of last century by Sūdān expeditions of the Khedive Muḥammad 'Alī Paṣḥa but it is only since the period of the great explorers of the Nile, from about 1860 onwards, that our more accurate knowledge of it dates.

Fāshōda was then, as it still is, the centre of the great Shilluk people, who inhabit the banks of the White Nile for a stretch of 200 miles from Kaka in the N. to the mouth of the Baḥr al-Ghazāl and Sobat in the S.; their territory measures 5–6 hours' journey in breadth. Their subjection to Egyptian rule took place in the "sixties" but although it cost no battles of importance could hardly be said to be completed till 1871. The number of their villages was estimated at 3000 with a population of 1,200,000. To secure the possession of the conquered territory the fortified station of Fāshōda was built at the time of Th. v. Heuglin's visit in March 1864 and made the administrative centre of the newly constituted province (*mudiriye*). The name Fāshōda is believed to have been given by the Arabs while the Shilluk called the new town Denab after their last king. The new province was divided into four large districts 1. Dūdāi, N. of Fāshōda with 14 nāhiyes, 2. Fāshōda itself with 31, 3. Biādūr, in the south on both banks of the Nile, with 15, 4. al-Danika on the east bank of the river with 5 nāhiyes.

After the expansion of Egyptian power southwards, the importance of Fāshōda lay mainly in its position, as it formed the only connecting link between the Sūdān proper and its capital Kharṭūm with the Equatorial Province and Baḥr al-Ghazāl. When Fāshōda fell into the hands of the Mahdists in 1884 these two provinces were cut off from Egypt and lost. In the Mahdist period Fāshōda was of great importance for the provisioning of Omdurman (Ummḍirmān) as the agricultural population was almost entirely exterminated in other parts of the Sūdān; it was, however, only in 1891 that the Mahdists succeeded in completely subjugating the Shilluk.

After Egypt had officially and formally given up all claim to the Sūdān provinces, Fāshōda was occupied as *res nullius* on the 10th July 1898 by a French expedition which had reached it from the west under Major Marchand; a number of attempts by the Mahdists to dislodge them were easily repulsed. On the 19th September Kitchener appeared before Fāshōda after his victory over the Mahdists. The ultimate possession of the place was only decided after long diplomatic negotiations in Europe; on the 11th December 1898 the French had to vacate Fāshōda which now became a province again, this time of the new Anglo-Egyptian Sūdān. After Kitchener had left the Sūdān and the *entente* had been concluded between England and France, the name of the town of Fāshōda was changed to Kodak which had previously been

the name of a group of Shilluk villages in the north. Since 1904 the name Fāshōda, officially at least, has ceased to exist.

The modern town lies about 100 yards from the Nile; its chief building is the Mudiriya. A bazaar has been built in the Egyptian fortress, which was restored by Major Marchand. The town is hardly destined to a great future, on account of its low situation within the area of high water. On the other hand, when agriculture has been further developed, the province may attain considerable prosperity, if the Shilluk can be persuaded to work regularly; but this has not been brought about by the order to wear clothes.

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(B. MORITZ.)

AL-FĀSĪ. [See IBN ABĪ ZAR'.]

AL-FĀSĪ, MUḤAMMAD B. AḤMAD B. 'ALĪ ABŪ 'L-ṬAIYIB ṬAQĪ AL-DĪN AL-MAKKĪ AL-MĀLIKĪ AL-ḤADRĀWĪ, an Arab historian born on the 10th Rabi' I 775 = 31st August 1373 at Mecca, where his early life, with the exception of six years in Madina, was spent. In 797 = 1395, he began to travel for purposes of study and visited Cairo, Damascus, Jerusalem, Alexandria and Yemen. In 807 = 1405 he became kaḍī of Mecca and in 814 = 1412 received a Maliki chair in addition. He was twice deprived of these offices for brief periods in 817 = 1414 and 819 = 1417 and had to resign the judicial office in 828 = 1425 through blindness, but the Maliki Mufti in Cairo at his personal request granted him a certificate that he was capable of exercising his judicial duties. Nevertheless, two years later he was deposed and died on Wednesday 3rd Shawwāl 832 = 7th July 1429. His literary activity was almost entirely devoted to the history of his native city. His first work on this subject was the *Kitāb al-'Ikd al-Ṭanin fī Ta'rikh al-Balad al-Amin* with special reference to topography and biography, printed Mecca, 1314 A.H.; on the margin is his *Kitāb al-Riḍā wa 'l-Kabūl fī Faḍā'il al-Madina wa Ziyārat al-Kasīl*. He made two epitomes of it. Of the second edition of the second epitome entitled *Shifā' al-Gharām bi Akhbār al-Balad al-Ḥarām* several chapters are given by Wüstenfeld in his *Chroniken der Stadt Mekka*, ii. 55 *et seq.* He made five further abridgments of the *Shifā'*.

Bibliography: al-No'mānī, *Kitāb al-Rawḍ al-ʿAṭir*, cod. Wetzstein I, Nr. 289 (Ahlwardt, *Verz.*, Nr. 9886), fol. 215^r; Suyūṭī, *Ṭabaḳāt al-Ḥuffāz*, xxiv. 6; Wüstenfeld, *Geschichtsschreiber der Araber*, p. 473; Brockelmann, *Gesch. d. Ar. Lit.*, ii. 172. (C. BROCKELMANN.)

FĀSIK (i.e. sinner) means not only one who has committed a great sin but also one who has been guilty of everyday trifling offences against the law. In the latter respect, in the unanimous opinion of the *faḳīhs* almost every Muslim is to be considered a *fāsiḳ*.

The testimony of a *fāsiḳ* has no legal weight; only the irreproachable Muslim ('*ʿadl*') is a credible witness. This is the origin of the custom of having certain persons of good reputation to act as professional witnesses at the conclusion of all contracts (of marriage also). Such persons are often called '*ʿadl* or *shāhid*'; cf. the literature quoted by

Dozy, *Supplément aux Dict. Arab.*, s. v. 'adl; E. W. Lane, *The Manners and Customs of the Modern Egyptians*, Chap. IV (government); Ph. Vassel, *Über Marokkanische Prozesspraxis (Mittheil. des Seminars für Orient. Sprachen, v., part 2, p. 170 et seq.)*.

Marriage is also invalid, according to the Shāfi'is (and some Ḥanbalis), if the nearest relative (*walī*), who gives the bride in marriage, is *fāsiḳ* at the conclusion of the marriage contract; it is therefore the custom in some Shāfi'ī districts to precede the conclusion of the contract by the "conversion" of a *walī*; for one who is converted from his sins to a better way of life is again considered 'adl. Cf. C. Snouck Hurgronje in *De Indische Gids*, 1884, i. 779. (TH. W. JUYNBOLL.)

FĀSILA (A.), "interval", a term in prosody, applied to a group of three or four vocalised consonants followed by a quiescent consonant. There are two kinds of *fāsila*, the *kubrā*, the greater and *ṣuḡrā*, the lesser. The former is composed of five consonants, four of which are vocalised and the fifth quiescent e.g. *ṣamakatun* (a fish), *biḳalamīn* (with a quill), *ḵharadja Aḥmadu min/baladihi* (Aḥmad went out of his town). The latter consists of four consonants, of which the three first are vocalised and the fourth is quiescent, e.g. *Kuratun/turiḥat/biṣawūlidjatin* (a ball was thrown with bent sticks).

(MOH. BEN CHENEB.)

FASKH means in general the annulling of a contract, e.g. of sale on the ground of hidden defects which the buyer discovers in the article, after he has bought it, or of a political treaty which is declared void by one or both parties. In the first case one speaks of *faskh*, in the second of *mufāsakhha*. Cf. Ibn Fadl Allāh al-ʿOmārī, *al-Taʿrīf bi'l-Muṣṭalah al-Sharīf*, p. 170 et seq. A marriage contract in particular can be declared null and void, if after the completion of the ceremony it transpires that one or other of the parties does not fulfil certain conditions. Legal grounds for *faskh* in the latter case are, e.g. by Shāfi'ī law the inability of the man to keep his wife in fitting fashion or to pay her the *mahr*; according to most *maḏhabs* certain diseases and physical defects also are valid grounds. The views of the *fiḵh* schools on various questions of detail of *faskh* differ in many respects.

As a rule the grounds which justify the annulling of a marriage are not numerous and are besides mostly difficult of proof. A married woman can thus seldom obtain a dissolution of her marriage by *faskh* and therewith the possibility of entering into a new marriage if she is neglected or ill-treated by her husband. Thence arises the custom in some countries (notably in a large part of the Dutch East Indies) which makes the man pronounce a certain *talāḳ* (repudiation) over his wife immediately after the marriage contract is signed. He must, for example, say: "If I do not maintain my wife" (or: "if I beat her" etc.) "she is repudiated by me".

Bibliography: Besides the chapters on marriage in the collections on Tradition and the *Fiḵh* books: Dimishḳī, *Raḥmat al-Umma fi'l-ḵtilāf al-A'imma* (Bulāḳ 1300), p. 108; N. von Tornauw, *Das Moslemische Recht* (Leipzig 1855), p. 77 et seq.; A. Querry, *Droit musulman* (Paris 1871), i. 708 et seq.; M. Perron, *Précis de jurisprudence musulm.* par Khalil Ibn

Ishāḳ, trad. de l'Arabe (*Exploration scientif. de l'Algérie*, Paris 1849), xi. 404 et seq. (*de l'option en fait de mariage*); C. Snouck Hurgronje, *De Atjehers* (Batavia, 1893), i. 381 et seq., 403 et seq. (= *The Achehnese*, i. 349 et seq., 367) and the *Handbuch des islamischen Gesetzes* by the author of this article (Leiden, 1910), p. 226 et seq., 233 et seq. (TH. W. JUYNBOLL.)

FATH (A.), literally "opening", a term in Arabic grammar for the pronunciation of a consonant with the vowel *a*; the sign is therefore called *fatha*. In Sibawaihi (e.g. ed. Derenbourg, ii. 281, q) *fath* is still occasionally applied to the pronunciation of the *fatha* without "Umlaut", i.e. the opposite of *imāla* [q.v.]. — In Arithmetic *fath* means the square of a number — There are other technical uses of the word for which see Muḥammad A'lā, *Dict. of Techn. Terms*, ed. Sprenger etc., ii. 1104 et seq. s. v. (A. SCHAADE.)

AL-FATH (A.), "victory", title of Sūra xlviii. and one of the titles of Sūra cx. usually called *al-Naṣr*.

AL-FATH, ABU NAṢR B. MUḤAMMAD B. ʿUBAID ALLĀH B. KHAKĀN B. MUḤAMMAD B. ʿABD ALLĀH AL-ḲAISĪ, better known as AL-FATH IBN KHAKĀN, for the biographers do not agree as to his genealogy, was born at Sakhrat al-Walad, a village near Alcalá la Real (Ḳalʿat Yaḥṣub), a district in Granada.

Among his teachers are mentioned Abū 'l-Ḥasan ʿAlī b. al-Sarrādj, Abū 'l-Ṭaiyib b. Zarḳun, Abū ʿAbd Allāh Muḥammad b. ʿAbdūn, Ibn Duraid al-Kātib, the celebrated scholar Abū Muḥammad ʿAbd Allāh b. Muḥammad b. al-Sid al-Baṭalyawsi, etc.

In his youth he was a shameless vagabond, almost always half tipsy till he obtained a position as secretary to the governor of Granada, Abū Yūsuf Tāshifin b. ʿAlī. He went to Marrākush and was assassinated there in a funduḳ on the 29th Ramaḍān 528 (24th July 1134) or Sunday 22nd Moḥarram 529 = 13th November 1134 or according to others again, in 535 (17th August 1140—11th August 1141) by order, it seems, of Sulṭān Abū 'l-Ḥasan ʿAlī b. Yūsuf b. Tāshifin, brother of Abū Ishāḳ Ibrāhīm b. Yūsuf b. Tāshifin, to whom he had dedicated his "Necklaces". He was buried in the cemetery of Iḥāb al-Dabbāghīn. He composed the following works: 1. *Ḳalā'id al-ʿIḳyān wa (or fi) Maḥāsīn al-Aʿyān*, a kind of biographical anthology of those who had lived some time before him and particularly of his contemporaries who had sheltered him or who had quarrelled with him (notably Ibn Bādja whom he placed at the end of the work), divided into four parts: *a.* kings and princes, *b.* viziers, *c.* ḳādis and scholars, *d.* men of letters and poets (publ. at Paris in 1277 by Sulaimān al-Ḥarāʾirī in the journal *al-Birājīs*, at Bulāḳ in 1283, 1284. A commentary was written on the *Ḳalā'id* by Muḥammad b. Ḳāsim Ibn Zakūr (died 20th Muḥarram 1120) entitled *Taẓyīn Ḳalā'id al-ʿIḳyān bi Farā'id al-Tibyān* (there is a copy in a private library in Algiers; the French translation announced by l'Abbé E. Bourgade in 1865 has never appeared, in spite of the statements by Derenbourg, Brockelmann and Huart. — 2. *Maṭmaḥ al-Anfus wa Masraḥ al-Taʿannus fī Mulaḥ Ahl al-Andalus*, a kind of appendix to the preceding work; there were, it seems, two or three editions or rather recensions of it, a large and a small or a large, a medium and a small, of which the

small was published at Constantinople in 1305 (*al-Djawā'ib* press) and at Cairo in 1325. — 3. A biography of his teacher, 'Abd Allāh b. Muḥammad b. al-Sid al-Baṭalyawī (different from that dedicated to him in the third part of his *Ḳalā'id*) preserved in the Escorial (Derenbourg, *Les Mss. ar. de l'Escorial*, 448 1); this biography is followed by a kind of anthology containing letters and poems by Ibn al-Sid and other scholars, the majority his contemporaries. — 4. *Makāma* on Ibn al-Sid al-Baṭalyawī, preserved in the Escorial (Derenbourg, *Les Mss. ar. de l'Escorial*, 538 1). — 5. *Bidāyat al-Maḥāsīn wa Ghāyat al-Muḥāsīn*, thought to be lost. — 6. *Maḍimū' Rasā'ilihī*, also thought lost.

Al-Fath Ibn Khākān more often wrote in rhymed prose, in which he is usually excellent, and also in verse which is mediocre. He seems to have plagiarised his contemporaries or even appropriated their works bodily; they did not dare accuse the thief for fear of lies cynicism, which showed itself as much in his everyday life as in his literary doings. In any case, we need not look in his *Ḳalā'id* or *Maḥāmā* for historical facts; the value of the work lies rather in the elegance of its style.

Bibliography: Ibn Khallikān (Cairo, 1310), ii. 407; Brockelmann, *Geschichte der Arabischen Literatur* (Weimar, 1898) i. 339; Wüstenfeld, *Geschichtschreiber der Araber und ihre Werke* (Göttingen, 1882), p. 238; Ibn al-Abbār, *al-Mo'djam*, ed. Codera, (Madrid, 1898), n°. 285; Weyers, *Specimen criticum exhibens locos Ibn Khacanis de Ibn Zeiduno* (Leiden, 1831); Mak-kārī, *Nafḥ al-tib* (Cairo, 1302), iv. 207—223; Pons Boigues, *Ensayo bio-bibliografico* (Madrid, 1898), n°. 162; Cl. Huart, *Littérature Arabe*, (Paris, 1902), p. 203; Al-Nāsiri al-Salāwī, *Zahr al-Afnān min Ḥadīkat Abi'l-Wannān* (Fās, 1314), ii. 356; Dozy, *Scriptorum Arabum loci de Abbadidis* (Leiden, 1846), i. 1—10; M. Ben Cheneb, *Étude sur les personnages de l'Idjāsa de Sidī Abd el-Qādir al-Fāsy* (Paris, 1907), n°. 241.

(MOH. BEN CHENEB.)

AL-FATH B. KHĀKĀN, a favourite of al-Mutawakkil. Al-Fath and the vizier 'Ubaid Allāh b. Yaḥyā, exercised an extraordinary influence over this cruel and frivolous Caliph, particularly in the last years of his reign. Both were ardent supporters of his second son al-Mu'tazz, and exerted all their efforts to exclude the Caliph's eldest son, al-Muntaṣir, from the succession. The latter was publicly insulted and had to put up with all sorts of nicknames like al-Musta'djil (the "premature"), al-Muntaṣir (the anxious one, i.e. for the throne). On one occasion he was even ill-treated by al-Fath by his father's orders. Other influential men were also thrust aside by al-Fath till the Caliph himself by his lack of foresight prepared his fall. When he ordered al-Fath to have the property of the Turkish general Waṣīf in Ispahān and Media confiscated, the latter learned of the Caliph's intention and allied himself with al-Muntaṣir and several others to get rid of the Commander of the Faithful. Al-Mutawakkil was assassinated in Shawwāl 247 (December 861); al-Fath attempted to defend him but was defeated by superior forces and shared his master's fate.

Bibliography: Tabarī (de Goeje), iii. (Index); Ibn al-Aṭhīr (Tornberg), vii. 60—68; Weil, *Geschichte der Chalifen*, ii. 368 et seq.

(K. V. ZETTERSTÉEN.)

FATH-ʿALĪ AKHUNZĀDE (Russ. AKHUNDOV), an Āzari-Turkī dramatist, was the son of a village schoolmaster, took service in the Russian army and attained the rank of captain. When the governor-general, Waransoff, of the Caucasian territory built a theatre in Tiflis 1266 = 1850, the Turkī officer wrote 6 comedies for it, besides a historical dialogue in the Turkī dialect of Ādhar-baidjān, which he dedicated to Field-Marshal Prince Bariatinski and which were printed in 1276 = 1859 at Tiflis under the title *Tamḥīlāt*. They have been translated into Persian by Muḥammad Dja'far Munshi.

The following is a list of them:

1. *Mollā Ibrāhīm Khālil Kimiyā-ger* (1267), transl. into French by Barbier de Meynard (*l'Alchimiste, Journ. As.*, Janv. 1886);

2. *Monsieur Jourdan, Hekim-i nebātūt* (1267); transl. into German from the Persian version by A. Wahrmond, Vienna 1889, and into French from the Turkī text by L. Bouvat, Paris 1906 (*Bibl. Orient. Elzévirienne* de Leroux, t. 81).

3. *Khirs-i Kuldūr-bāsān*, transl. into French by Barbier de Meynard (*l'Ours et le Voleur*, extract from the *Recueil de textes et de Traductions*, Paris 1889);

4. *Wazīr-i Khān-i Sērūb* (presented at Tiflis, for the first time on the 13th November 1903);

5. *Merd-i kḥasis* (1269), transl. into French by L. Bouvat (*l'Avare, Journ. As.* 1904).

6. *Murāfa'a wekil-ler* (1272), *Les Procureurs*, transl. into French from the Persian by M. Cillière;

7. *L'histoire de Yūsuf-shāh* (1273), published and translated in French by L. Bouvat (*Journ. As.*, 1903).

Bibliography: W. H. D. Haggard and G. Le Strange, *The Vazir of Lankurān*, p. x. et seq., from the Pers. transl. of n°. 4; C. Barbier de Meynard and S. Guyard, *Trois Comédies*, p. iv. et seq.; A. Cillière, *Deux Comédies Turques*, Paris, 1888. (CL. HUART.)

FATH-ʿALĪ-ŠAH, a Persian Shāh of the Qājār dynasty, was born in 1185 (1771), succeeded his uncle Ākā Muḥammad-Shāh in 1212 (1797) on the throne and died in 1250 (1834) after a reign of 38 years and five months (which won him the title *Šāhib-kirān*) and was buried in Qumm. He was at first known as Bābā-Khān. The murder of Ākā Muḥammad had thrown the army into the greatest confusion; Mirzā Muḥammad-Khān Qājār closed the gates of Teherān till the arrival of Bābā-Khān who was then in Shirāz; he was at once proclaimed king but only enthroned at the beginning of the following year. After his victory over his brother Husain-Quli-Khān, Muḥammad-Khān Zand and Šādik-Khān Shaḳāḳī, he succeeded in winning recognition from the chiefs of Khorāsān. After a long war with the Russians he lost Georgia, which was finally ceded by the peace of Gulistān in Oct. 1813. He had sought the support of Napoleon I. who sent Romieux and Jaubert on a mission to him and later General Gardane with the title Ambassador (1806); but thinking that France could not be of any help to him at that time he sought the friendship of England, who sent Sir John Malcolm, Sir Harford Jones Bridges and Sir Gore Ouseley to his court. The rebellion in Khorāsān, fomented by Mahmūd-Shāh of Afghānistān, gave Fath 'Alī an opportunity to seize Herāt (1813), but he could not keep it. A war with the Porte (1821—1823)

was ended by a treaty advantageous to Persia. In 1826, seeking to take advantage of the death of Alexander I. to reconquer Georgia and incited by his eldest son 'Abbās-Mīrzā, Fath-^cAlī Shāh declared war on Russia; his son was defeated near Gandja by General Paskiwitch (25th Sept.), and again before 'Abbās-ābād (July 1827), the Shāh was forced to abandon Armenia (treaty of Turkman-čai, 22nd February 1828), Eriwān and Nakhčewān. He died at Ispahan a few months after the death of his son 'Abbās-Mīrzā and left the throne to his grandson Muḥammad Shāh. His keen and deeply sunk eyes were overhung by very thick bushy eyebrows; he wore a long, bushy beard dyed with hīnnā².

Bibliography: 'Abd al-Razzāk b. Nadjaf-kūli, *Ma'āthir-i Sulṭāniya*, Tabriz 1241 and Teheran 1245 (translated by H. T. Brydges, *The Dynasty of the Kajars* (London 1833); Mīrzā Taqī Sipihr, *Ta'rikh-i Kāčāriya*, extract from the *Nāsikh al-Tawārikh*, Teheran 1273; Amédée Jaubert, *Voyage en Arménie*, p. 238 et seq.; Fonton, *La Russie dans l'Asie Mineure*, p. 231 et seq.; L. Dubeux, *Perse*, p. 376 et seq. (portrait, pl. 58 and pl. 84); *Grundr. d. Iran. Phil.*, ii. p. 596 et seq. (CL. HUART.)

FATHPŪR-SIKRĪ, a deserted city, 23 miles from Agra, situated in 27° 5' N. and 77° 40' E., on a ridge of sandstone rocks near the ancient village of Sikrī. In 1569 when Akbar visited Shaikh Salim Čishtī, who was living in a cave on the Sikrī ridge, the saint foretold the birth of a son to the childless monarch, and in 1570 Sulṭān Salim, afterwards known as the Emperor Dījhāngir (q. v.), was born there. Akbar then commenced building a city, covering an area of about 1³/₄ sq. m. and enclosed by a wall (still standing) 3³/₄ m. long. On his return from his campaign in Guḍjarāt in 1574, he found his new capital ready for occupation and named it Fathpūr (the City of Victory); he resided here until 1586, when he abandoned it as a capital, probably on account of the brackish nature of the water obtainable there, and shortly after his death, it began to fall into ruin. Many of the buildings, however, still remain in an excellent state of preservation; among these may be mentioned the official buildings, such as the mint, the treasury, the record office, and the hall of public audience, and the royal palace, including the private apartments of the Emperor and the residences of several of his wives. The house of the Turkī Sulṭāna is remarkable for the elaborate carving with which it is covered, both within and without; the interior is decorated with a dado, 4 ft. high, divided into eight oblong panels, richly decorated with carvings representing forest and garden scenes. The two-storeyed building, known as Bīrbal's house, (though it was undoubtedly the palace of one of Akbar's queens), is similarly covered with carving exhibiting a profuse variety of patterns executed in minute detail. In close proximity to the royal apartments are some curious buildings, of a unique design, e. g. the Panč Maḥall, a five-storeyed pavilion, each storey of which is smaller than the one on which it rests, and the so-called Dīwān-i Khāṣṣ (or private audience hall), a building consisting of one room only, in the centre of which rises an octagonal column surmounted by an enormous circular capital, from the top of which radiate four narrow causeways, each about 10 ft.

long, to the corners of the building; the top of this capital is thus connected with a gallery, running round the upper part of the room and communicating by staircases (made in the thickness of the wall) both with the roof and the courtyard below. It is not possible to enumerate here the many other buildings connected with the emperor and his court, but special mention must be made of the great mosque, which is one of the finest monuments of Mughal architecture. It covers an area of 438 ft. by 542 ft., having a central court (360 ft. by 439 ft.) enclosed by cloisters, except at the three gateways, of which the Baland Darwāza (facing the South), erected by Akbar in 1602 to commemorate his victories in the Dakkan, ranks as one of the noblest gateways in India. In the court of the mosque stands the tomb of Shaikh Salim Čishtī, a single-storeyed building, encased in white marble and surmounted by a dome; the marble lattice screens which enclose the veranda of this building are of extraordinary delicacy and intricacy of geometrical pattern; over the cenotaph is a wooden canopy inlaid with mother-of-pearl arranged in beautiful geometrical designs.

Among the noteworthy features of the buildings at Fathpūr-Sikrī are the evidences of the influence of Hindu architecture, in construction and decoration, and the frescoes painted on the walls of the Khwābgāh and the Sōnahrā Makān, and the colour decoration of the Hammām and other buildings.

Bibliography: *Tūzūk-i Dījhāngirī*, p. 2. (Allygurh, 1864); E. W. Smith, *The Moghul Architecture of Fathpur-Sikri. (Archaeological Survey of India, Allahabad, 1894—1898); Keene's Handbook for visitors to Agra and its neighbourhood, re-written by E. A. Duncan, pp. 222—257 (7th ed. Calcutta, 1909).*

FĀTIĤA, the first and most popular Sūra in the *Qor'ān*. Its name means the "opener" (i. e. of the *Qor'ān*). This short Sūra which only contains seven verses has a certain number of peculiar features; it is at the beginning of the book, while all the other short Sūras are at the end; it is in the form of a prayer while the others are in the form of a sermon or lecture; in reciting it the word *amīn* (amen) is added to it, which is not done in any of the others.

In Sūra xv. 87 there is an allusion to the *Fātiḥa* under the name of the seven (i. e. verses) which ought to be constantly repeated (= *Salṭan min al-Maḥānī*); and these seven verses occupy a special position with reference to the portion of the *Qor'ān* revealed at that time. "We have already given thee the seven verses which ought to be constantly repeated as well as the great *Qor'ān*". At the period then, when Sūra xv., which is Meccan, was revealed, the *Fātiḥa* was already the favourite prayer of the little community of believers.

It has been said that this Sūra is the oldest or one of the oldest in the *Qor'ān*. Nöldeke has urged against this view that it contains expressions which are not found in the Sūras of the first period; notably certain epithets of Allāh, "the merciful, the compassionate, *al-Raḥmān, al-Raḥīm*" appear there for the first time. Nevertheless the *Fātiḥa* is relatively old and should be placed at the end of the first Meccan period. It is, as we have just mentioned, quoted in Sūra xv. which belongs to the second period; and its first verse "glory be to God, the lord of the worlds"

is repeated at the end of Sūra xxxvii. (verse 182) which also belongs to the second period.

The words *al-Maghḍūb ‘alaihim* “those against whom God is enraged”, and *al-Ḍallīn*, those who err, in verse 7 of the *Fāṭiḥa*, refer respectively to the Jews and Christians.

The *Fāṭiḥa* forms part of the daily prayer (*Namāz*) of the Muslim; its recitation is a divine order according to *Shāfi‘ī*, while Abū Ḥanīfa says it is only obligatory by canon. Various pious scholars have written on the virtues of this Sūra.

Bibliography: Th. Nöldeke, *Geschichte des Qorāns*², p. 110 et seq.; d’Ohsson, *Tableau général de l’Empire Ottoman*, ii. 79, 88; the annotated translations of and commentaries on the *Kor’ān*. (B. CARRA DE VAUX.)

AL-FĀṬĪK, the name of three rulers of the NAḌJĀH dynasty [q. v.].

FĀṬĪMA, the daughter of Muḥammad and the aged Khadīdja, born in Mecca. Unlike the other children of the Prophet, we have solid grounds for believing in her existence, not so much in reliable documents as in her descendants. She possesses a biographical literature of her own, in which however historical facts are rather scarce, a slight but appreciable advantage over her sisters, notably Ruḳayya and Umm Kulthūm, always associated as sisters and confused even in the most trifling incidents of their lives. The poetry of the first century A. H., however, entirely omits to mention her. The date of her birth still remains to be settled. This question implies another, also still unsolved, — the place in order among the four daughters of the Prophet occupied by Fāṭima? All except Umm Kulthūm have been claimed to be the eldest. In this controversy the compilers of the *Sīra* and of Tradition thought that the advanced age of Khadīdja ought to be taken into account. On the other hand, they wished to avoid too great an age for Fāṭima at the time of her marriage with ‘Alī. According to the degree of importance accorded to these two considerations, so difficult to reconcile, the various writers have sometimes brought forward and sometimes set back the date of her birth. It is principally among the *Shi‘ites*, who endow Fāṭima with all physical graces and all mental gifts and virtues, that it has been found more suitable to make her the youngest. Her sisters are supposed by the *Sīra* to have been married before Fāṭima, for “as a good pater familias”, so they reason “the Prophet must have settled the elder daughters first”. This insistence on the youth of Fāṭima is quite natural; otherwise it would have to be admitted that Muḥammad was indifferent to his daughter, that the companions showed a shocking lack of enthusiasm to enter the Prophet’s family and finally that Fāṭima was a nonentity if she remained unmarried for a period far beyond the ordinary period of celibacy, so dreaded by Arab women.

In this chronological discussion, in the absence of any direct information — it is useless to suppose with Sprenger that traditions have been lost — the starting-point is furnished by the death of Fāṭima, which all agree in placing in the year 11 A. H. To the 11 years thus obtained are added the three separating the Hidjra from the death of Khadīdja. Above this figure 14 there is no agreement among our authors. If some of them have represented Fāṭima as the eldest or one of the eldest of her sisters, it is because they wished to

avoid the objection arising from the advanced years of her mother. Others, thinking only of the lateness of her marriage to ‘Alī, have sought to place the birth of Fāṭima about the period of the “prophetic calling” of her father, shortly before or shortly after. The boldest supporters of this view are the writers devoted to the house of ‘Alī. Mas‘ūdī places the birth of Fāṭima “eight years before the Hidjra” i. e. at a date when her mother must have been at least 60 years of age. This isolated view, which is inspired by the statement in the *Sīra* that ‘Ā’isha was married at the age of nine, is an attempt to give Fāṭima the same advantage. In more than one respect Fāṭima is the *Shi‘ite* counterpart of the very prominent figure of ‘Ā’isha.

The oldest historians and the early *Sīras* such as that of Ibn Hishām devote relatively little attention to Fāṭima. In Ibn Ḥanbal’s compilation, the *Musnad* of Fāṭima only occupies a page against the 250 devoted to ‘Ā’isha. The *Ṭabaḳāt* of Ibn Sa’d manage to give an account of ‘Alī without ever even mentioning the name of his wife. She hardly appears in the *Kitāb al-Aghānī* in spite of the pronounced ‘Alid tendencies of this collection. We know nothing of Fāṭima for the pre-Hidjra period except her kunya “Umm Abihā” and her grief at the death of Khadīdja. No one among the persons in the *Sīra* weeps as much as Fāṭima except perhaps Abū Bakr: tears are a manifestation of physical pain in the daughter of the Prophet and of religious fervour, a veritable *χάρισμα*, in the rough *Kurashī* trader. Fāṭima seems to have had a melancholy temperament always wrapped as it were in gloom. Physically she was no better endowed; her weak constitution, her thinness, her frequent illnesses made her unfit for the hard tasks allotted to Arab women. Unlike her sister Ruḳayya, there is rarely any allusion to Fāṭima’s beauty and nowhere does Muḥammad declare, as he does for Zainab, that she is “the most capable (*afḍal*) of his daughters”. All this explains why she waited so long before finding a husband. One asks, without being able to explain, why this heiress of “the wealthy merchant Khadīdja” had no dowry. Tradition would attribute all the delay not to the absence but to the number and exceptional qualities of her suitors, Abū Bakr, ‘Omar etc. Muḥammad, in expectation of a divine command, decided on ‘Alī. She is usually said to have been 15 years of age then; others speak of “18 years or more”. As a matter of fact this last figure must have been exceeded if she was about thirty at her death, but it is a very probable mean. As a rule writers avoid dwelling on this point, for girls in Arabia usually married between 9 and 12. Here again there is an allusion to ‘Ā’isha who was married at the age of nine.

After the Hidjra, ‘Alī or rather Zaid b. Ḥāritha undertook to bring her to Medina, while her sister Zainab remained in Mecca. As to her marriage, it is as rule not placed before the battle of Badr; others place it after Uḥud. If Abū ‘I-Kāsim settled his daughters in the order of seniority, Fāṭima, supposed to be the youngest, could not marry before her sister Umm Kulthūm who was married to ‘Omar in the period between the two battles. Other authors claim to reconcile all discrepancies by distinguishing, as in the case of ‘Ā’isha, between the conclusion of the marriage before Badr and its consummation after Uḥud but this is again

an artifice to tone down the lack of eagerness for the marriage on both sides. 'Alī at first declined the match on the ground of his poverty. Muḥammad had to remind him of the beautiful cuirass, won at Badr; this has been made an argument for placing the marriage immediately after this victory. Fāṭima on her side showed no more enthusiasm. Although a brave soldier 'Alī was poor and was even said not to be particularly intelligent.

A union concluded under such auspices could hardly promise to be a happy one. Discord soon found a place beside poverty in the home. Muḥammad settled the newly married pair near him. Her quarrels with 'Alī caused him a great deal of pain. Muḥammad had continually to intervene without succeeding in restoring peace. The birth of Ḥasan and Ḥusain, one born a year after the other, probably in 4 and 5 A. H., did not mark any turn for the better. Their mother did not feel strong enough to nourish her children herself and Tradition has turned this fact to the advantage of the Caliphs of Baghdād, by saying they were nursed by one of the wives of 'Abbās, who had remained in Mecca with all his family till the surrender of the town. The existence of a third son, Muḥassin, who died young, is problematical; it is affirmed principally by the Shī'ites. There were also two daughters; Zainab and Umm Kulthūm, the latter born in the last year of Fāṭima's life.

No outstanding event interrupts the course of this monotonous and obscure life. Fāṭima had little influence with her father and was thrown into the background far behind the enterprising and formidable 'Ā'isha and even the other female members of the Prophet's household. Her relations with the former were particularly strained. For the sake of peace, Muḥammad found himself forced to close up the door leading to the adjoining house of Fāṭima. After Uḥud she is depicted to us tending her father's wounds. On the deaths of Ḥamza and Dja'far she resumes her lachrymose role. She tried to intervene, but without success, in the intrigues that divided the "mothers of the believers" and had to retire before 'Ā'isha. Tired of monogamy and the trying temperament of Fāṭima, 'Alī meditated doing her the grave wrong of marrying a Makhzumite and a daughter of Abū Lahab. Muḥammad was very indignant and offered his son-in-law the choice between Fāṭima or divorce; "she is", he added "a portion of my flesh". Other details given by Tradition and obviously biased show us the poverty and weak health of Fāṭima, forced to do the hardest tasks without her father or husband offering to assist her. Cruel and harsh to his wife and exasperated by her constant recriminations, 'Alī is said to have so far forgotten himself as to maltreat his invalid wife, forcing her to take refuge with her father. On his part he began to avoid the conjugal domicile preferring to sleep in the mosque.

The period of the greatest foreign activity in the Prophet, now head of the state, begins with the fifth year A. H., in the interval between the defeat at Uḥud and the siege of Medina by the Arab confederates or *Aḥzāb*. The period coincides with the married life of Fāṭima. Absorbed in his wars, and his great schemes of political organisation, he began to neglect his daughter, so poorly endowed by nature and constantly worrying him with her

troubles and appeals to his generosity. Not finding the help expected from her husband, a brave soldier, but undistinguished for intelligence, he turned to the circle of Abū Bakr and 'Omar; this was to put himself completely under 'Ā'isha's influence, openly hostile to 'Alī and Fāṭima. The *Ṣaḥīḥ* and the *Musnad* do their best to clear away this unfavourable impression. Thus we are told that the Prophet when he rose used to go to announce the hour of prayer at Fāṭima's door. These collections are fond of insisting on the affection shown by him to his grandsons. A whole cycle of traditions of the Prophet's family life has thus arisen, in which Muḥammad in *déshabillé* plays even at prayer with the "two Ḥasans". The *Sunna* on the other hand emphasises the marks of tenderness lavished by Abu 'l-Kāsim on the children of his daughter Zainab, on those of Zaid b. Ḥāritha, of Dja'far and even of Zubair ibn al-'Awwām, not to mention the little 'Abbāsids: orthodox tactics to neutralise the dangerous exaggerations of the Shī'a. The sons of Fāṭima do seem nevertheless to have won back their grandfather's affection, particularly when he saw all his children taken from him one by one. These repeated blows may well have extracted from him the disconsolate words "Alī shall perpetuate my line".

A passage in the *Qur'ān* (iii. 60) has furnished the framework of an anecdote which has been cleverly exploited; it is Muḥammad's interview with the Christian envoys from Nadjran. Wishing to test the effect of his imprecations (*mubāhala*) against them, he arrived, surrounded by Fāṭima and her family. This scene has inspired another, still more celebrated in Shī'ite literature, that of the *Aḥzāb al-Kisā'* ("privileged ones of the cloak"). He is said to have called out one day while covering 'Alī and Fāṭima and the "two Ḥasans" under his cloak: "These are the members of my family". Since then that group of five persons has been known to Tradition as the "people of the cloak". We can see the object of this, to associate the 'Alids with the Prophet, vindicate for them the privilege of forming, to the exclusion of all others, the "people of the house" (*aḥl al-bait*), and the sole possession of the special purity, as announced in the *Qur'ān* (xxxiii. 33): "Allāh will cleanse you, people of the house, and purify you", a verse that is directly addressed to the wives of Muḥammad, and not to the 'Alids and Fāṭima who are nowhere mentioned in the *Qur'ān*.

When he became owner of the rich oases of the northern Ḥidjāz, Muḥammad decided to allot to Fāṭima an annual allowance of 85 loads of wheat, as he had done for his wives. Abū Sufyān arrived in Mecca to renew the treaty of Ḥudai-biya. Fāṭima is mentioned among the people whom the Omayyad chief sought to interest in the conclusion of this treaty: the first act of a comedy which was to end in the *fatāḥ*, the surrender of Mecca. She accompanied her father on the military outing, in which, without striking a blow, he became master of the *Qurashī* capital. She is also said to have been present at the farewell pilgrimage. Towards the end of 11 A. H. the Prophet was overtaken by his last illness. Fāṭima made her way to the bedside of her dying father over whom 'Ā'isha was jealously watching, to hear the prediction that she would be the first of the family to rejoin him.

New trials were to mark the last months of Fāṭima's life. Furious at being set aside by the triumvirate, 'Alī shut himself up in his house with his partisans. Their adversaries led by 'Omar came to use force against them. Fāṭima came out, threatening to uncover her hair, the greatest sign of distress among Arab women. A dispute followed regarding the division of her father's estate, who had, it appears, died intestate. Among the numerous estates of the Prophet, she laid particular claim to the oasis of Fadak, which had been her father's private property in the strictest sense of the word. All this landed property had been declared state lands by Abū Bakr. He answered Fāṭima's request with the words of the Prophet: "Prophets do not leave heirs". To this decided refusal Fāṭima, after quoting Kor'ān xxvii. 16: "Solomon received David's inheritance", is said to have added this obvious distinction: "Prophecy and the exalted gifts, attached to this dignity are not heritable, agreed! But the estate remains". Overruled by Abū Bakr, she swore never again to speak to him and refused even to see him on her deathbed.

Her death is unanimously placed in the year 11 A. H., "one, two, six or eight months" after that of her father, a variation that ought to be noted. Not knowing the exact date, the ancient annalists adopted that of the year 11 in conformity to the prophecy quoted above. They must also have argued from the impossibility of granting that Fāṭima could have survived beyond the year 11, after the behaviour of 'Alī, who hastened to make peace with Abū Bakr and to collect a complete harem for himself; these were gratuitous insults to the memory of Fāṭima and could not (they thought) be decently laid to her husband's charge. We always find the same *a priori* reasoning; the whole chronology of Fāṭima's life has been obtained by this method. Fāṭima died of exhaustion, perhaps of consumption; this disease was later to carry off her eldest son Hasan, whom some allege to have been poisoned by Mu'āwiyā. By a strange coincidence, 'Alī, who was away from home, was not present at her deathbed, but he was summoned back to prepare for the funeral which was carried out at night and with the greatest haste. The estimates of her age vary between 23 and 35 years; it depends on the *terminus a quo*, the date of her birth. The lowest figures owe their origin to authorities chiefly concerned with making her as young as possible at her marriage. The exact site of her tomb was soon forgotten as was to be the fate of those of her husband and the martyrs of Uḥud also.

In the eyes of Shī'ites, Fāṭima represents "the embodiment of all that is divine in womanhood, — the noblest ideal of human conception." (Syed Ameer Ali). Her birth was miraculous; her union with 'Alī decided by a divine decree. After having been the person most dear to the Prophet, she could not survive the grief caused by his death. Without going as far as this, the Sunnis do not reject the *ḥadīths*, in which she is declared "the queen of the women of Paradise next Maryam, the daughter of 'Imrān"; they give her the enigmatical title of *batūl*, virgin. The ancient orthodox school was inclined to accord the pre-eminence to 'Ā'isha when choosing between her and Fāṭima. But the farther we come down the series of collections of Tradition, the larger becomes the list of her *faḍā'il* (virtues) and *khaṣā'is* (privileges).

The number of her devotees increases as Islām begins to feel the need of a hagiology for the use of the weaker sex. Her story, being vaguer, lent itself much better to edifying amplification than the too well-known story of the romantic daughter of Abū Bakr. On the day of the resurrection Fāṭima will be on the same level as her father and the two will form a group. When she passes, an angel will cry: "Lower your eyes, ye mortals!". The Mahdī will be born from her posterity. The above is a modest glimpse into the *florilegium* of the specifically Fāṭimid literature, cultivated by later orthodox writers; it will give an idea of the rest. The real and only importance of Fāṭima consists entirely in the fact that through her Muhammad's line has been perpetuated. She participates in the reverence accorded by Islām to its founder. Veneration for Fāṭima cannot be earlier than the tragedy at Karbalā (61 = 680). This cult developed laboriously. Ancient orthodoxy rightly detected in it a danger to the unity of Islām and the Arab empire; the Caliphs of Baghdad, after having exploited it, endeavoured to turn the veneration for the family of the Prophet aside to the descendants of 'Abbās. It is difficult to explain why the descendants of Muhammad's other daughters did not participate in this veneration to the same degree as the Fāṭimids, a name frequently given to the descendants of Fāṭima.

Fāṭima is a name that covers a real personality but one that eludes the investigations of the critic. Around this inconstant figure the struggle between Shī'is and Sunnis has centred; it has been an irregular battle with underhand stratagems and parallel tactics, in which the details conceal and distort our view of the whole conflict. This strife, lacking in sincerity and grandeur, a regular guerilla warfare of partisans, a war fertile in surprises, utterly distracts the eye of the historian, who desires to fix his attention on this fleeting figure, the lightly painted portrait of the heroine, the cause of and the stake in the struggle. When the two great Muslim parties had taken the field, the dispute was further complicated by the quarrels of the schools, or by particular tendencies, each claiming to be authorised by the example of this daughter of the Prophet, to make a doctrine, a rule of conduct, or moral or ritual prescriptions prevail. Under pressure of the Shī'a, the school of Kūfa, the rival to that of Medīna, developed the exaltation of Fāṭima, in opposition to the glorification of 'Ā'isha, elaborated in the Ḥidjāz, just as it transformed the brief history of her husband 'Alī into an answer to the Medina legend of Abū Bakr. Relying on the precautions, which it believed itself to be secured by, orthodoxy seems to have set its mind at rest by thinking of the honour which would be reflected from the cult on the Prophet and his family. While filling up a lacuna in the *Sīra*, they at the same time freed him from the reproach of indifference to his family. Even the 'Abbāsids found it opportune to abandon their hostile neutrality; this was not a disinterested change of attitude but one in which their crafty policy is quite apparent. They must henceforth have tolerated the glorification of 'Alī and Fāṭima among the authors, who worked under their supervision, but on condition that they emphasised the obligations of the 'Alids to their powerful Hāshimī cousins, and depicted them as

having always lived under their protection on the crumbs that fell from their tables. Posterity thought that this edifying anthology should be taken seriously, in which the personality of Fāṭima is used as a pretext, a basis for further developments, a pious make-believe, destined to further recognition of the cult. From these elements has arisen a vast biographical literature, a heterogeneous mixture of elements, for the most part apocryphal and frequently contradictory. Fāṭima was not the ideal woman depicted by 'Alid writers; perhaps she did not play such a humble part; she may have been a less insignificant individual than her adversaries make out. This last impression is the one obtained from an impartial study of the ancient documents, which are more sober and contain less fabulous additions. One can understand why the piety of later ages has sought to embellish the figure of the Prophet's daughter, but it is less easy to understand why Tradition should have deliberately sought to misrepresent it, if it did not believe that in doing so it was casting off the fabrications of partisans.

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FĀṬĪMIDS. The origin of the Fāṭimid movement is to be sought among the Ismā'īlis, whose centre was from about the middle of the third century A. H. the small town of Salamiya between Hamāt and Hims. Among the *dawās* [q. v., i. 895^b et seq.], who went forth from here to the various Muslim countries, particularly to Mesopotamia, Persia and the Yemen, to engage in very successful missionary work, Abū 'Abd Allāh [q. v., i. 74], who become famous under the name al-Shī'ī was the first to gain a firm footing in the

Maghrib among the Berber tribe of Kitāma (from the end of 272 = 895) and gradually undermined the power of the Aghlabids. This induced the then head of the Ismā'īli sect, 'Uбайдallāh (who seems originally to have been called Sa'īd) to go first to Egypt about 289 = 902, and thence to the west when he found himself subject to constant persecution instigated by the 'Abbāsids; here, however, he was thrown into prison in Sidjilmāsa by order of Ziyādat Allāh. Al-Shī'ī's brilliant and victorious campaign which, after the capture of Tāhert and Raḳḳāda, made an end of Aghlabid rule, led to his release and, on the 29th Rabī' II. 297 (15th January 910), he was able to make his ceremonious entry into Raḳḳāda and to take the name al-Mahdī and the title Amīr al-Mu'minin. They at once set to work in the most earnest fashion with the introduction of the Shī'ī creed but they never succeeded in overcoming the Malikitism of the natives for more than a brief period. Al-Mahdīya (on the coast not far from Raḳḳāda), which received its name from that of the Caliph, was made the capital in 308 = 920. The next two successors of 'Uбайдallāh also built residences of their own — Abu 'l-Kāsim (Muḥammad) al-Kā'im, while still a prince, built al-Muhammadiya, while al-Manṣur built al-Manṣūriya — but these never attained any particular importance.

Such was the origin of the Fāṭimids. Their name refers to the descent, which they claimed from 'Alī and Fāṭima, a claim the justice of which cannot even now be decided with certainty, although there are undoubtedly grave reasons against it, so that 'Uбайдallāh's descent from Maimūn, a Persian oculist, which is upheld by the other side, is not improbable. In any case, it appears that suspicion of the dynasty only appears at a comparatively late period in literature; the unreliability of certain important authorities like Akhū Muḥassin (see C. H. Becker, *Beiträge zur Geschichte Ägyptens*, p. 4 et seq.) is likewise demonstrable; it is obvious also that any means must have seemed legitimate to the 'Abbāsids to overthrow their dangerous and superior rivals but, if it is urged by the defenders of the legitimacy of the Fāṭimids, among whom Maḳrizī and Ibn Khaldūn are pre-eminent, that 'Uбайдallāh would never have had to suffer from the plots and persecution of the Caliph of Baghdād already referred to, if the latter had not feared him as an 'Alid, it can be said in reply to this argument that 'Uбайдallāh was at that time no obscure or utterly unknown personality, but well known as the grand-master of the Ismā'īlis and that this might be the reason why he was suspected. Nor is the objection quite convincing that, with the great number and wide dissemination of the 'Alids at this time, it would have been impossible for their adherents to attach themselves to the descendants of a Magian (the oculist Maimūn) or Jew. This latter assertion, that 'Uбайдallāh was of Jewish descent, is certainly to be traced to the hatred of his enemies (cf. I. Goldziher, *Muhammedanische Studien*, i. 205), but it must not be forgotten that the 'Alids themselves have repeatedly attacked the genuineness of the Fāṭimid pedigree with great vigour and have also taken up a directly hostile attitude to them. What is particularly surprising, however, is the absolute uncertainty of tradition everywhere regarding the genealogy of the Fāṭimids (cf. Wüstenfeld, p. 12 et seq.). August Müller (i. 597) has already shown

how their genuineness is shaken by the contradictions with the view of the Druses, who simply make Maimūn an 'Alid.

The energies of the new ruling house were for the next two generations constantly occupied with an unending series of domestic troubles. Ubaidallāh's treacherous murder only a year after his accession of the strongest supporter of his rule, al-Shirī, who was threatening to obtain by force the recognition hitherto denied him, was severely avenged. The principal trouble was the rebellion of the Zenāta and of the Kitāma with them. The wars with the former were only brought to an end with the conquest of their city Tāhert by Maṣāla in 299 = 911; the latter then conquered the Idrisids but Fās was left to a prince of this house; soon afterwards he conquered Sidjilmāsa also. His power thus formed a bulwark of the Fātimid interests in the west till his death in 312 = 924. But his successor, Ibn Abi 'l-Āfiya, although at first able to win even more brilliant successes by subduing the whole of the Maghrib as far as Ceuta where a few Idrisids still held out, thought it better to submit to 'Abd al-Rahmān III, who had occupied Ceuta, in view of his threatening proximity. It was only in the reign of 'Ubaidallāh's son al-Kā'im (322—334 = 934—946) that the deserter was conquered, his territory restored to the Idrisids and rebellion in Tāhert put down. But all these troubles paled into insignificance before the rebellion of Abū Yazid [q. v., i. 113^b *et seq.*], which broke out in 332 = 943—944 and threatened to be the greatest danger to which Fātimid power had yet been exposed. He was able to win considerable support, particularly among the Khāridjī elements in the Awrās and the greatest cities of the empire fell one by one before the onrush of his Berber hordes. He was so successful that he laid siege to the Caliph in al-Mahdiyya. Although he was forced to raise the siege after blockading the city for a year, al-Kā'im was again besieged soon afterwards in Sūsa where he succumbed to the hardships he had endured. His son al-Manṣūr (334—341 = 946—953) finally succeeded in putting an end to the civil war after severe fighting in which Abū Yazid was slain. The always uncertain attitude of the Idrisids and Zenāta in the West also became rather more settled about this time so that for once the empire could find a breathing space after a long period of internal convulsions.

These decades of unrest, to which were added earthquake, plague and famine, naturally impeded to a considerable degree the efforts of the early Fātimids to expand their power. From the beginning they devoted most of their energies to advancing eastwards against Egypt, but the attempts to conquer the country in this period all ended in failure. In the reign of 'Ubaidallāh his son Abu 'l-Kāsim twice (301—302 = 913—915 and 307—309 = 919—921) invaded the Nile valley; in both cases initial successes were followed by severe defeats, in the second campaign at sea also. Barka alone was retained as a permanent conquest. When he became Caliph, Abu 'l-Kāsim sent a third expedition against Egypt in 323 = 935, but this was unable to break down the vigorous resistance of the Ikhshid. Much less attention was devoted to Sicily [q. v.] where a Fātimid governor had been installed immediately after the overthrow of the Aghlabids. Although after his expulsion

the island made itself independent under Ibn Qurhub the Caliph did nothing to regain it and it was only when the rebel was delivered up to him by his own people (304 = 916), that he again came into possession of Sicily. The corsair raids from Sicily on the coasts of Southern Italy and France, the capture of Genoa (323 = 935) and the devastation of Sardinia and Corsica had no permanent results. From the end of 336 or beginning of 337 = 948 Sicily won practical independence through the skill of the Kalbī Ḥasan b. 'Alī. For the further vicissitudes of this western outpost of the empire to its conquest by the Normans in 459—484 = 1061—1091, the reader may be referred to the article SICILY, as they do not concern Fātimid history.

It was only under al-Manṣūr's successor al-Mu'izz (341—365 = 953—975) that the empire found the internal peace and security, which allowed it to make a fresh start with a powerful policy of conquest, through the sober diplomacy of this Caliph and the great military skill of his general Djawhar [q. v., i. 1028], who succeeded in definitely conquering the far west, after an aggressive war in 344—345 = 955—956 by 'Abd al-Rahmān III, which threatened to be dangerous, had not been continued. The goal of this policy was naturally Egypt which had hitherto been attacked in vain. The country, utterly disorganised, could not resist a Djawhar and on the 17th Sha'bān 358 = 6th July 969 the Fātimid general made his victorious entry into Fustāt. Egypt, formally at least, thus became a Shi'ite country for two centuries. The conqueror at once set about with great prudence the introduction of measures to alleviate the famine raging among the people and personally saw to the restoration of law and order. At the same time he began the building of a new quarter, the modern Cairo [q. v., i. 821^b *et seq.*], and the foundation of the Azhar Mosque also dates from his time. He also endeavoured to extend Fātimid power beyond the frontiers of the land of the Nile. Mecca and Medina, where the way had been cleverly prepared for the change, submitted without delay to Mu'izz, and Fātimid suzerainty over the holy cities lasted till the end of the dynasty in spite of frequent interruptions — for the recognition of a suzerain was largely a question of money with the covetous Sharifs (for details cf. Snouck Hurgronje, *Mekka*, i. 53 *et seq.*). It was more difficult to gain a firm footing in Syria. The Qarmāṭians [q. v.] proved the chief obstacles, although they originally sprang from the same movement as the Ismā'ilis. Djawhar's second-in-command, Dja'far b. Fallāh, who had occupied Damascus for a brief period, soon fell before them, readily supported by the Bu'yids of Baghdad. But when they appeared before the gates of Cairo they could not resist the military genius of Djawhar nor to a certain extent his gold. Jaffa also was now recaptured; but further progress remained impossible. Mu'izz himself, who had entrusted the affairs of the west, which had been pacified by Bulukkin's [q. v., i. 792] strong arm, to this devoted Ṣanhādja chief, and moved his residence to Egypt in 362 = 973, had to ward off a new invasion by the tenacious Qarmāṭians in the following year. Following up his victory, which was won by bribery, he succeeded in again taking Damascus through dissensions among the Qarmāṭians, but it was soon lost to the Turk Af-takin in the troubled times that followed. In 367 =

977 the new Caliph al-ʿAzīz (365—386 = 976—996) defeated him, but the city still remained Egyptian in name only. It was only in 378 = 988 that it was finally won for the Fātimids by the eunuch Munīr. Tripolis then remained the most northern point in their Syrian possessions. Repeated attempts to capture Aleppo failed however, as it was energetically supported in its defence by the Byzantines; in the great siege of 383-384 = 993-994 it was relieved by the Emperor Basil II in person. It may be said that the empire attained its greatest extent towards the end of the reign of ʿAzīz. In 382 = 992 even the ʿUkailid Abu ʿl-Dhawād b. al-Musaiyib had prayers said in the name of ʿAzīz, although for but a brief period. But in North Africa even with Bulukkin's successor the bonds that bound the empire began to loosen till in 437 = 1045-1046 Muʿizz b. Bādīs finally broke off from the Fātimids and had prayers pronounced in name of the Caliphs of Baghdad. The Egyptian authorities thereupon induced the tribe of the Banū Hilāl to invade the Maghrib and although they advanced victoriously as far as Kairawān, the land remained irrevocably lost to the Fātimids. — Nor did further developments of affairs in Syria ever lead to the land becoming a secure possession of the Egyptian Caliph; on the contrary we have a long series of great and small risings, sometimes of the Syrians themselves, sometimes also of the governors and generals sent from Cairo besides wars against foreign powers; the cause was the lack of one powerful controlling will at the head of the central government. The Byzantines were at first disposed of with comparative ease; after they had suffered two defeats at Tyre by sea, and at Apamea by land, a ten years' truce was entered into in the early years of the Caliph Hākim (386—411 = 996—1021). Temporary successes were marked by the homage of the ʿUkailid Kīrwāsh b. Muḥallad in 401 = 1010-1011 and the transitory occupation of Aleppo (402 = 1011). On the other hand the rising of the Banū Djarrah, who set up an anti-Caliph in the person of the Sharif of Mecca, Abu ʿl-Futūḥ, into whose hands the greater part of Syria soon fell, caused a good deal of anxiety. The Egyptian troops were defeated and it was only by bribery that the trouble was finally settled and the Sharif allowed to resume his position in Mecca. The utter weakness of Egyptian rule came to light under Hākim's successor al-Zāhir (411—427 = 1021—1036). Three enemies threatened it at the same time: Ḥassān b. Daghfal, one of the main figures in the above mentioned rebellion, rose in Palestine, Sinān besieged Damascus while the Mirdāsī Šāliḥ captured Aleppo from the Egyptians, which they had held for the last few years; (definitely probably since the end of 417 = 1027, cf. Becker, *Beiträge*, p. 45 *et seq.*). Then an officer of exceptional ability, al-Dizbiri, took command and his vigorous measures were crowned with success. Ḥassān and Šāliḥ were defeated by him at Uḥḥuwāna (420 = 1029) and the latter fell in the battle; he regained Damascus and by a further victory over the Banū Mirdās on the Orontes (429 = 1038) entered into possession of Aleppo. He devoted himself to the restoration of law and order. A ten years' peace was again concluded with the Byzantines and al-Dizbiri even succeeded in having the Fātimid Caliph recognised in Harrān, Sarūdj and Raḳqa. This distinguished soldier fell all too soon a victim to the intrigues

of the vizier al-Djardjarāʾi and the rapid downfall of Fātimid power could no longer be averted. Palestine rebelled again under Ḥassān, Aleppo at once fell to the Mirdāsī Muʿizz. The Egyptians twice, in 440 = 1048 and 441 = 1049, sought in vain to regain it; although the prince above mentioned submitted again in 449 = 1057, the town was lost to Fātimids, — this time for ever, — in 452 = 1060. The apparent successes, which will be recorded elsewhere, such as the submission of Basāsiri in Baghdad (450 = 1058), the surrender of al-Šulāiḥi, who was able to enforce the recognition of their Caliphate in the Ḥidjāz and Yemen from Mecca to Ḥaḍramawt, went but a little way to balance the loss of their power in Syria; for a new danger was already steadily advancing from the east in the rising might of the Saldjūks. In 463 = 1071 Jerusalem fell to them, in 468 = 1076 Damascus, and after this date it is impossible to speak of Fātimid power in Syria, although there was no lack of attempts to restore it and numerous battles on Syrian soil, of which more will be said below.

Egypt was therefore the only land left of which the Fātimids could really maintain a permanent hold, in which they impressed the stamp of their characteristics. The history of their rule in the Nile valley will only be dealt with in its main outlines here; for the details the reader is referred to the separate articles and to the article EGYPT [ii. 4^b *et seq.*]. Their power was placed on a sound basis by the cautious and deliberate policy of the two first Egyptian Caliphs al-Muʿizz and al-ʿAzīz as well as by the careful organisation of the mechanism of administration and finance in which they found a most valuable adviser in Ibn Killis in spite of many faults. Under the second of these rulers he received the rank of vizier, an office which in course of further developments became of the highest importance. He was a Jew by descent, although a convert to Islām; one of his immediate successors, ʿIsā b. Nestorius, was a Christian; the Jew Manassch was appointed to govern Syria, so that as early as this we find that remarkable favouring of the *Ahl al-Kitāb*, particularly the Christians, which is characteristic of the Fātimids. By the time of ʿAzīz, however, we find a rather strong reaction from the Muslim side, but even under his successor al-Hākim, the son of a Christian mother, whose tyrannical moods repeatedly found expression in rigorous oppression of Christians and Jews, we find Christians in the highest offices. The reign of this Caliph forms in other points also a marked contrast to those of his two predecessors. Although many meritorious institutions and important foundations such as the "House of Sciences" are due to him, his cruel despotism was on the whole a great misfortune for the land and led to the utter disintegration in the country. This showed itself in the rebellion of the Spanish Umayyad Abu Raḳwa, which was only suppressed with difficulty. The danger formed by the mercenary troops of Turks and negroes now became visible; they had first been employed in addition to the Berber troops by al-ʿAzīz, and their insubordination and constant quarrelling among themselves became the chief reason for the gradual collapse of the kingdom. After the ruler, following up the extreme development of the Islāmī system had claimed to be a deity, and conditions in the capital had become unbearable, he disappeared in the night of the 27th Shawwāl 411

(13th February 1021) in a mysterious fashion. Henceforth it became almost without exception the rule, for children and unripe youths to be placed on the throne while viziers and generals held the actual reins of government in their hands. At first, however, it was a clever and energetic woman, Ḥākim's sister, the so-called *Sitt al-Mulk*, who took over the regency for her sixteen-year old nephew al-Zāhir ar-Rūḥ soon brought order out of chaos. But she cannot long have remained at the helm of state, for her name is no longer mentioned during the severe famine of 415 = 1025, which led to countless riots in Cairo and threw a lurid light on the lack of discipline among the mercenaries. The following year saw the expulsion of the Malikis from Egypt, in which on the whole great toleration had been shown. The Caliph moreover, like the majority of his successors, preferred a luxurious life to devoting himself to the affairs of state. Egypt came to the verge of ruin in the second half of the reign of his son al-Mustanṣir (427—487 = 1036—1094), as powerless as it was long; he was at first under the regency of his mother, a negro slave, and then at the mercy of the vizier for the time being. While in the early decades of his reign he could still display the whole princely splendour of the court that had been usual under his predecessors, the lack of control over the army, within which bloody battles were constantly being fought between the negroes on the one side and the Turks and Berbers on the other, and the utter helplessness of Mustanṣir, whose rich treasures were ruthlessly plundered by the barbarous soldiery, gradually led to events, which revealed the lowest abasement of the Fāṭimid Caliphate and the political and economic fortunes of the land at their lowest level. The land was severely ravaged for seven years by a terrible famine, which was in the first place the result of the low level of the Nile in 457 = 1065 and secondly of the devastation of the Delta and the prevention of any importation of provisions by the rebellious commander-in-chief Nāṣir al-Dawla. In this period of the cruellest suffering, learning suffered an irreparable loss by the brutal destruction of the unique library of the Caliph by the Turkish mercenaries. It was not till 465 = 1072—1073 that there was at last a good harvest and at the same time the country found a saviour in Badr al-Djāmālī [q. v., i. 560 *et seq.*], a general of Armenian descent, who had hitherto been employed in Syria and was raised to the highest military and civil offices in 466 = 1073 by the vacillating Caliph. He restored order throughout the country with a strong arm, the power of the Turkish emirs was broken, and prestige of the Fāṭimids once more assured as far as Assuan. Under his twenty years' régime, Egypt on the whole enjoyed peace and order, but he was no longer able to save Syria. In 468 = 1076 Damascus, as above mentioned, had fallen and all attempts to regain it were in vain. In the end only a few towns in the south remained in Egyptian hands. When the great vizier died in 487 = 1094, his son Shāhān-shāh took over administration of the country with equal energy, and was likewise able to assure its material prosperity. The name al-Malik al-Afdal given him clearly shows the powerful position he held. After al-Mustanṣir's death in the same year he had appointed his youngest son, al-Musta'li, Caliph, who during the few years of his Caliphate (he died in 495 = 1001) remained a powerless

puppet in the hands of the all-powerful vizier. The rebellion of his elder brother, Nizār, was suppressed. Al-Afdal resumed his father's attempts to regain Syria, but now there was a further enemy to be faced, the Crusaders, whose importance he does not seem to have recognised in time, till the capture of Jerusalem (492 = 1099), which he had won from the Urtukids only a short time before, by the Christian knights opened his eyes to this new danger. The next two decades were filled with battles with varying results between the Egyptians and the Crusaders, but finally only Tyre and Ascalon remained in the hands of the Fāṭimids, when the vizier was murdered in 515 = 1121 at the instigation of the Caliph al-Āmir (495—524 = 1101—1130) who wished to escape from his tutelage. His by no means incapable successor, Ibn al-Baṭā'ihi, was not able to replace him; al-Āmir, a malignant despot, then sought to govern alone, to the country's misfortune till he perished at the hands of the Assassins in 524 = 1130. After a brief interregnum by a son of al-Afdal, who had prayers said in name of the "expected Imām", his cousin al-Ḥāfiz, a man of mature years, ascended the throne, for the first time by a break in the direct line of succession, as the murdered Caliph had left no son. He also attempted to govern independently for a period after poisoning his brilliant vizier Yānis. Revolts of the troops and constant humiliations of the powerless ruler mark the beginning of the end and the atrocities, which history relates of the brief reign of his young son al-Zāfir (544—548 = 1149—1154), make it clear how far the degeneration and decline of the dynasty had proceeded by this time. Once more, however, a strong personality took over the reins of government in the courtly Ṭalā'i b. Ruz-zik, whom the panic-stricken women of the palace called upon after al-Zāfir's tragic end. The country had need of such a man. Al-Fā'iz, a sickly child of five, chosen Caliph by his father's murderers, sat on the throne; in Palestine Ascalon, the last bulwark against the Franks, had fallen in 548 = 1153; the Egyptian coast-towns were burned in 550 = 1155 by a Sicilian fleet. The new dictator first of all saw that law and order were successfully restored in the land and his general Dirghām [q. v., i. 978] won a great victory over the Franks at Ghazza in 553 = 1158. Shortly after the accession of the last Fāṭimid, al-Āqid, Ṭalā'i' also was all too soon treacherously murdered, his son and successor soon afterwards met the same fate and Egypt now became a pawn in the game between the two great Syrian powers, Damascus, where the Zangid Nūr al-Dīn now ruled, and Jerusalem, with whose policy of aggression the quarrel developing between the two most capable brains in the declining state, Shāwar and Dirghām, coincided. The young Caliph, one of the few figures among the later Fāṭimids that awaken sympathy, was too weak to avert the approaching downfall of his house and the appointment of the Damascus general Shirkūh as vizier, with which the independence of the dynasty practically ceased, put an end to all these protracted wars and turmoils. Shirkūh's successor, Saladin, formally put an end to the dynasty when, in the beginning of 567 = September 1171, he reintroduced the prayer for the 'Abbasids. A few days later the unfortunate al-Āqid died and with him the Fāṭimid family disappears from history.

‘Uбайдallah’s successors, although not very successful in their foreign policy after their conquest of Egypt, nevertheless were able for long to maintain a position of splendour and power. This they owed not, as Lane-Poole supposes, to their foreign guards, who on the contrary very soon showed themselves a source of danger, but to the administrative ability of the two first great Caliphs in Cairo, to the mild rule of most of their successors, as well as to the energy of great viziers and generals, of whom more than one raised the kingdom to a new prosperity after grave periods of depression. Traces of the Shi’ite fanaticism of the early decades are only rarely noticed in the Egyptian period. The great endeavour of the dynasty, whose legitimacy was always disputed, was, after it settled in Cairo, to create a punctiliously regulated ceremonial and carefully graduated categories of officers and officials, as well as to develop an unwontedly luxurious way of living and an extraordinary splendour at court. In this respect, as William of Tyre’s accounts even in the days of al-‘Āqid show, they have been equalled by few Muslim rulers, and to this day the Azhar, Ḥakim, Aḳmar and Djuyūshī Mosques, as well as the great gates, Bāb al-Naṣr, Bāb al-Futūḥ and Bāb Zuwayla testify to the grandeur of the buildings erected by them.

Bibliography: The most important Oriental sources are collected in Wüstenfeld, *Geschichte der Fatimiden-Chalifen*, in the preface; C. H. Becker, *Beiträge zur Geschichte Ägyptens unter dem Islām*, Part. I, p. 1 *et seq.* gives critical studies of the sources. Cf. also Silvestre de Sacy, *Exposé de la religion des Druzes*; de Goeje, *Mémoire sur les Carmathes du Bahrain et les Fatimides*, 2nd ed., 1886; Fagnan, *Nouveaux textes historiques relatifs à l’Afrique du Nord et à la Sicile*; Röhrich, *Geschichte des Königreichs Jerusalem*; A. Müller, *Der Islam im Morgen- und Abendland*, i. 595 *et seq.*, ii. pass.; Stanley Lane-Poole, *A History of Egypt*, p. 92 *et seq.*; Inostrančev, *Zapjstvennii vied Fatimidskich Chaliphov in Topiski Vost. Otd. Imp. Archaeol. Obšč.*, Vol. xvii.

(E. GRAEFE.)

FĀṬĪN EFENDI, a minor official (*k̄iātib*) at the sublime Porte, died at the end of the “fifties” of last century, wrote the biographies of Ottoman poets and versifiers from 1135 to his own time under the title *Teskere-i khātimat ul-ash‘ār* as a continuation of the *Teskere* of Muṣṭafā Ṣafā’ī (ends at 1132 A. H.) and of Mirzāzāde Sālim (ends at 1134 A. H.) at the request of several patrons of high rank. The work, which the author completed in 1269, was lithographed in 1271 (1854-1855) in Constantinople and deserves notice for its biographical data concerning contemporary writers.

Bibliography: v. Schlechta-Wssehrd in *Sitzber. d. phil.-hist. Cl. d. Wiener Ac.*, Vol. xx., iii. p. 467 *et seq.*; do., *Osm. Geschichtschreiber d. neueren Zeit*, p. 19; *Augsburger Allg. Ztg.*, Suppl. to No. 92 of 2. 4. 1855; *Sidjilli ‘Othmāni*, iv. 25; Mss. in the Wiener Hofbibl., No. 1243 of Flügel’s Catalogue.

(J. H. MORDTMANN.)

FATRA (A.) lassitude, febleness or lukewarmness; the interval of time between the disappearance of a prophet and the appearance of another; also the period between Jesus and Muḥam-

mad; and more generally, a relapse in religious feeling. In the life of Muḥammad it signifies the interval between the revelation of Sūras 96 and 74 of the Korān. Feeling that inspiration had forsaken him, the Prophet suffered great mental depression. He began to wonder whether, after all he was not “possessed” (*maḍjūn*), and meditated suicide by casting himself from mount Hira’. But a mysterious power is said to have restrained him and the suspense at length was ended by the revelation of the Sūra entitled “The Enwrapped”. This period of “intermission” lasted 2 1/2 or 3 years.

(A. S. FULTON.)

AL-FATTĀḤ (A.), the “Opener”, one of the names of God [cf. i. 304^a].

FATTĀḤĪ, YAḤYĀ SĪBAK, a Persian poet of Nīshāpūr, died 852 (1448-1449) or 853 (1449-1450), had at first the name *Tuffāḥī* (in allusion to *Sibak* a “little apple”); he also took the names *Khūmārī* and *Asrārī*. He wrote a prose work entitled *Husn u Dil* “Beauty and Heart”, a romance full of mystic allegories and symbolical expressions, transl. into English by A. Browne (Dublin 1801) and W. Price (London 1828), into German by R. Dvofák (Vienna 1889), and imitated in Turkish by Lāmi’i, Āhī and Wālī; his *Shabistān-i Khayāl* (in the London and Paris Mss.: *Nikāt*) “Abode of Fancy”, is a collection of tales, stories and jeux d’esprit in rhyme and prose, of which the first chapter has been published and translated by H. Ethé (Leipzig 1868).

Bibliography: v. Hammer, *Redekünste Persiens*, p. 290; Khondemir, *Ḥabīb al-Siyar*, iii. 3, 148; Dawlat-Shāh (ed. Browne), p. 417; Rieu, *Catal. Pers. Brit. Mus.*, p. 741; Huart, *Calligraphes*, p. 98; Ethé in the *Grundriss der iran. Phil.*, ii. 335 *et seq.*

(CL. HUART.)

FATWĀ. A *fatwā* is a formal legal opinion given by a *mufti* or canon lawyer of standing, in answer to a question submitted to him either by a judge or by a private individual. On the basis of such an “opinion” a judge may decide a case, or an individual may regulate his personal life. It must be rendered in precise accordance with fixed precedent; a *mufti* cannot now follow his own judgment. But inasmuch as these opinions deal with actual cases, as opposed to the abstractions of text-books of canon law, published collections of them, which are numerous, are valuable as exhibitions of real situations. In the ideal Muslim state, where canon law would rule absolutely, all these decisions would be equally backed by state authority, and would be the law of the land. But as the case is, in practically all Muslim states, a distinction has entered and the canon law, expressed in these *fatwā*’s, rules only in such matters as marriage, inheritance and divorce. All other legal questions are decided by other codes or by the will of the sovereign. And *fatwā*’s on the side of canon law, which regulates the details of the personal religious life, have validity only for the pious. Further, there is a tendency in some Muslim states to favour some one or other of the four legal schools. Thus Turkey everywhere upholds the Ḥanafite school and appoints Ḥanafite judges only. It may appoint *muftis* of all four schools; but only the *fatwā*s of Ḥanafite *muftis* are admitted in the law courts. The others are purely for the private convenience of the followers of the other schools.

Bibliography: Juynboll, *Handbuch d. islamischen Gesetzes* p. 54 et seq., 320, 339; Lane, *Modern Egyptians*, chap. iv; Snouck Hurgronje in *Zeitschrift der Deutsch. Morgenl. Ges.*, liii. p. 133 et seq.; Macdonald, *Development of Muslim Theology etc.*, p. 115 et seq., 277 et seq. (D. B. MACDONALD.)

FAWDI (A.) "troop" is the name given since the reorganisation of the Persian army to the tactical unit of infantry, the battalion, which is commanded by a colonel (*sarkang*) and sometimes by a brigadier-general of the third class *sartip-i thālith*. Each battalion should contain 800 men but in practice is much below this figure. It is not denoted by a number but by the name of the city or tribe of its origin.

Bibliography: Polak, *Persien*, i. 42; Šanī' al-Dawla Muḥammad Hasan-Khān, *Maṭla' al-Shams*, p. 25 et seq. (section on infantry). (CL. HUART.)

FAWDJĪDĀR was the title of the chief military and police officer of a sarkār (revenue district) under Muḥammadan rule in India. His duties were the maintenance of order, the punishment of rebels and rioters, and, frequently, the collection of the revenue. Though subordinate to the provincial authorities, the *fawdjīdār* enjoyed the privilege of direct correspondence with the imperial court and the appointment was often a stepping-stone to the highest offices.

The title of *fawdjīdār* was also given, under the house of Timūr, to subordinate officers in the elephant stables. (T. W. HAIG.)

FAZĀRA, a tribe in North Arabia. Their genealogy is: Fazāra b. Dhubyān b. Baghīz b. Ghaith b. Ghaṭafān. They dwelled on the Wādī 'l-Rumma in Najd. In the time of the Dīhiliya they worshipped the idol Ḥalāl.

Among places which belonged to the Fazāra, there are mentioned: 'Adama, al-Akādir, Azfār, Baldah, Barq, Djushsh A'yār, al-Dil, Djanafā, al-Djināb (between Medina and Faid), Dāra Dāthir, Yara'a, Kunaib, al-Lukāṭa, Kinn, Šubh (on Mount 'Urfa, a place of some size), Šu'abā, Urul and 'Uraina. Among mountains: Abān al-Aswad and Abān al-Abyad (between them the Wādī 'l-Rumma), al-Aḥḍab, al-Akwām, Dhū Urul (in Wüstenfeld, *Register*, p. 167 wrongly *Dhu Waral*), al-Gharid (in common with the B. Muḥārib), al-Mudjaimir and 'Urfa 'l-Adjbāl with the hill of Dhāt al-'Alunda; among watering-places: 'Abākīr, Arwā, Wādī Batn al-Liwā (only the lower part), Dāthir, al-Duthaina, Dighn, al-Hisā, Kharza, al-Rima, Rā'is, Šardj, 'Uwāra, Uraitān and al-'Uraim.

History: — The Fazāra under Ḥudhaifa b. Badr and his son Ḥiṣn played a prominent part in the war which lasted for decades between the 'Abs and the Dhubyān, the so-called Dāhis war. They took part in the battles of Dhū 'l-Muraikib, Yām'ariya, Haba'a, Rakm etc. In the early years of Islām they gave a good deal of trouble to the Prophet, who according to tradition bought his first horse, which he rode at Uhud, from one of the Fazāra. In the year 5 (= 626) under 'Uyaina b. Ḥiṣn they besieged Medina in alliance with other tribes of the Ghaṭafān and the Jews of Khaibar (the so-called "Battle of the Ditch"). In the following year a number of the Fazāra raided a herd of camels belonging to the Prophet at al-Ghābā, a few miles from Medina, plundered a caravan from Medina and wounded its leader Zaid

b. Hāritha, whereupon the latter in revenge took prisoner Mālik b. Ḥudhaifa's widow, Umm Kirfa Fātima, and put her to a cruel death. In 8 (629) they were about to help the Jews of Khaibar against the Prophet but were prevented by the latter. In the so-called "Year of the Deputations" (9 = 630) they appeared before Muḥammad under Kharidja b. Ḥiṣn to tender their submission. After the Prophet's death they, like the 'Abs and other tribes, renounced Islām, but were conquered by Abū Bakr.

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FĀZIL HUSEIN BEY, a Turkish poet, celebrated for his erotic works, also called ENDEKŪNĪ FĀZIL, was a grandson of Ṭāhir 'Omar Pasha of Akkā, who rebelled against the Porte in the seventies of the xviiith century; after his grandfather in 1775 and his father Ṭāhir 'Alī in 1776 had been slain in battle against the Kapudanpasha Ghāzi Ḥasan, he was taken to the capital by the latter and brought up in the royal serai (*enderun*). On leaving the serai, he filled various posts in the Treasury, and in 1214 = 1799–1800 was banished to Rhodes. There he became blind; he afterwards returned to Constantinople, where he died at the end of Dhū 'l-Hidjja 1225 (beginning of 1811) His poems *Zenānnāme* (Book of Women) and *Khābānnāme* (Book of Beauties) were lithographed at Constantinople in 1838 [v. Hammer, *Osm. Dichtkunst*, iv. 603; Zenker, p. 596; Flügel, *Handschr. d. Hofbibl. zu Wien*, i. 423 et seq.; Fazil-Bey, *Le Livre des Femmes* (Zenān-Nameh), trad. du turc par J. Decourdemanche etc. (Paris 1879)]; but Muṣṭafā Rashīd, the Minister of the Exterior of the day, had the whole edition confiscated on account of the offensive subject-matter, so that only a few copies got into circulation. A new edition with various other similar works of the author was published in 1286.

Bibliography: Faṭīn, *Tezker*, p. 321 et seq.; *Sidjillī 'Othmānī*, iv. 5; v. Hammer, *Osm. Dichtkunst*, iv. 428—453; Gibb, *History of Ottoman Poetry*, iv. 220—242 et passim; cf. also: Šhānizāde, i. 407; Djewdet, i. 105; ix. 219. (J. H. MORDTMANN.)

FAZLĪ (FADLĪ), MUḤAMMAD, known as Kara Fazlī (Fazlī the Black) or Fazlī Ālebi, an

Ottoman poet. The son of a saddler, born in Constantinople, he devoted himself to the study of mysticism as a pupil of Zarîfî and, according to 'Ahdî, entered the *Khalwatî* order. He soon showed himself a poet of talent. His teacher, Zâtî, himself celebrated as a poet, succeeded in drawing Sultân Sulaimân's attention to him in 1530, at the festival on the circumcision of Princes Mehmed, Muṣṭafâ and Selim. The Sultân liked him and appointed him secretary of the diwân to his son Mehmed who was going off as governor of Magnesia. He remained in this office after Mehmed's death, with Prince Muṣṭafâ till the latter's execution in 1552, when prince Selim, afterwards Sultân, took him into his service as secretary of the diwân. Fazlî died in 970 (1562-1563). Unpretentious and ascetic in his life, he displayed a glowing passion as a poet. Fazlî is one of the more important poets of the reign of Sultân Sulaimân, not unjustly called the golden age of Ottoman poetry. He wrote a *Divân*, as seems to be the unwritten law with all Ottoman poets, with *ghazals*, *kaşîdas* and quatrains (*rubâî*) and a *nakhlîstân* (palm-grove), a mixture of prose and verse, closely modelled on Sa'âdî's *Gülîstân*. But his great importance as a poet lies in his *Mesnewî*'s: the history of love-affairs in 5000 verses entitled, *Hümâî u Hümâyûn*, in the style of *Khusraw u Shirin*, is probably an imitation or reproduction of the poem of the same name by the Persian poet, *Khvâdjâ* of Kirmân. Fazlî's most celebrated work is the romantic allegorical *Mesnewî*, *Gül u Bülbül* (the Rose and the Nightingale), in the style of the *Gül u Newrûz*, the allegorical story of the love of the nightingale for the rose. Written in 960 (1552-1553) the poem is dedicated to Prince Muṣṭafâ. The work is one of the most beautiful of its kind, although Fazlî cannot entirely be credited with originality in the subject. It is ingeniously treated and its language is particularly brilliant. It has become known in Europe also through Hammer's text and translation. But he no longer suits the modern taste with his fondness for subtle allegory.

Bibliography: *Teskere-i Latîfî*, p. 264; Mehmed Thureiya, *Sidjill-i 'Othmânî*, iv. 23; Hammer, *Gesch. d. osman. Dichtk.*, ii. 309, and *Gül u Bülbül, das ist Rose und Nachtigall*, 1834; Flügel, *Die arab. u. s. w. Handschr. d. k. k. Hofbibliothek zu Wien* (1865-1867), i. 639; Gibb, *A History of Ottoman Poetry*, iii. 108. (TH. MENZEL.)

FAZLULLAH, Turkish pronunciation of FÄZL ALLÂH.

FÄZÖĞHLÎ, a mountainous district in the Anglo-Egyptian Sūdân situated between lat. 10 and 11 N. and extending from the Blue Nile to the Abyssinian frontier and beyond. The chief places are Fäzöghlî and Fāmaka on the Blue Nile. The district is inhabited by backward Negroid tribes among whom Islām and the Arabic language have spread to a certain extent since the time of the Fung conquest; their ethnological position has not yet been determined, the principal tribes are Burün, Barta, Hamadj (Hameg) and Djebelâwis. The Fung who once ruled the country have now almost completely died out. There are also a certain number of Arabs who immigrated into the district from other parts of the Sūdân.

Since an early period Fäzöghlî was famous for

its export of slaves and gold. A certain quantity of the latter is still obtained, but the principal gold-producing district, that of Banî Shangkül (Shangül) is in Abyssinian territory.

In the time prior to the Egyptian conquest Fäzöghlî was a vassa' state of the Fung kingdom of Sennär. The Fung are stated to have conquered it under their king Unsa, the son of Näsîr who reigned at the close of the 17th century. The traveller Bruce who visited Sennär and Abyssinia in the 18th century states that the Fung left the old ruling family in possession, only forcing them to acknowledge their sovereignty and to pay tribute. This is contradicted by the French traveller Cailliaud (quoted by Shukair) according to whom the kings of Fäzöghlî belonged to a branch of the royal family of the Fung. A list of the kings extending over 215 years prior to the Egyptian conquest is given by Cailliaud (quoted by Na'üm Shukair).

Fäzöghlî was occupied by the Egyptians under Ismâ'il Pashâ in 1822. Ismâ'il visited the gold district of Banü Shangkül, which disappointed his expectations. Since then the district shared in the history of the Egyptian Sūdân, but during the time of the Mahdî and his successor Fäzöghlî was independent of the Omdurman government and part of it became subject to Abyssinia.

Under the present administration the greater part of Fäzöghlî belongs to the Sennär province of the Anglo-Egyptian Sūdân.

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(S. HILLELSON.)

FEDÜ. [See FIDYA.]

FEHİM, an Ottoman poet and scholar; his full name was FEHİM SULAIMÂN EFENDI and he is also known as KHODJA FEHİM. Born in 1203 (1787-1788) in Constantinople, he first of all became an official in the Diwân, then in the Mint and Customs service, and ultimately a *kā'immaḳām* in Rumelia. He retired from office and obtained a reputation as a teacher of Persian in Constantinople. He died in 1262 (1845-1846). Fehim principally composed *ghazals* and his *Divân* has been printed. He wrote a commentary (*Sā'ib Sharḥi*) on selected *ghazals* of the Persian poet Sā'ib of Isfahān and translated the 'Biographies of Poets' (*Teskeret*) of Dawlat-Shāh under the title *Safinat al-Shu'arā* into Turkish (also printed).

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FEHİM UNİJİ-ZADE MUṢṬAFÂ ÇELERİ, known in literature as Fehim of Constantinople, an Ottoman poet of the late classical period (under Murād IV. and Ibrāhîm 1623-1648), and one of the few more important representatives of

the period. A simple scholar, without any proper calling, he attached himself to men of note. He came to Cairo in the train of Eiyüb Paşa who had been appointed governor of Egypt. But he could not accustom himself to life here, as the bitter verses, veritable *Tristia*, which he wrote there against Egypt, show. When he lost the favour of the Paşa, absolutely penniless, he had to appeal to a prominent citizen of Cairo who sent him home with the annual caravan bearing the Egyptian tribute. But he was doomed never to see it again, for he died at Ilghün near Kōniya of the plague, it is said, in 1054 (1644) or 1058 (1648); the statements on this point vary.

Fehim's works are throughout lyrical. He compiled his *Diwān* at the early age of 18. The spirit of the new school is already active in Fehim, who lived at the beginning of the struggle between the Persian and Turkish schools. He sought the subjects of his ghazals in the trivial events of everyday life. His influence down to the most recent times is undisputed. Kemāl, for example, begun his career as a poet with verses in imitation of Fehim's.

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(TH. MENZEL.)

FELEKE, properly *falaḳa*, an instrument of torture, consisting of a wooden pole to the two extremities of which a cord is attached to form a bow; the legs of the victim are passed between the pole and the cord; the instrument is then turned round several times to bind them tightly and make criminal motionless. In this position he is beaten with a stick on the soles of the feet. Schoolmasters and heads of workshops use it to punish children and apprentices. In Turkey, when the Agha of Janissaries used to make his tour of inspection in the capital, he was always accompanied by soldiers carrying the *falaḳa*, called *falaḳḳi*; every week, one of the latter was at the service of the Porte in the retinue of the grand vizier. He had to see to the execution of the punishments ordered by this minister.

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FELLANI. [See PUL.]

FELLATA. [See PUL.]

FERHĀD U SHĪRĪN. [See FARHĀD U SHĪRĪN.]

FERĪDŪN AHMED BEY, Nishāndji (Keeper of the Great Seal) and Keeper of the State Archives. We know nothing of his birthplace or his ancestors. He was educated in the house of the Defterdār Čiwizāde 'Abd Allāh Čelebi and entered the service of Mehmed Sokolli Paşa as Secretary in 960 = 1552-1553. He afterwards became Secretary to the Privy Council (*Diwān Kīātibi*), took part in the campaign against Nakhdjewān (1554) and particularly distinguished himself at the siege of Sziget (1566). On the 8th Muharram 978 (12th June 1570) he became Ra'īs al-Kuttāb, and Nishāndji on the 3rd Ramaḍān 981 (27th Dec.

1573). When, after Selīm II's death, his successor Murād III. was hastening from Manissa to the capital, he crossed from Mudania to Constantinople on a galley belonging to Feridūn, which happened to be lying ready to sail in Mudania. (7th Ramaḍān 982 = 21st Dec. 1574). A month later on the 9th Shawwāl (22nd Jan. 1575) Feridūn laid his life's work, the *Münsha'at al-Salāṭin* before the Sultān.

Only a year later he lost the Sultān's favour and was dismissed on the 10th April 1576 (Gerlach, *Tagebuch*, p. 175). In August 1577 he went as sandjakbeg to Semendria where he arrived at the end of the year (Gerlach, p. 375; Schweigger, *Reisebeschr.*, p. 39); from there he was transferred to Köstendil (about 1580, see von Hammer, *Gesch. des Osm. Reiches*, iv. 82 note c). In Moharram 989 (February 1581) the Sultān recalled him to the capital and restored him the office of Nishāndji. On the 12th Rabī' I. 990 (6th April 1582), he married 'A'īshe Sultān, daughter of Rustem Paşa and the princess Mihrimāh; he died on the 21st Šafar 991 (16th March 1583).

The *Münsha'at al-Salāṭin* (chronogram for the year of its completion, 982 A. H.), according to Selānikī (p. 137), contained 1880 historical documents in 11 volumes from the foundation of the Ottoman Empire to the accession of Murād III. The work has been twice printed in Constantinople. In 1264 (1848-1849; cf. *Zeitschr. d. Deutsch. Morgentl. Ges.*, vii. 460) and 1274-1275 (1858). The first edition contains 735 documents, including 41 from the beginnings of Islām, the second a number of translations of Arabic and Persian documents, 100 more than the first edition. If Selānikī's figures are correct, the two editions contain much less than the original work; on the other hand they contain a large number of documents of a later period, which have apparently been added by later writers in continuation of the work. The book is prefaced by an ethical treatise *Miftāḥi Dīennet* (chronogram for the year 982 A. H.); as an appendix there is a long essay on agrarian affairs in Egypt, written in the reign of Murād III. Feridūn mentions a historical essay, *Nuḥat al-Akḥbār*, in his preface; the translation of a work on the history of France, which Feridūn ordered to be prepared while Ra'īs al-Kuttāb, exists in manuscript in Dresden.

Bibliography: Our chief authorities are Feridūn himself in the preface to the *Münsha'at* and Selānikī; they are the authorities used by the bibliographers 'Aṭā'ī, ii. 336 *et seq.* and Ahmed Resmī, *Sefinet al-Ra'īsā*, p. 12 *et seq.*; v. Hammer, *Gesch. d. Osm. Reiches*, iv. passim; on the *Münsha'at-i Salāṭin* and its MSS. cf. Langlès in *Not. et Extraits etc.*, v. 668 *et seq.*; v. Hammer, *op. cit.*, i., xli. 586 *et seq.*; iii., viii. iv. 16; ix. 197 *et seq.*; Flügel, *Hdschr. Hofbibl.*, i. 282 *et seq.*, 293 *et seq.*; Krafft, *Or. Ac.*, no. 83; Rieu, *Cat. Brit. Mus.*, p. 80 *et seq.*

(J. H. MORDTMANN.)

FERMĀN (p.; Old Pers. *framānā*, Pahl. *framān*), properly a command thence "written order", "letters patent" or "diploma"; the word has passed from Turkish into French and English with the pronunciation *firman*. Such documents were always written in the chancelleries in a special hand and to this day the *nasta'liq* is used in Persia for this purpose and the *diwānī* in Turkey.

Several princes of the Persian Royal Family,

e. g. Fath 'Alī Shāh's eldest son who was governor of Fārs for 40 years, beautified Shīrāz with the garden Bāgh-i Naw and wrote several works, have borne the title *Fermān-fermā* ("issuing orders").

Bibliography: E. G. Browne, *A Year amongst the Persians*, p. 272. (CL. HUART.)

FĒRÖZ. [See FĪRŪZ.]

FĒRÖZKÖH. [See FĪRŪZKÖH.]

FĒRÖZPUR. [See FĪRŪZPUR.]

FĒRÖZSHĀH. [See FĪRŪZSHĀH.]

FES (written FEZ in Spain), a red cap worn by the Turks, taking its name from the city of Fes (Fās) where it was first manufactured. The introduction of reforms (*tanẓīmāt*) in Turkey was marked in dress by the abolition of the turban, which was only retained by the 'Ulamā'. All civil and military officers and private individuals in the capital now wear the fes; in the provinces, however, the turban has to a great extent survived, so that a distinction is made between *fesli* (wearer of a fes) and *şarīkli* (wearer of a turban). In 1247 (1832) a decree of Sultān Maḥmūd II. declared the fes to be the Turkish national head-dress, which was to be worn by all religious communities alike to abolish all external distinction between Muslims and non-Muslims. These caps came from Tunis and France, although Austria carried on the greater part of the import trade. To put a stop to this foreign competition Maḥmūd II. founded a factory, called *fes-khāne*, which still exists in combination with a cotton-mill, and with the latter is under the supervision of the Minister of War.

Bibliography: A. Ubcini, *Lettres sur la Turquie*², i. 390. (CL. HUART.)

FETWĀ. [See FATWĀ.]

FEZ. [See FĀS and FES.]

FEZZÂN is the name of the largest group of oases in the Central Sahara. While Tripoli is the name given to the country that slopes from the Sahara to the Gulf of Syrtes, Fezzân is a part of the Sahara plateau itself; it has an average height of 600—1500 feet above sea-level. It is bounded on the north by the tablelands of Djebel al-Sôdâ², Djebel Sharkiya and Hārūdī al-Aswad, in the south by the eastern arm of the Tasili of the Adjer Tuāreg and by the Tūmmo or War mountains. The eastern and western frontiers are undefined, but may be said to be approximately delineated by the Acacus range in the southwest, in the northwest by the source of the Wādī 'l-Shāṭī, and the east by Wau 'l-Şaghīr (area 186,000 sq. miles). The country consists almost entirely of horizontal deposits of palaeozoic sandstone and limestone, which are in part bare stony deserts (*ḥammūda*), but in other districts (south and northwest of Murzūk) covered by extensive areas of sandhills. In many places there are deep fissures or cauldronlike hollows, in the ground, which form ditches and depressions in which the surface water can collect and form soft crumbly earth (*hēsha*, saliferous alluvial sand). It is here that agriculture is pursued as in these places alone is there any possibility of a permanent settlement being made. But Fezzân is almost entirely (c. 95% of the area) bare desert which does not even yield enough vegetation for the inhabitants who have to send their cattle to Tripoli to pasture there. — The climate is only known in its main outlines, for meteorological observations have not yet been systematically made. On

account of its central position in the midst of the Sahara its cool winters are followed by long hot summers, the nights in which are sometimes quite cold however. Great drought characterises both seasons (there are no fleas or bugs) and the annual rainfall must be under four inches. There is therefore practically no wild vegetation. At the same time the wild fauna is exceedingly scanty and is limited to a few lizards, snakes, scorpions and the *varanus niloticus*.

The inhabitants of Fezzân first appear under the name *Garamantes* and the land as *Phazania* with the capital *Garama* (the modern *Djerma* in the Wādī 'l-Gharbī), which Cornelius Balbus won for Rome in 19 B.C. About 100 A. D. Fezzân utterly disappears from our knowledge and does not re-appear till 643 A. D., when 'Uḡba Ibn Nāfi' al-Fihri won it for Islām on an expedition from Barḳa, so that Arab blood was thus introduced among the Garamantes. In the beginning of the xth century the power of the al-Khaṭṭāb family of the tribe of Huwāra was in the ascendant, they made Zawila (east of Murzūk) their capital and reigned till the end of the xiith century, when the Turkish adventurer Sharaf al-Dīn Qarakosh came from Egypt and overthrew the dynasty. Only a few decades later the kings of Kānam extended their sway over Fezzân, which was governed for them by a governor who lived in Traghan and afterwards became very independent. It is probably since then that there has been a large infusion of negro blood. The family of *Qaramān*, who also chose Zawila as their capital, next (when is unknown) ruled Fezzân. In the beginning of the xvth century they were followed by the Awlād Muḥammad dynasty, whose capital was Murzūk and in the seventies of the xvth century history sheds a brighter light on Fezzân, for it sought to defend its independence in battle with the rulers of Tripoli. Peace reigned after the first invasion from Tripoli (1576-1577) as long as the rulers of Fezzân paid their tribute regularly, but invasion always followed their refusal which happened regularly every few years. It was not till 1744 that the suzerainty of Tripoli was definitely recognised and peace reigned for half a century. But in 1804 the rule of the Awlād Muḥammad came to a violent end at the hands of al-Muknī. During his rule he led many campaigns against the lands of Tubu and as far as Bagirmi [q. v., i. 570^b *et seq.*] and also destroyed the prosperity of the Arab Bedouin tribe of Awlād Solimān. A member of the latter, 'Abd al-Djalil, seized Fezzân about 1831 and fought bitterly against the Turks who had occupied Tripoli and were trying to conquer Fezzân also. In 1842, he, the last ruler of Fezzân fell in the disastrous battle of al-Baghla. Henceforth till 1912, Fezzân was a Turkish Mutesarriflik until it was ceded to the Italians at the end of that year. — These events have strongly influenced the constitution of the present population of Fezzân. In the south there are pure black Tedda, in the west light coloured Tuāreg and pure Libu Berbers in the north and east with negroes from the central Sūdān. In the larger oases it is almost only these readily recognisable races that are to be seen side by side with types which are the results of intermarriage among them. In consequence of its situation which commands the caravan route from Tripoli to Lake Chad so important only twenty years ago, the population of

Fezzân is readily exposed to modification by immigrants and people passing through the country. Nevertheless, remnants of the ancient Garamantes seem to have survived in the more remote oases (e.g. of Wādī 'l-Shāfi), the inhabitants of which are large-boned, black-brown and fairly honest (cf. the similar Barābra of Nubia). Their mother-tongue is Arabic, they call themselves *Fezzāna* (sing. *Fezzāni*). The population of Fezzân is about 40,000 of whom about a fifth are nomads. The average density of population is thus about 1 per square mile.

The scarcity of soil (only 2% the whole surface) and of pasture (3%), as well as its remoteness in desert wastes, prevents any considerable development of agriculture. Cultivation is still carried on entirely by the spade (without the plough), is limited to the oases and is only possible by artificial irrigation. The chief wealth of Fezzân is in date-palms among which grow wheat, barley, *durra*, *dukhān*, vegetables, lucerne, clover and fig-trees. The only domestic animals are the indigenous camel, poultry and pigeons, while cattle and a few horses have been imported from Tripolitania and sheep from the Tuāreg and Tedda countries. Industries are very few, in keeping with lamentably low level of civilization generally. Trade with the Mediterranean lands and the Sūdān gave Fezzân quite an important position from ancient times to the beginning of the last decade of the 19th century, while the traffic in goatskins, ostrich feathers, ivory, cotton goods, indigo, civet, tamarinds, horn and negro-slaves passed through it from the Sūdān to the north. Since the opening of new waterways and railroads in the Sūdān, however, by far the greater part of this trade has been diverted to the Guinea coast and the roads across the Sahara, always very insecure, are now deserted. — None of the settlements has attained to any size on account of the way in which the small patches of arable land are scattered. Murzūk [q.v.] in the centre of a series of oases running from east to west has become the capital with a population of 8000—10,000 as it lies at the intersection of the roads from Tripoli to Lake Chad and to Ghāt and Cyrenaica. The only villages with 1500 inhabitants are Semnu and Djadīd in the north and Kaṭrūn in the south, which all lie on the main line of traffic from north to south.

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Peterm. Mitt., 1878, p. 45; do., *Sahārâ und Sūdân* (1. Bd., Berlin 1879); v. Bary, *Tagebuch des verstorbeneren.....* (Zeitschr. Ges. f. Erdk., Berlin 1880); Monteil, *De St. Louis à Tripoli* (Paris 1894); Vischer, *Across the Sahara* (London 1909); Lannoy de Bissy, *Carte d'Afrique*, sheet 12 "Mourzouk" (Paris, 1: 2 Mill.).

(EWALD BANSE.)

FIDĀ' (A.), "ransom". — According to Lane, *Manners and Customs*¹, i. 110 *et seq.*, the sacrifice offered at Minā is called *al-fida*, "as it is performed in commemoration of the ransom (cf. *Qur'ān*, xxxvii. 107) of Ismā'il by the sacrifice of a ram".

FIDĀ'Ī (in vulgar Arabic *fidāwi*), he who offers up his life, a name given to the Ismā'ilis, particularly to the assassins appointed to murder their victims (Ibn Baṭūta, i. 167; v. Hammer, *Fundgruben des Orients*, iii. 204; do., *Assassinen*, p. 88); but the word has frequently also a good sense, "paladin, knightly, courageous, brave, undaunted" (Quatremère, *Mongols*, 124^a; cf. v. Oppenheim, *Vom Mittelmeer zum Persischen Golf*, ii. 100). In Algeria *fidāwi* means a narrator of heroic deeds and *fidāwiya*, a tale or song of heroic deeds. During the Persian revolution *fidāwi* was applied in the first place to the adherents of the republican party and then to the defenders of liberal ideas and the constitution.

Fidā'ī was also the pen-name of Shaikhzāde Lāhidjī, who was sent by the Safawī Shāh Ismā'il as ambassador to Muhammad Khān Shaibāni and afterwards retired to Shirāz, where he died (Riḍā Kūli Khān, *Madjma' al-Fuṣṣṣā*, ii. 27). — It was also the pen-name of Saiyid Mīrzā Sa'id of Ardistan, who lived at Ispahān and was the favourite poet of Muḥammad Shāh Qādjār (Riḍā Kūli Khān, ii. 383).

Bibliography: Ibn Khaldūn, *Prolegomenes*, transl. of de Slane, i. 122, 5; Lane, *Modern Egyptians*, ii. 147; H. d'Allemagne, *Du Khorassan au pays des Backhtiariis* (Paris 1911), iv. 304 (photogr., p. 294, 299); E. G. Browne, *Literary Hist. of Persia*, ii. 206 *et seq.*; do., *Persian Revolution*, p. 127, 151; *Revue du Monde Musulman*, i. 49; iv. 176; v. 361; xii. 217. (CL. HUART.)

AL-FIDĀ, silver. It is nearest to gold in composition and would have become gold, if it had not been affected by cold during its formation in the interior of the earth; it is cold and dry in equal proportions. It cannot be alloyed with copper and *raṣūs* (lead or tin) but is easily separated from them. It is consumed by fire if long exposed to its action and is also decomposed in the earth in course of time. If it is affected by quick-silver vapour, it becomes brittle and breaks under the hammer. Sulphur vapour blackens it and if sulphur is thrown on molten silver, it is consumed, becomes black and breaks like glass. But if some borax is put on it, it returns to its former condition, only its mass is at the same time diminished. Borax also facilitates the smelting of silver.

These are practically the statements of the Ikh-wān al-Ṣafā, they are more or less expanded or corrupted in the "Petrology of Aristotle", and are also found in Qazwīnī. Qazwīnī erroneously talks of lead and quicksilver vapours; lead and tin do not make silver invisible, as is stated in Wüstenfeld's text, but "destroy" or "alter" it (read *'ayyaba* or *ghayyara* for *ghayyaba*). That

dirt and verdigris are contained in silver seems to be a late addition to Aristotle's *Petrology*.

Mas'ūdī, on the authority of a Copt, says that in consequence of the heat and drought in Ḥabesh the silver in the land is transformed into gold. Numerous silver-mines are mentioned by the geographers and cosmographers. The medical application of silver in the form of filings, which are mixed with drugs, is based on the belief that it dries up the viscous humours; it is also said to be of use against palpitation of the heart.

Bibliography: Ikhwān al-Ṣafā' (ed. Bombay), ii. 79; *Steinbuch des Aristoteles* (ed. Ruska), p. 58; Kazwīnī (ed. Wüstenfeld), i. 206; Mas'ūdī, *Murūdj al-Dhahab*, ii. 378 etc.; Dimishkī, *Cosmographie* (ed. Mehren), cf. the Index s.v.

(J. RUSKA.)

FIDJĀR. The Fidjār days, which are said to be so called because they fell in the holy months during which war could not be waged (wherefore the participators said *fadjārna*, "we have sinned"), are discussed in the literature of the *ʿAyyām al-ʿArab* [see above i. 218^a et seq.]. There were 4 fidjār days in all, so that the plural *afdjira* is also used. The last of these days was fought between the Koraishis (and their allies, the Kināna) and the Hawāzin [q. v.]. Tradition varies as to the date; according to some Muḥammad, who is said to have been present, was 14, according to others, 20 years of age at the time. Cf. Ibn Sa'd, *Ṭabaḳāt*, ed. Mittwoch, i. 80 et seq.; Yāqūt, *Muʿdjam*, iii. 579.

Bibliography: See under the article *ʾAYYĀM AL-ʿARAB* and also Caussin de Perceval, i. 296—318.

FIDYA (A.), "ransom". Sūra ii. 180, 192, demands a *fidya* on the omission of certain religious duties (fast, pilgrimage). The same passage indicates of what it should consist and further details are given in the commentaries. Cf. Juynboll, *Handbuch des Islām. Gesetzes*, p. 122; on the *padya* (= *fidya*) in Java and Sumatra, for ṣalāts omitted in a lifetime, cf. Snouck Hurgronje, *The Achenese*, i. 435 et seq. — See also the article *KAFFĀRA*.

The people of Syria and the country east of Jordan give the name *fidye* or *fedū* to a bloody sacrifice, by which it is hoped to protect children or property (house or cattle) from misfortune or destruction, or which is offered for (to) the dead, cf. S. I. Curtis, *Ursemitische Religion*, Index s.v. *fedu*, *fidje*; Jaussen, *Coutumes des Arabes*, p. 357 et seq. and 361 et seq.; *Mission arch. en Arabie*, i. 472.

In Morocco *fedya* is the name of a peculiar ceremony, also performed in several parts of Algeria under the name *fedwa*, at which a man, in the hope of securing freedom from punishment in the next world, has all the preparations for his burial made, after which a number of *folbā* recite the sections of the Qurʾān used at burials, cf. W. Marçais, *Textes arabes de Tanger* (*Bibl. de l'Ecole des Langues Orient. Viv.*, Vol. iv.), p. 409 (glossary).

FIGHĀNĪ (BĀBĀ), a Persian poet, the son of a cutler in Shīrāz, whence his first pen-name *Sakkāhī*, the creator of a new style, which was imitated by his successors, but did not meet the taste of his contemporaries. He left Herāt and the court of Sulṭān Ḥusain to go to Tabriz, to enter the service of Sulṭān Ya'qūb of the Ak-Kuyunlū dynasty (883—896 = 1478—1491), who

gave him the title *Bābā-i Shūʿarū*, "father of poets". After the death of the Sulṭān he went to Ābiward in Khorāsān and died in 922 (1516) or 925 (1519) at Meshhed. His *Dīwān* contains *ghazals* of which ten have been published by Bland in his *Century* (p. 34—37), *rubāʿī* and *jardīyāt* (quatrains and distiches).

Figḥānī is also the pen-name of a Turkish poet Ramaḍān of Trebizond, who began by studying medicine and then devoted himself to literature. An epigram composed by him on the grand vizier Ibrāhīm Pasha on the transporting of three statues from Buda-Pest brought about his execution by the bowstring (933 = 1526). Cf. von Karabatek, *Zur Orient. Altertumskunde*, iv. 98 (*Sitz.ber. d. K. Akad. d. Wiss. zu Wien*, Vol. 172). He left *ghazals* and *kaşidas*.

Figḥānī was further the pen-name of an older poet, Figḥānī of Karamān, secretary to prince ʿAbd-Allāh, son of Bāyazīd II., who composed an *Iskandar-Name* amongst other works.

Bibliography: Hammer, *Redekünste Persiens*, p. 391; Rieu, *Catal. Pers. Mss.*, p. 651; Ethé in *Grundr. der Iran. Philol.*, ii. 307, 310; Gibb, *Ottoman Poetry*, iii. 34, 36, Note 1. (CL. HUART.)

FIGUIG (FIGIG), an oasis in Morocco, 76 miles S. of Ain Sefra and 3 miles W. of the French station of Benī Unif (32° 18' 54" N. Lat. and 1° 26' 54" W. Long., Greenwich). For long closed to Europeans, it was visited only by the two travellers, Rohlf and Schaudt; the district was practically only known from information collected by the Service des Affaires Indigènes and remained somewhat mysterious down to the beginning of the 20th century. Since then the progress of the French occupation of the Sahara, the conclusion of the Moroccan agreements and lastly the building of a railway have dissipated this mystery and rendered access to Figuig possible even to tourists.

The group of oases known by the general name of Figuig, lies at a height of about 3000 feet in a mountainous hollow surrounded by serrated peaks separated from one another by rather narrow passes. On the north rise the Djebel Gruz, the Djebel Haimar and the Djebel Djermān Tahtānī. On the south the hollow is bounded by the Djebel Melias and the Djebel Muḍjahidīn, between which runs the Teniyet (pass) Muḍjahidīn, then, above the Pass of the Jewess, the Djebel Zenāga (3490 feet), the Djebel Taghla (3730 feet), cut off from the preceding by the Pass of Zenāga and lastly above the Pass of Mazzura, the Djebel Sīdī Yūsuf. All this region is, as it were, surrounded by a natural rampart which protects it from the incursions of the tribes of the Sahara or of the high plateaus of Morocco. The bottom of the hollow thus marked out is, with the exception of a denuded zone called the plain of Baghdād (a name given throughout South Morocco in general to flat areas devoid of vegetation), covered with palm-groves which cover a space of about 4 miles by 2 and enclose about 300,000 palms. Their irrigation is secured by two rivers, the Wādī Sheggaret al-ʿAbīd and the Wādī al-Ardja and also by a subterranean sheet of water which gives rise to numerous springs. The water is led through the palm-groves by a system of canals, some above ground (*sāḳiya*, *seguia*) and some subterranean (*foggāra*, plur. *fegāgīr*). They also fill reservoirs, the contents of which are used in

the dry season (July to October). As in all the oases the water-supply is administered after an ancient and complicated system of laws. The *khar-rūba* or perpetual right of disposing of two-thirds of the water furnished by a spring, twice a month for one hour, costs about £ 24. Disputes over the water supply have on several occasions provoked bloody conflicts between the inhabitants of different oases, who had sought to divert the course of the water to monopolise it to the detriment of their neighbours. The gardens thus watered are planted with fruit trees and vegetables; a few poor patches of barley and wheat are scattered over the plain of Baghdād. The gardens are worked either by the owners with the help of labourers or *khammes*, who receive one-fourteenth of the produce, or by *khammes* alone, who in this case receive a seventh of the yield.

The population is distributed among seven villages or *qṣūr* forming five groups: 1. Udāghīr and al-ʿAbīd in the N. W. — 2. al-Maʿīz. — 3. Ūlād Slimān in the N. — 4. al-Hammām al-Fukānī and al-Hammām al-Tahtānī in the N. E. — 5. Zenāga in the S. All these *qṣūr* are built around springs, except Zenāga whose inhabitants have recourse to the waters of ʿAin Taddert, which springs up between their village and that of Udāghīr; its ownership has been the cause of frequent quarrels between the two *qṣūr*. Each of these townships is surrounded by walls, within which the houses of unbaked brick are huddled together, sometimes several stories high and forming a labyrinth of narrow, tortuous streets often vaulted over by the houses. The most important of these *qṣūr* is that of Zenāga, which is divided into five quarters, Benī Dārīt, Ūlād Mūsā or Tidīr, Ūlād Slimān or Muḥammad, Atsāmna and Ūlād Saʿīd. Udāghīr is the next in importance to Zenāga. The others are much smaller, that of al-ʿAbīd being almost entirely in ruins. It may be added that the inhabitants of Figuig, notably those of Zenāga, possess a certain number of small oases in the neighbourhood, such as al-Ardja, Taghla, Meghrūr, Tasra, Meslu, Takrūmet, Melias, al-Khēneg and Benī Unif.

The total population of Figuig is about 15,000, the great majority of Berber origin, of whom the Fenāzza, a section of the Ūlād Slimān or Muḥammad, according to tradition, represent the oldest established element in the country. Among the inhabitants we find many *ḥarrātīn* (cf. the art. DRĀ, i. 1074^b *et seq.*) reduced, as in all the Berber regions of Morocco, to a condition of social inferiority. They are particularly numerous at Zenāga, where they live in a separate quarter, called *al-ḥdāḥda*. The slaves owned by the people of the *qṣūr* used at one time to come from Twāt but since the occupation of this country by French troops, they are now bought in Taflelt.

Finally may be mentioned various nomadic tribes who come regularly to encamp in the neighbourhood of the *qṣūr*; such are the ʿAmūr, the Ūlād ʿAbdallāh, the Benī Guil and the Ūlād Sidi *Shaikh Gharāba*.

The Jews number about 5000 and live in separate quarters or *mellāḥ* at Udāghīr and Zenāga. They each have a master to whom they pay tribute but their lot is, however, not such a hard one as that of their co-religionists in Southern Morocco. They are for the most part engaged in various industries, particularly goldsmith's work in which

they have a practical monopoly. The other industries practised by the people of the *qṣūr*, the weaving of burnuses and carpets ornamented with geometrical designs, the manufacture of pottery, and embroidery on leather, are dying out. On the other hand, from its geographical situation at the intersection of the routes from the High Plateaus to the Sahara oases on the one side and from Taflelt to the central Maghrib on the other, and also on account of its proximity to the railway, which facilitates the importation of European goods, Figuig is still a commercial centre of considerable importance.

Although the mosque of Udāghīr contains the ashes of three rather celebrated saints, Sidi ʿAisā (ʿIsā), Sidi Muḥammad or Brāhim, Sidi ʿAbd al-Wāfi and although the instruction given in the mosque of al-Maʿīz attracts a certain number of *ṭalabā*, the religious influences that predominate in Figuig are foreign.

Marabouts calling themselves Sharīfs, but readily marrying the daughters of the *qṣūri*ans and others less numerous but more exclusive, attached to the Ūlād Sidi *Shaikh Gharāba*, form a religious aristocracy. The brotherhoods of the *Taibiya* governed by the *Shorfa* of Wazzān, of the Kerzāziya, which is under the marabout of Kerzāz, of the Ziyāniya attached to the Zāwiya of Kenādsa, and lastly of the Nāṣiriya, attached to the Zāwiya of Sidi Aḥmad al-Nāṣir in Tamagrūt, number among their members the great majority of the people of the *qṣūr*. The other brotherhoods, Tidjāniya, Qādiriya, Derkāwa and Aisāwa only find a very few adherents.

The languages in use at Figuig are Berber and Arabic. Besides the learned men, a certain number of men have some knowledge of the latter but practically all the women are ignorant of it. The language in common use is a dialect of *Shelha* mixed with *Zenāta* elements and with Arabic, sufficiently allied to the dialect of ʿAin Sefra and of Moroccan Sūs for the natives of these regions to understand the people of Figuig without difficulty, but on the other hand quite unintelligible to the Berāber. "This language" says Mr. Basset "is very poor. It seems to be a kind of patois strongly mixed with Arabic, but, nevertheless, is one of the most interesting, as under this seeming primitiveness it is the sole relic of the dialect spoken on the high plateaus and in the Sahara of Algeria, Oran and Morocco before the invasion of the Benī Hilāl and the emigration of the ʿIbādis, which was spoken for a time also at Tlemcen at the court of Yaghmurāsen and the Benī Ziyān, who originally belonged to the Wāsinian tribe of ʿAbd al-Wād".

The history of Figuig is very uncertain. For ancient times, the only evidence we have of the existence in these regions of a settled population is contained in rock inscriptions. The country was perhaps peopled by Berbers of the *Ṣanhādja* family. At the time of the Arab conquest, all the land between the Mzāb, the Djebel ʿAmūr and Figuig, was occupied by the Benī Badīn, a branch of the Benī Wāsin. The name Figuig itself only appears in the xivth century A. D., when this district seems to have inherited the commercial prosperity of *Sijilmāsa*. It was then governed by the Benī Sid al-Muluk, of the Matghara family, a section of the Benī Fāten. "Figuig" says Ibn Khaldūn, to whom we owe this information "consists of several town-

ships quite close to one another and forming a large town into which flow the products of the desert and, owing to its distance from the Tell, it enjoys complete independence (*Histoire des Berbères*, transl. de Slane, Vol. i. 240). In the xvth century, Leo Africanus mentions "the three castles of Figuig built in the desert" (Leo Africanus, ed. Schefer, Vol. iii. 240). In the xviith century the pilgrim al-'Aiyāshī, who visited Figuig in 1074 (1663 A.D.), describes the district as prosperous and possessing celebrated libraries (Berbrugger, *Voyages dans le Sud de l'Algérie et des États Barbaresques*, Paris, 1846, p. 159). About this time, Figuig fell into the hands of the Sultāns of Morocco, who were seeking to extend their power over the oases of the Sahara. According to the *Tarjūmān* (transl. Houdas, p. 32), Mūlāy Ismā'il conquered Figuig in 1679 A.D. and established a negro garrison there. The name al-'Abīd borne by one of the kṣūr to this day is perhaps connected with this event. Moroccan rule, in any case, was established in the oasis in the beginning of the xviiith century A.D., for a Sharīfī kā'id, named Muḥammad al-Ṣaghīr al-Djazā'iri, was in command there in 1121 A.H. and in the following year another kā'id was in conflict with those under his rule. The kṣūrians succeeded in recovering their independence, however, no doubt favoured by the troubles that followed the death of Mūlāy Ismā'il. They retained it throughout the whole of the xviiith century. A second expedition was sent against them in 1806 by Mūlāy Slimān, who had taken up the plan and policy of his ancestors. A third expedition was perhaps sent in 1839. These various attempts had no effect on the country however and Figuig remained independent. Each of the kṣūr was ruled by a *djamā'a* or assembly of notables elected for life. This assembly decided matters of general interest, notably the levying of the necessary provisions to constitute the *makhzen* or storehouse, to supply food in time of war and provide for the expenses of hospitality, etc. The various *djamā'a* were independent of one another; they could unite however in case of a common danger, but did not elect a chief.

The agreement of Lalla Maghnia (18th March 1845) which divided the kṣūr of South Orania between France and Morocco granted Figuig, without any real reason, to Morocco. The suzerainty of the Sharīfs, however, remained purely nominal. The Makhzen could not instal a permanent representative in the oasis; it did not succeed in obtaining regular payment of tribute; it proved utterly incapable of repressing the excesses of the kṣūrians. The latter, indeed, on every opportunity lent their aid to Algerian malcontents (Ulād Sidi Shaikh, Bū Amāma) and encouraged the incursions of the Zegdū or marauding bands who, after being organised in Figuig, raided the Algerian tribes and returned to get rid of their booty in the kṣūr. The French government, although the treaty of Lalla Maghnia conferred on it the right of pursuit on Moroccan territory, declined on grounds of international policy to punish the people of the kṣūr. Napoleon III. in 1867 refused to authorise General Deligny to conquer Figuig and, in 1870 at the time of the Haut-Guir expedition, forbade General de Wimpfen to go near the oasis. Demonstrations alone were tried but without effect. In 1866, for example, Colonel de Colomb's troops advanced as far as al-Ardja, in 1868, Colonel

Colonieu's encamped at Taghla, 2 mile from Zenāga. Encouraged by their impunity the kṣūrians continued their misdeeds, until the French government and the Sharīfī Makhzen decided to come to an agreement to put an end to the state of affairs. By the protocol of Paris of the 20th July 1901, the two governments resolved to take the necessary measures to "establish peace and security on a more solid basis and initiate a commercial scheme destined to render the border regions of Algeria and Morocco richer and more populous. Two commissions, one French and the other Moroccan were appointed to find the practical means of obtaining this result. Their labours ended in the agreement of the 20th April 1902 which decided on the installation in Figuig of a Moroccan *ʿamil* supported by a Sharīfī garrison and of a French commissioner in Benī Onnif, the establishment of outposts to guard the different passes and the method of collecting the customs dues etc. Difficulties still continued however. The *ʿamil* did not succeed in enforcing his authority and remained blockaded with his garrison in the kṣaḥba of Udāghir. Finally on the 30th May 1903, the governor-general of Algeria, M. Jonnart having come to examine the situation on the spot and confer with the *ʿamil*, was attacked by the kṣūrians near the Zenāga pass and lost several of his escort. This attack was severely punished. A French column under General O'Connor appeared before the walls of Zenāga, the kṣar was bombarded in June 1903 and the *djamā'a* sued for peace. They had to hand over to the French the culprits who had taken refuge in the kṣūr, to deliver hostages and pay an indemnity of £ 2,400. The memory of this punishment, above all the progress and consolidation of the French occupation in the whole region, and the advantages which the kṣūrians themselves have reaped in being able to trade freely with the French established in their neighbourhood, have since then assured perfect tranquillity to Figuig.

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FIHL. [See FAHL.]

AL-FIHRI, ABU ISHĀK IBRĀHĪM B. ABĪ 'L-ḤASAN 'ALI B. AḤMAD, compiled in 632 = 1234 a selection from the works of Spanish poets and stylists of the vth and vith century A.H. entitled *Kanz al-Kutūb wa Muntakhab al-Ādāb* (s. II. Kraft, *Die Ar., Pers. und Türk. Hdss. der k. k. Orient. Akademie zu Wien*, Vienna 1842, N^o. 147). (C. BROCKELMANN.)

FIIHRIST (P.) "list", particularly a catalogue of books; hence the title of several bibliographical works, s. AL-NADIM, TŪSĪ.

FIKĦ ("intelligence, knowledge") is the name given to jurisprudence in Islām. It is, like the *jurisprudentia* of the Romans, *rerum divinarum atque humanarum notitia* and in its widest sense covers all aspects of religious, political and civil life. In addition to the laws regulating ritual and religious observances (*'ibādāt*), as far as concerns performance and abstinence, it includes the whole field of family law, the law of inheritance, of property and of contract, in a word provisions for all the legal questions that arise in social life (*mu'āmalāt*); it also includes criminal law and procedure and finally constitutional law and laws regulating the administration of the state and the conduct of war.

All aspects of public and private life and business should be regulated by laws recognised by religion; the science of these laws is *Fikĥ*.

In older theological language the word had not this comprehensive meaning; it was rather used in opposition to *'ilm*. While the latter denotes, besides the Korān and its exposition, the accurate knowledge of the legal decisions handed down from the Prophet and his companions (Ibn Sa'd, II. ii. 127, 16: *al-riwāyat wa 'l-'ilm*, synonymously), the term *fikĥ* is applied to the independent exercise of the intelligence, the decision of legal points by one's own judgment in the absence or ignorance of tradition bearing on the case in question. The result of such independent consideration is *ra'y* (opinion, *opinio prudentium*), with which it is also sometimes used synonymously. In this sense *'ilm* and *Fikĥ* are regarded as distinct qualities of the theologian (in Nawawī, *Tahdhīb*, ed. Wüstenfeld, 703, 8); *fikĥ wa-riwāya* (Ibn Sa'd, v. 327, 10). The sum total of all wisdom is defined by Muḍjahid (in explanation of Sūra, ii. 272, *man yu'ta 'l-hikma*) as composed of the following elements: *al-kur'ān wa 'l-'ilm wa 'l-fikĥ* (Tabarī, *Tafsīr*, iii. 56, 2). [Even the Jewish Karaite expositor of the Bible, Jepheth b. 'Alī (910—980 A. D.) has adopted this distinction for he translates *tiftāyē* in Daniel, iii. 2 (ed. D. S. Margoliouth, *Anecdota Oxoniensia*, 1889, p. 33, 7) by: *ahl al-'ilm wa 'l-fikĥ*]. Hārūn al-Raḥid instructs his governor Harthama to consult the *ulī al-fikĥ fi dīn Allāh* and the *ulī al-'ilm bi-kitāb Allāh* in doubtful cases (Tabarī, *Annales*, iii. 717, 10). Further passages are quoted in *Muh. Stud.*, ii. 176, note 6.

In this sense the *'ālim* (plur. *'ulamā'*) is distinguished from the *fakīh* (plur. *fukakĥā'*) or the combination of both sciences in one individual is expressed by the combination of these two epithets or their synonyms. Ibn 'Umar was *djayyid al-ḥadīth* but not *djayyid al-fikĥ* (Ibn Sa'd, II. ii. 125, 5); on the other hand Ibn 'Abbās was *'ālamu* with reference to decisions handed down by Tradition and at the same time *afkahu* (or *Athkafu ra'yin*) in new cases that arose, for which no precedent could be found in Tradition and in which it was necessary to use one's own judgment (*ibid.* 122, 4; 124, 8); the same is true of Zaid b. Thābit (*ibid.* 116, 25). Vgl. *fakīh fi 'l-dīn 'ālim fi 'l-sunna* (*ibid.* iii. i. 110, 22). Sa'd b. al-Musaiyab is *fakīh al-fukakĥā'* on the one hand and *'ālim al-'ulamā'* (*ibid.* II. ii. 129, 2; 130, 4, 7, 10; v. 90, 9) on the other. Among the *Tābi'ūn* there were *fukakĥā' wa-'ulamā'* i. e. those who were authorities on

the chain of evidence of *ḥadīth* and *āthār* as well as on *fikĥ* and were competent to give (independent) decisions, *fatwā* (*ibid.* II. ii. 128, 14). Abū Thawr was *aḥad a'immāt al-dunyā fikĥaw wa-'ilmān* (in Dhahabī, *Tabaḥ. al-Huff*, viii. 106).

In the oldest period of the development of Islām the authorities entrusted with the administration of justice and the conduct of the religious life had in most cases to fall back on the exercise of their own *ra'y* owing to the scarcity of legislative material in the Korān and the dearth of ancient precedents. This was regarded as a matter of course by every one, although they were naturally very pleased, if the verdict could as far as possible be based on *'ilm*. When 'Atā' b. Abi Rabāḥ (died 114 = 732) was giving a judgment, he was asked: "Is this *'ilm* or *ra'y*?" If it was founded on a precedent (*athar*), he said it was *'ilm* (Ibn Sa'd, v. 345, 26). The *ra'y* was not, however, thereby discredited. It was considered an equally legitimate factor in the decision of a point of law and was destined in the near future to be regarded as the undoubted opinion of old authorities and in later times to be actually considered an element of the *'ilm*. From the very beginning one could have recourse to it as soon as *'ilm* failed. According to an old story which certainly reflects the conditions of the 'Omāiyad period, although it does not actually date from the time in which its scene is laid, Mu'āwiya finally applied to Zaid b. Thābit on a legal question, on which neither he nor other companions to whom he propounded it, could quote any ancient evidence (*falam yūdjad 'indahu* — or *'indahum* — *fikā 'ilmun*); the latter gave a verdict based on his own independent *ra'y* (Tabarī, *Tafsīr*, ii. 250 ult. on 2, 228). The *kaḍī* of Egypt asked the advice of the Caliph 'Omar II. on a point not provided for in Tradition; the latter wrote to him: Nothing has reached me on this matter, therefore I leave the verdict to you to be given according to your opinion (*bi-ra'yika*) (Kindī, *Governors and Judges of Egypt*, ed. Guest, 334, 8 = Gottheil's ed., 29, 13) [cf. the article *ḤATHĀD*].

Corresponding to this recognition of *ra'y* as an approved source of law are the instructions ascribed to the Prophet and the early Caliphs, which they gave to the officials sent to administer justice in the conquered provinces; the principles to which they gave their approval, in so far as they were actually proposed by the judges sent (*Zāhiriten*, 8 et seq., cf. *Uṣd al-Ghāba*, i. 314, 13; Mubarrad, *Kāmil*, p. 9, 10 et seq.; Ibn Kūtaiba, *Uyūn al-Akhbār* p. 87). In the digests which were developed from these simple origins we find deduction from decisions in allied cases expressly mentioned (*al-ashbāḥ*, *al-naẓā'ir*, cf. *Uyūn al-Akhbār*, p. 72, 0) i. e. the application of analogy (*ḥiyās*) as a methodical adjustment of *ra'y* (equity). In the investigation of the *'Illat al-Shar'*, the motive of law (*ratio legis*) and the resulting reduction of doubtful cases to a rational point of view, we find this principle given systematic validity. — We thus have — there is evidence of it at a very early period — a kind of popular element adopted among the constitutive sources for the deduction of laws: The conception of *idjma'* (consensus) i. e. the general usage of the community which has been established by agreement in the larger circles of believers independent of the written, traditional or inferred law. As in Roman law, the principle was applied,

that: *consuetudinem aut rerum perpetuo similiter iudicatarum auctoritatem vim legis obtineri debet*; also: *nam diuturni mores consensu utentium comprobati legem imitantur*.

It was quite natural from the changed conditions after the conquests that the formation of the law, not only in its special provisions, but particularly in the point of view they adopted in their method of deductive operation (*Muh. Stud.*, ii. 75) as laid down in Fikh, was greatly influenced by what the authorities on the development of law in Syria and Mesopotamia were able to learn of Roman law, sometimes of the special laws for the particular provinces. It was obvious that a quite uncultured people coming from a land in a primitive stage of social development into countries with an ancient civilisation, where they established themselves as rulers, would adopt from among their new surroundings as much of the customary law of the conquered lands as could be fitted in with the conditions created by the conquest and be compatible with the demands of new religious ideas. The detailed investigation of this fact in the history of law, which, although emphasised and established in its main outlines long ago, has only been sporadically investigated within a limited field, is one of the most attractive problems of this branch of the study of Islām. Santillana has collected much material for the investigation of this subject in his plan for a *Code Civil et Commercial Tunisien* (Tunis 1899). The comparative study of one chapter of private law has yielded the most conclusive proofs of the thoroughgoing adoption of Roman law by the jurists of Islām (Franz Frederik Schmidt, *Die Occupatio im Islamischen Recht* [reprint from *Der Islam*, I], Strassburg 1910). The present writer had previously in this connection made the suggestion that even the names of legal speculation (*fikh* = intelligence) and of its students *fuḳahā'* (intelligent) had been influenced by he Latin terms (*juris prudentia* and (*juris prudentes* in their special application to the study of law and teachers of law. An analogous example in support of the influence of Roman Law is the use of the words *chokhmā* and *chakhāmim* among the Jews of Palestine (*Kultur d. Gegenwart*, Vol. i. Part iii. 1st half, p. 103, *Zeitschr. d. Deutsch. Morgenl. Ges.*, li. 318).

Roman Law, however, does not exhaust the sources drawn upon in the development of Muslim Law. The receptive character that marks the formation and development of Islām also found expression, naturally first of all in matters of ritual (Wensinck in *Der Islam*, i. 101) in borrowings from Jewish Law (cf. *Revue des Études Juives*, xxviii. 78; xliii. 4; E. Mittwoch, *Zur Entstehungsgeschichte des islamischen Gebets u. Kultus* [Abhandl. der Kön. Preuss. Akad. der Wissenschaften], Berlin 1913). According to Kremer (*Culturgesch. d. Orients*, i. 535) even many of the provisions of Roman Law that have been adopted by Islām only found a place in *Fikh* through the intermediary of the Jews. — It still remains to be investigated, however, if and in what degree Persian influence can be traced in the development of many details of Muslim Law.

We thus have four "roots" in operation for the deduction of laws, as methodical principles from which legal prescriptions may be legitimately laid down, viz.: 1. *Qur'ān*, 2. *Sunna*, 3. *Qiyās*, 4. *Ijma'*. With the gradual recognition of the sources

of legal knowledge the terms *fikh* and *fuḳahā'* gradually lost their original limitation to deductions not based on tradition. *Fikh* next became the science which co-ordinated and included all the branches of knowledge derived from the four roots; similarly those who are masters of this science were called *fuḳahā'* i. e. jurists. — *Fikh* was also used as the result of deduction from the positive sources of law, the sum total of the deductions derived from them, e. g. *wa fi hādha 'l-Ḥadīth durūb min al-Fikh* (Mubarrad, *Kāmil*, 529, c, cf. *Wiener Zeitschr. für die Kunde des Morgenl.*, iii. 84). In a still wider generalisation *fikh* was used for religious science in general (*al-Kur'ān wa 'l-Fikh* in opposition to the study of poetry, *Aghāni*, vii. 55, 22; *laisa bihim ragħbatun fi 'l-din wa lā ragħbatun fi 'l-fikh*, *Musnad Ahmad*, i. 155), *fuḳahā'* likewise was applied to students of religion, theologians (not only students of law) e. g. *Ṭabari*, *Tafsīr*, xii. 73, 12: *fuḳahā'unā wa-mashāyikhunā*; *ibid.*, 112, 8, where Abū 'Ubaid al-Ḳasim b. Sallām says with reference to an explanation by Abū 'Ubaida Ma'mar of a word in the *Qur'ān* contradictory to the traditional explanation: *al-fuḳahā' a'lam bi 'l-ta'wīl minhu*, "the *fuḳahā'* are more conversant with exegesis than he" (who is not a theologian but only a philologist); cf. also *Zāhiriten*, p. 19. In eastern and western dialects of spoken Arabic the word *fikh*, *fkh*, *fgi* (all from *faḳih*) has come to mean an elementary school-teacher of the lowest rank (W. Marçais, *Textes Arabes de Tanger* [Paris 1911], p. 415, where further references are given).

The sporadic attempts that were made during the 'Omāiyad period in the field of Law did not lead to a systematic codification of the material in existence. It was only with the rise of the 'Abbāsid caliphate that this attempt was made, favoured and indeed even furthered by the pronounced religious character of the government. From the very beginning of this process of codification it was always these four "roots" that were recognised as authoritative by the theologians who made the first endeavour in the beginning of the second century A. H. in Medina, Syria and the 'Irāq, to evolve a finished system of Muslim law. According as they made a limited or free use of one or other of the "roots" or selected one in preference to another of the contradictory traditions, they attained different results on particular points of law. Only names have survived to us from the literature created by these early efforts. We learn a good deal in the Arabic sources about theologians who arranged the *'ilm* or *sunan* in chapters and thence deduced the *fikh* inferences (*Muh. Stud.*, ii. 211, cf. also 'Abd Allāh b. al-Mubārak: *Dawwana al-'ilm fi 'l-abrāwāh wa 'l-fikh* [Dhahabi, *Tadhkirat al-Ḥuffāz*, i. 250, 13], Abū Ṭhaur: *Ṣannafā al-kutub wa-farrā'a 'ala 'l-sunan* [*ibid.*, ii. 95, 15]). Little value can be attached to the statement ascribed to Hishām b. 'Urwa that many *kutub fikh* of his father's perished in the flames on the day of Ḥarra (*Biographien*, ed. Aug. Fischer, p. 41). At that ancient period ('Urwa died in 94 = 712, the so-called *Fuḳahā'* year — the year of the death of many *fuḳahā'* — *Ibn Sa'd*, vi. 135, 11) there could be no real *kutub* in existence; the reference must therefore be to rough notes only. We might also mention the statement that Zuhri's *Fatāwā* were collected in three, Ḥasan Baṣrī's in seven books

(*asfār*) arranged in the order of the *abwāb al-fikh* (Ibn Kaṭīm al-Djāwziya, *Iʿlām* [Cairo 1325], i. 26). E. Griffini has recently discovered among the South Arabian treasures of the Ambrosian library in Milan a compendium of Fikh attributed to the founder of the Shīʿite sect of the Zaidiyya entitled the *Madjmūʿa of Zaid b. ʿAlī* (died 122 = 740) [*La più antica codificazione della giurisprudenza islamica in Rendiconti del R. Ist. Lomb. di Sc. e. Lett.*, Ser. ii. Vol. xlv. (Milan 1911), 260 *et seq.*]. This would be the oldest attempt at a codification of Muslim law in existence; in any case it is to be reckoned with in the literature of the older Fikh. If it should be a direct product of the circle of Zaid b. ʿAlī himself, we should have to recognise the priority of the Shīʿite (Zaidī) branch of Islām in Fikh literature among the works that have survived. It has not yet, however, been fully investigated what position this collection holds in the history of Fikh literature.

The oldest *corpus juris* of the Sunnī branch of Islām that has survived from the early period of Fikh is the *Muwattaʿa* ("paved path") of the Medina teacher Mālik b. Anas (97—179 = 715—795), who easily surpassed all his contemporaries with this work (*Muh. Stud.*, ii. 213 *et seq.*) and created an organic synthesis of the four roots of jurisprudence in the chapters on private law. His work represents a codification of the Fikh as it developed in the Hīdjāz in its theological centre Medina. Almost at the same time the Fikh was being methodically systematised in other lands of the Muslim empire also. In Syria Abd al-Rahmān al-Awzāʿī (died 157 = 774; v. i. 524^b) was teaching a system of Fikh which remained in force, even among the Muslims of Spain (al-Dabbī, ed. Codera, No. 751) till the Medina system was introduced there by disciples of Mālik and became supreme. The most vigorous efforts to create a code of law were made in the ʿIrāk, where about the same time studies in other branches (philology, philosophy, exact sciences and dogmatics) were being industriously pursued. Although the Hīdjāz school recognised the validity of *raʿy* without restriction and made free use of it in establishing legal principles, the ʿIrāk school excelled them in many ways in their use of this source of law. Hammād b. ʿAbi Sulaimān (died c. 120 = 738) may here be mentioned as the pioneer who was the first to gather a circle of scholars around him, to whom he taught a system of Fikh in which *raʿy* had a predominant influence. To his school belonged Abū Ḥanifa [q. v., i. 90^b *et seq.*] who is regarded as the patriarch of the ʿIrāk school of Fikh, which was placed in a firmer footing by his two great pupils Abū Yūsuf (died 182 = 795) and Muḥammad b. al-Ḥasan al-Shaibānī (died 189 = 804), who also distinguished themselves by monographs on important chapters of constitutional law (C. Brockelmann, *Gesch. d. Arab. Litt.*, i. 171 *et seq.*). The name of the former of these scholars is also associated with the recognition of canon law in the government of the state. At the request of the Caliph Hārūn al-Rashīd, Abū Yūsuf compiled his *Kitāb al-Kharādī*, which, however, covers much wider ground than is indicated in its title, for it includes the whole field of administration in consonance with canon law, and was imitated by writers in later reigns. The Caliph al-Muhtadī (869–870 A. D.) entrusted the jurist al-Khaṣṣāf with the compilation of a similar work. The administration of

the state was, theoretically at least, to be brought into absolute harmony with canon law. The starting-point was naturally always the *sunna*; but in spite of a most generous recognition of apocryphal traditions there was of necessity ample scope left for the use of *raʿy*. The school of Abū Ḥanifa laid no restraint on the use of *raʿy*. A certain amount of freedom was even allowed to individual opinion in face of methodical analogy (*kiyās*) by allowing practical considerations also to be taken into account. This is expressed in the term *istiḥsān* (holding for better). The legal authority is justified in deviating from a ruling suggested by the *Kiyās*, if due consideration showed him that another procedure was more suitable to the conditions in question. (Early examples of *istiḥsān* are given in Abū Yūsuf, *Kitāb al-Kharādī* [Bulāq 1302], p. 109, i. 112, 5 from below, 117, 5: *wa ʿl-kiyās kāna... illā inni istaḥsantu...*; Shaibānī, *al-Djāmiʿ al-Ṣaghir* [printed on the margin of the *Kharādī*], p. 17, 6 from below: *Adjaʿahum fi ʿl-kiyās walā yudjizuhum fi ʿl-istiḥsān*, 72, 2; Bukhārī, *Kitāb al-Ikrāh*, No. 7, ed. Juyaboll, 338, 9). In the school of Mālik also a similar subjective element in *raʿy* has been recognised as legitimate; it is called *istiṭlāḥ* (consideration of what is beneficial or expedient — *maṣlaḥa*) — *murāʿat al-aṣlaḥ*. This right to set aside the ruling based on methodical analogy in favour of the judgment of a competent jurist, when considerations of expediency justify it reminds one of the Roman *corrigere jus propter utilitatem publicam* (in the Talmudic law: *mippenē tikḥūn hā-ʿōlām*).

The ʿIrāk school of Fikh had another important teacher in the Baṣrī theologian Sufyān al-Thawrī (died 161 = 778), whose system remained for long authoritative even among the Muslims of the Maghrib (Abu ʿl-Maḥāsīn, ed. Popper, p. 120, 12); his system has, however, like that of the above mentioned Awzāʿī, not survived in its entirety but is only known in its application to isolated cases, particularly in points where it differed from other schools (*ikhtilāfāt*).

Although the foundations of Muslim jurisprudence as outlined above met with the approval of authoritative circles in the Muslim world, from the very beginning of its development it had to contest with a hostile minority who refused to recognise *raʿy* as a proper basis for the deduction of laws. This opposition was largely due to the subtle casuistries (*Taʿannut Abi Yūsuf wa-Muḥammad*, Ḳazwīnī, ed. Wüstenfeld, ii. 151—153; 211 at the foot) which the ʿIrāk jurists exercised in a most sophistical fashion in their use of *raʿy* (cf. the author's *Vorlesungen über den Islām*, p. 67 *et seq.*). *Araʾa ita*... "what do you think (i. e. of a case propounded in a sophistical fashion)" is the formula with which such tests of ingenuity were introduced (early examples in the *Kitāb al-Kharādī*, 36; *Muwattaʿa*, ii. 37, 330; iii. 19) and therefore the wrath of those, who regarded this legal skill as idle abuse of the law, was vented against this formula (v. *Zāhiriten*, p. 17; cf. Ibn Saʿd, vi. 68, 12 [*lā tuḳāʿid aṣḥāb araʾa ita araʾa ita*] and a host of traditions on the point in the *Sunan al-Dārimī*, p. 37, Abū Dāwūd, i. 17). Although the Hīdjāz school did not entirely decline the use of *raʿy*, it made a moderate use of it in comparison with the ʿIrāk school, from which it differs in many ways in its results, and the Hīdjāz school had many objections to the application of Ḥadīth by

the jurists of 'Irāk (cf. *Muh. Studien*, ii. 78—83). This distinction is antedated to a time when it did not yet exist to the prejudice of the 'Irāk school; even the Caliph 'Abd al-Malik is made to fulminate against the eastern school in favour of Medina (Ibn Sa'd, v. 160, 6; 173 *to et seq.*).

There were also individuals who would not agree to recognise the opinion of any mortal (unless of the Prophet himself) as a deciding factor in legislation. It was not conceivable, they said, that God and his Prophet had not provided legislation for all contingencies that might arise. "We have omitted nothing in the scripture" (Sūra, vi. 38) and if a point is not expressly provided for in the Korān, Muhammad has certainly expounded it in a *ḥadīth* by God's command. They quoted in this connection the combination *al-kitāb wa 'l-ḥikma* (cf. *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lxi. 869 *et seq.*), which appear in so many passages in the Korān, which the adherents to this view explained as referring to the Korān and Sunna (in Ṭabarī, *Tafsīr*, ii. 275, xxii. 7). With the vast number of *ḥadīths*, that had been forged, it was quite easy to quote a *ḥadīth* on any point and thus readily to dispense with *ra'y* and *ḥiyās*. To be able to give a ruling from *ḥadīths* on all cases that arose, one had, however, to refrain from the exercise of strict criticism and be ready to use badly authenticated, interrupted and isolated traditions. To be correct, in form at least, an opinion, which was honestly admitted to be *ra'y*, was clothed in the form of a *ḥadīth*, given a pompous *isnād* and traced back to the Prophet.

Thus arose the distinction between *Aṣḥāb al-Ḥadīth* and *Aṣḥāb al-Ra'y*; a mediator between the two extremes now appeared in the person of Muhammad b. Idrīs al-Shāfi'ī (died 204 = 820). His great claim to fame is that he systematised the method for the deduction of laws from the sources of law (*Uṣūl al-Fiḥh*) and laid down the exact limits within which each might be used. In his *Risāla* (two editions, Cairo, ed. Ḳabbānī, 1310; Maṭba'a 'Ilmiya, 1312) he created the science of the use, which could be made of speculative deduction without lessening the undisputed prerogatives of Scripture and Tradition; he regulated their application and limited their arbitrary use by strict rules. For example, he did not approve the subjective *istiḥsān* (2nd ed., p. 134); on the other hand, with the principle of *istiḥṣāb* [q. v.] he opened up a fruitful source for juristic presumption. His school might be said to belong to the *Aṣḥāb al-Ra'y* as readily as to the *Aṣḥāb al-Ḥadīth*, but out of it, through preponderating attachment to the latter, there again developed a tendency to overemphasise *fiḥh* which was based on traditional sources, first of all in the school of Aḥmad b. Ḥanbal (died 241 = 855; v. i. 188 *et seq.*); and this tendency was even more marked in the Zāhiriya school founded by Dāwūd b. 'Alī al-Iṣfahānī (died 270 = 883; v. i. 928^b), which set aside speculative elements and carried the limitations for the deduction of law traditional sources to extremes, but had soon to confess that it would soon be at a standstill without a moderate use of *ḥiyās*.

Among the opponents of *ḥiyās* at this time is mentioned Yaḥyā b. Akṭham (died 242 = 856), an older contemporary of Dāwūd and celebrated Shāfi'ī and Ḳāḍī of Baghdād under Ma'mūn; he wrote a work (*Kitāb al-Tanbīh*), which is wholly

devoted to an attack on the 'Irāk school; he constantly exchanged ideas with Dāwūd b. 'Alī (Ibn Ḳhallikān, N^o. 803, ed. Wüstenfeld, x. 24). Such attacks, however, were only of theoretical importance; they were quite without influence on the practical administration of law.

Down to the beginning of the third century then, the historical development of the study of law had produced two divisions of the science of Fikḥ, viz.: 1. the science of the *Uṣūl al-Fiḥh*, i. e. the doctrine of the "roots", the sources of law and the methodology of their application; 2. that of the *Furū' al-Fiḥh*, the doctrine of the branches, i. e. applied Fikḥ, the systematic elaboration of positive law under its separate heads. The latter can show authoritative works even from the period of the founders of the schools; its important Furf works were published by immediate pupils or edited and handed down by them as lectures of their teachers (see the separate articles).

At the present day Fikḥ has developed in four directions within orthodox Sunni Islām, each of which goes back to codifications of the law, differing in little details, by the independently developing schools of the above mentioned founders of the second and third centuries A. H., and which in course of time were considerably developed along these lines. These four schools (*madḥāhib*, sing. *madḥhab*; only utter ignorance can call them sects) which have survived to the present day and prevail in different parts of the Muhammadan world are called after the Imāms on whose teachings they are founded: 1. the Ḥanafī, which is followed in by far the greater part of the Muslim world (the Turkish empire, Central Asia and the Indian mainland); 2. the Shāfi'ī (Egypt, South Arabia, the Indian Archipelago, East Africa and Syria after it had supplanted the Awzā'ī *madḥhab* there in 284 = 897; cf. Subkī, *Ṭabaḳāt al-Shāfi'iya*, ii. 174 at the foot; 214, 1 and the extremely important data given *ibid.*, v. 134 *et seq.*); 3. the Mālikī (the Maghrib, to a great extent in Upper Egypt also, German and English West Africa) and the 4. Ḥanbalī, strongly represented (down to the viiith = xivth century) in the 'Irāk, Egypt, Syria and Palestine (cf. the article AHMAD B. HANBAL), now limited to Arabia (Nadjd) (cf. the article WAHHĀBIS). The Ḥanafī *madḥhab* has become the only authoritative code of law in the public life and official administration of justice in all the provinces of the Ottoman empire. All the other once prominent schools of fikḥ have disappeared from the field after a brief existence; for example, at a very early period the school of Awzā'ī (see above), that of Sufyān al-Thawri (in 405 = 1014 the last mufti taught according to this *madḥhab*, cf. Abu 'l-Maḥāsīn, ed. Popper, p. 120, 10), that of the Zāhiriya already mentioned and the school founded by the celebrated historian Ṭabarī [q. v.] called Djarriya, which this scholar expounded in numerous works which no longer exist (*Wien. Zeitschr. f. d. Kunde des Morgenl.*, ix. 364). The teachings of these obsolete schools are not taken account of in the *Iḍmā'* of Sunni Islām; the four *madḥāhib* above mentioned are considered equally orthodox elements of it; they differ from one another only in details of *furū'* which according to the orthodox conception do not form fundamental differences. In the Azhar mosque [q. v., i. 532 *et seq.*], the most impor-

tant Muslim university of the present day, all four schools are still represented by teachers and pupils just as before the coming of Ottoman supremacy, whereby the Ḥanafī *madhhab* became supreme, all four systems were represented in the great centres of Islām by judicial functionaries, who gave their decisions in important cases at a joint conference. Each of these four *madhāhib* has produced an enormous literature of codices, compendiums and commentaries in the schools of the lands in which its adherents are found.

Cases not provided for in such codices, as well as new points of law that crop up, are decided by professional jurists in *fatwā's* (decisions) of which considerable collections have been and are still being made. Since various European countries have extended their authority over Muslims, in their possessions and protectorates in the east, handbooks of Fikh of the *madhāhib* prevailing in the respective countries have been published in western languages also, and in this connection editions and translations of the best known works on fikh have been prepared by European scholars.

The dissenting sects of the Khāridjīs and Shī'ahs have also developed the legal system along lines parallel to the Fikh of the Sunnis. The most fundamental differences between these systems and that of the Sunnis are naturally to be found in questions of constitutional law (Khalīfate). The Shī'is also show differences in their law of marriage (*mufa*; marriage with women of the *Ahl al-Kitāb*) and are more rigid in their laws regulating intercourse with unbelievers. In their liturgy (*adḥān*) trifling deviations from the usage of the Sunnis may also be noted; in their calendar of feasts also there are certain feast days peculiar to them. Otherwise the differences in law between these sects and the Sunnis are scarcely more considerable than those of the different orthodox *madhāhib* within Sunnī Islām from one another (cf. *Vorlesungen über den Islām*, p. 237—239). Among the Shī'ahs, besides the Imāmī "Twelvers" the sect of Zaidīs (particularly strong in South Arabia) has developed a very rich Fikh literature, of which R. Strothmann has lately given a very thorough account (*Der Islām*, i. 354—368; ii. 49—78; *Das Staatsrecht der Zaiditen* (Strassburg 1912); *Der Kultus der Zaiditen* (ibid. 1912).

In giving an appreciation of Fikh one must not forget to mention the fact that the codifications from a very early period for the most part represent an academic code of law, a system given ideal validity, a doctrine of duties, as Snouck Hurgronje, the creator of the historical criticism of Fikh, so admirably described it, which the theologians represent as alone corresponding to the ideal demands of religion. History teaches us that, as is the case at the present day, evenso in the oldest period of Islām, the actual practice assumed in many instances a different form from that required by the demands of canon law (*Sharī'a*). Certain parts of Fikh have been quite obsolete for centuries; on the other hand in many districts customary law (*'urf*, *āda*), which for the most part can be traced back to pre-Muḥammadan times, has retained its validity [cf. the article 'ADA, i. 121^b et seq.]. Modern conditions have also produced many reforms of legal practice in Muslim countries and have produced a system of civil law different from the

religious law (*Sharī'a*) alongside of the latter. This dualism in the administration of justice can be traced back to an earlier period in which it also existed. (*Zāhiriten*, p. 205, note 4, an example from Egypt, xth century A. H.; Ibn Kaiyim al-Djawziya, *al-Turuk al-hikmiya fi 'l-Siyasa al-Shar'iya* [Cairo 1317], p. 218, dual system of law in Syria; Massignon, *Mission en Mésopotamie*, ii. [Cairo 1912], p. 30, the *Qadāyā yar ghūdjiya* were in operation in the Irāk under Mongol rule alongside of the *Qadāyā shar'iya*; Ibn Baṭṭūṭa, (Paris), iii. 11, from Khawārizm).

Quite recently the French government in Tunisia and Algeria has begun to attempt a codification of Muslim Law after modern legal methods; thereon cf. Snouck Hurgronje, *Nederland en de Islam* (Leiden 1911), p. 42 et seq. = *Politique musulmane de la Hollande*, p. 61 et seq.; C. H. Becker in the *Archiv für Religionswiss.*, xv. (1912), p. 549; H. Bruno, *Le Régime des Eaux en Droit musulman* (Paris 1913), p. 183 et seq.

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Islāmic literature on Fikh according to the different *Madhāhib* and the European editions see Juynboll, l. c., p. 350—363 and the pertinent sections in Brockelmann, *Geschichte der arab. Litteratur*. (I. GOLDZIH.)

FIKRI, 'ABD ALLĀH PASHA, Egyptian statesman and man of letters, born in Mecca in 1250 (1834), where his father, Muḥammad Efendi Baligh, who had chosen the profession of arms and reached the rank of *saghkol agasi*, was stationed at the time of his son's birth. His grandfather, 'Abd Allāh b. Muḥammad, however, was professor at the Azhar university at the time of the French occupation and the grandson followed in his steps. As he lost his father in 1261 (1845), when only eleven years of age, he was brought up by a relative, studied at the Azhariya and at the same time studied Turkish industriously to qualify for a place in the Diwān. In 1267 (1851) he entered the civil service, held positions in various diwāns and accompanied Ismā'il Pasha to Stambul in 1279 (1861) when the latter went

there to receive his investiture from the Sultān. He often returned there and in 1284 (1866) was appointed tutor to the princes Mehmed Tewfik, Hasan and Husain. In 1286 he was transferred to the Ministry of Finance and commissioned to organise the Khedival Library. In 1288 (1870) he was appointed wakil to the Ministry of Public Instruction under 'Alī Pasha Mubārak [q. v.] and finally became Minister, although for a brief period only on account of the political turmoils of the time [cf. the article 'ARĀBĪ PASHA, i. 416 *et seq.*]. He was even imprisoned after the rebellion had been put down, but finally released. He then lived the life of a private scholar, made the pilgrimage to Mecca in 1302 (1885), travelled through Syria in the following year and visited Stockholm in 1306 (1889) as delegate of the Egyptian government to the Oriental Congress. On his return to Egypt he occupied himself with an account of this journey but death overtook him on the 11th Dhu 'l-Hijja 1307 (27th July 1890) when he had only finished the opening chapters.

'Abd Allāh Pasha Fikrī was a good stylist and wrote several works, some of which were only printed after his death by his son AMIN PASHA FIKRĪ, who had accompanied him to Stockholm. This son, born in Cairo 1272 = 1856, also wrote a *Geography of Egypt and the Sūdān* (Cairo 1296), and died young (January 1899). He published a collection of his father's poems, letters etc. entitled: *al-Āthār al-Fikriya* (Cairo 1315), and the above mentioned account of his journey: *Irshād al-Alibbā' ilā Maḥāsin Urubā*, Cairo 1892. Other works by his father: *al-Fuṣūl al-Fikriya li 'l-Maḥātib al-Miṣriya*, Cairo 1304 (Elementary grammar for schools); *Naẓm al-La'āl fi 'l-Hikam wa 'l-Amthāl*, Cairo 1308; *al-Maḥāna al-Fikriya fi 'l-Mamlakat al-Bāḥiniya*, Cairo 1289 and often reprinted.

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AL-FİL, the elephant, also called al-Zanaabil, which latter name is applied to the smaller animals or according to some writers the females. In spite of its bulk and heavy figure it is one of the swiftest and most mobile of animals. As its neck is very short it has a long trunk of cartilage, flesh and sinew, which is of the same use to it as hands to man. With it it carries food and water to its mouth; it can move it round its whole body and fights with it. Its two ears are like shields; it flaps them constantly to drive away flies and mosquitoes from its mouth, which is always open. Its powerful tusks attain a weight of 200 or even 300 *mann*. Its tongue is reversed, that is, it is attached to the front of the mouth, if this were not so, according to the view of the Indians, it would learn to speak like a man. Its cry is like that of a boy and is weak in comparison to its size. It only has joints in the shoulders and in the thighs; it therefore sleeps standing or leaning against a tree. When it falls on its side it cannot get on its feet again; the other elephants help it up, while a large elephant shoves its trunk under the side of the fallen one and the others help till it is up again. When it wants to tear up a tree, it twists its trunk around it and uproots it with ease.

The elephant becomes reproductive in its fifth year. Its testicles are inside its body near the kidneys. When the animal has conceived she is no longer covered by the male. After two years the young one is born and one every seven years afterwards. As the female brings forth in a standing position and has no joints, it goes into a river with an abundant flow of water; it drops the young one into it to avoid letting it fall on the hard ground. The male elephant watches by it and protects it and the young one from snakes, which it tramples upon with its feet. It also eats snakes when it is ill. The elephants exported to 'Irāq do not increase their numbers there and soon die out; in India they may live to be several hundred years old.

The elephant cannot bear the rhinoceros and flees from its neighbourhood; when they fight with one another, both are often killed. But its most deadly enemy is the *zabraḥ*, an animal smaller than the lynx, of reddish-yellow colour with fiery eyes, exceedingly agile in jumping; it squirts its urine on elephants and men so that they fall dead if it touches them. The elephant is also afraid of the cat; it is said that the kings of Persia when fighting with the Indians used to let cats loose on the elephants to put them to flight; a similar stratagem is related by the poet and freedman Hārūn b. Mūsā.

Dimishki tells us how wild elephants are caught; a long pit with steep sides is dug, which slopes gradually downwards to a depth equal to the height of the elephant and so narrow that, though it can easily go in, it cannot turn round or come out. Rice and other fodder is then scattered round this pit, most thickly around the entrance and in the pit itself. When a young elephant comes along, it follows the fodder in its greed until it reaches the deep end of the pit and then does not know what to do. The hunters then come dressed in dazzling colours red, blue and yellow and beat it with clubs; the elephant tries to trample those who attack it with its fore feet but cannot get out of the narrow pit. A man dressed in white then comes to its help, drives away its tormentors, brings food and water and remains near it to accustom the elephant to him. After a time he goes away and the others return and beat the elephant still more unmercifully whereupon the man in white appears for the second time and repeats the process of driving off the tormentors and feeding the elephant. This alternation is continued till the elephant has such confidence in the watcher that it allows him to touch it and mount it. When the elephant has become sufficiently used to him, the earth in front of the elephant is dug out so that it can come out of the pit. The elephant-driver (*fayyāl*) sits on the elephant's back and has a crooked stick (*mihdjan*) in his hand, with which he touches the elephant's head when he wants it to do anything.

Numerous stories are told of the vindictiveness of elephants; it is said to be as great as that of the camel. For example, a fayyāl had beaten an elephant severely; the latter waited till on one occasion he was bound to a tree while the driver lay down to sleep a little distance off. The elephant broke a branch off, twisted it through the driver's bushy hair till it was quite entangled, then pulled him towards itself and crushed him.

Its docility, patience and tractability are, however,

quite as great as its vindictiveness, when it is well treated. In its native country it is a most valuable beast of burden and labourer.

War-elephants are of special importance and the kings of India possessed an astounding number of them. It is related of king *Khusrav Parwēz* that he had 1000 white elephants, each 12 ells high. The elephants knelt before him, as soon as they became aware of his presence in the midst of countless troops of cavalry. A war-elephant is a moving fortress; it carries men on its back and its body is protected by a cuirass of iron and horn; a bent sword is fastened to its trunk and with this it cuts horses and camels in two. Around it are 500 men, who protect its rear and on its back are valiant soldier's who break through the ranks of the enemy; one of these elephants is a match for 5000 horsemen. Ibn Baṭṭūṭa gives his experiences as an eyewitness of elephants trained to act as executioners.

African elephants are not tamed but are all wild and only hunted for their ivory. They are particularly numerous in the land of Zandj. When the people go to hunt them they throw the leaves, bark and branches of a certain tree into the water and conceal themselves near. The elephants are intoxicated by the water, fall down and are slain with a long spear. The tusks are exported to 'Omān and thence to India and China. Ivory is used most extensively in China, for example for sedan-chairs and for burning before altars; in India it is made into sword and dagger handles, chessmen and draughtsmen. Shields are made of its skin in India and Africa. *Kazwīnī* and Ibn al-Baitār discuss the uses in medicine of parts of the elephant.

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FIL (A.; literally "action"), a technical term in Arabic grammar: the verb. According to al-Zamakhsharī, *Mufaṣṣal*, p. 108 (§ 402) it is "that which indicates the association of a *ḥadath* (event) with a time". Muḥammad A'lā adds the "reference to the agent" in his *Dictionary of Technical Terms* (ed. Sprenger etc., ii. 1142 et seq.). But this addition is only correct for the active verb. On the other hand the emphasis laid on the notion of time, which is found as early as *Sībawaihi* (chap. 1), shows that the Arabic verb had for long been not so tenseless to the linguistic feeling of these old grammarians as the original Semitic verb perhaps was. — Among the characteristics of the verb are that *ḥad*, *sawfa* and similar particles may be placed before it, that one can affix the allied pronouns etc. The pertinent grammars teach the division of the verb into *fi'l munṣarif* and *djāmid*, *thulāthī* and *rubā'ī*, *muta'addī* and *ghair muta'addī*.

Among the scholastics (*mutakallamūn*) *fi'l* practically means "realisation, actuality"; among philosophers (*ḥukamā*) it also means "effect".

(A. SCHAADE.)

FILALĪ, a line of *SHERIFS* [q. v.] in Morocco. **FILASTĪN**, i. e. PALESTINE, is the name given

by the Arabs to the Roman Province of Palestina Prima, practically Judaea and Samaria with Caesarea ad Mare as capital. De Goeje, Wellhausen and Caetani have brought order into the confused accounts of the conquest of this district by the Muslims, notably by disputing and correcting Saif's account, although various details still remain uncertain; for example, the date of the outbreak of hostilities. While the Arab historians do not make Abu Bakr send an army to Western Palestine via Aila under 'Amr b. al-'Āṣī till the year 13 (began 7th March 634), according to a Syriac authority published by Land, the first conflict between Greek and Muslim arms took place as early as February 634 at a place about three hours east of Ghazza [q. v.]. Although this source is not very reliable otherwise, in favour of its accuracy on this point it may be urged that it gives more time for the operations of the Arabs before the battle of Adjnādāin [q. v. i. 141^b] and that *Khālīd*, who had been summoned from Syria to assist, could thus have actually arrived during Easter in April in Mardj Rāhiṭ as *Tabarī*, *Annales*, i. 2109, 11 (although in contradiction of l. 2) says. The Greeks were defeated in this battle and their leader slain while retreating. 'Amr was now able to take Ghazza and then advanced on Caesarea with his troops and began to besiege it in July 634 (*Djūmādā* I, 13). He was, however, forced to retire to 'Araba by the approach of a larger Greek force; here he was joined by the troops coming from the district east of the Jordan and thereupon advanced against the Greeks who were utterly defeated at Adjnādāin at the end of July or in August. It was probably immediately after this victory that 'Amr conquered the towns in Filastīn, detailed by *Balādhuri*, Samaria, Sichem, Lydda, Jabne, 'Amwās, Bait Djibrin and Raphia. After joining the main army and taking part in the deciding battles, he was able to return in August 636 after the battle of Yarmūk and proceeded to the siege of Jerusalem which finally surrendered in 16 or 17 (637 or 638). Caesarea, which was strongly fortified, now alone remained. 'Amr began the siege anew, but was called to Egypt in 640 and had to leave the conduct of the siege in the hands of Yazīd b. Abī Sufyān the commander-in-chief in Syria; but it was only after the latter's death that his brother Mu'āwiya succeeded in taking the town with the help of a traitor (according to *Wākidī* and others in 19, according to Ibn Ishāq not till 20). The conquest of Filastīn was finally completed by Mu'āwiya's capture of Aṣḳalān.

The Arabs, as they usually did elsewhere, here retained the organisation they found there and Palaestina Prima remained a separate province under the name *Djund* (military district) *Filastīn*, although its centre was shifted from Caesarea to Lydda. At a later period the place of Lydda was taken by the new foundation of Ramla which Sulaimān b. 'Abd al-Malik had built while governor of Filastīn and where he was fond of living even after he became Caliph.

As to the extent of the conquered province, *Ṭabarī* (i. 2146, 1) mentions Baisān as the north-eastern limit, and at 2108, 10 'Araba is described as a part of Filastīn. *Iṣṭakhri* defines its length by the frontier towns of Raphia and Laqdjūn and the breadth by Yāfā and Jericho; *Idrisī* and, at a later period *Khālil al-Zāhiri*, give similar state-

ments, although the latter, like the author of the *Muthir* (middle of the xivth century), gives al-Arish as the extreme southwestern point. Iṣṭakhri gives the following dependencies of Filastin, the southern part of al-Ghawr [q. v.], al-Djibāl and al-Sharāt as far as Aila. In Muḳaddasī on the other hand al-Sharāt is given as an independent *kūra* alongside of Filastin with Zughar as its capital, while in compensation, as it were, he reckons 'Ammān, the capital of al-Balkā', to Filastin. Iṣṭakhri says that Ramla is the largest town in the province, with Jerusalem second, which in Yāqūt is the capital.

Iṣṭakhri describes Filastin as one of the most fertile parts of Syria and emphasises the fact that it depends for its irrigation entirely on the rainfall; there is running water only at Sichem. Yāqūt remarks on the generally mountainous character of the land. Muḳaddasī knows the following exports of Filastin: olive oil, small figs, raisins, carobs, different sorts of textiles, and soap; of Jerusalem especially: cheese, fine sorts of raisins, apples, pine apples, looking-glasses, lamps and needles, from Jericho indigo (cf. AL-GHAWR). He also mentions the quarries of white stone and the marble quarries at Bait Djibrin.

The statements on the public revenues of this province in the 'Abbāsīd period are of special interest. Ibn Khaldūn gives a list from the second half of the viiith century A.D., according to which the annual revenue of Filastin was 310,000 dinārs besides a payment in kind, of 300,000 raṭl of olive oil. In Hārūn al-Rashīd's time, 310,000 dinārs with a payment in kind of raisins. In 820, according to Ḳudāma's *Kitāb al-Kharāj*, 195,000 (in another passage 259,000) dinārs. According to Ibn Khurdādhbih in 864, 500,000 dinārs and the same figure is given by Ibn al-Faḳīh for 903, while Yāqūt who flourished in the interval only gives 300,000 dinārs.

The old provincial division was abolished during the Crusades and from the Aiyūbid period onwards replaced by a division into *mamlakāt* which we find in Dimishki and Khalil al-Zāhiri. The mamlaka of Ghazza practically corresponded to the ancient Filastin.

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FIRĀRĪ (from the Arabic *firār* "flight") (T.) "deserter". This word has been recently applied by the partisans of the government to Young

Turks who have taken refuge abroad to escape the vigilance of the police. (CL. HUART.)

FIRĀSA is apparently an Aramaic loanword. The lexicons quote no old evidence for it; *fāris* in this sense in *Hamāsa*, p. 564, v. 5, need not be old (Wellhausen, *Reste*, p. 152), nor does it occur in the *Qur'an* but it is used by the commentators (in the form *tafarrasa*) to explain *ta-wassama* in *Kur.* xv. 75. The general meaning is "insight" and it occurs quite normally in this sense of judges and rulers as to cases before them (Ibn Ḳaiyim al-Djauziya, *al-ṭuruq al-hukmiya*, p. 24 *et seq.* of ed. of Cairo, 1317). (ii) More narrowly of physiognomy as a science (Donté, *Magie et Religion*, p. 370) for which the older Arabic is *ḳiyāfa* [q. v.]. (iii) As a Ṣūfī expression for the divinely given intuition of saints. The basis is the tradition, *Ittakū firāsāt al-mu'min fa'innahu yanzur binūrillāh*. "Beware of the intuition of the believer for he beholds in the light of Allāh". To this some forms of the tradition add, *Innahu sha'un yakdhifuhu'llāhu fi kulūbihim wa'alā 'alsinatihim*, "It is a thing which Allāh casts into their minds and upon their tongues". For the different forms of this tradition, see the *Ihyā* of al-Ghazzālī with the *sharḥ* of the Saiyid Murtaḍā, ed. Cairo, vol. vi. p. 544-545; and on Ṣūfī *firāsa* in general see the *Risāla* of Ḳushairi, ed. of Bulāk, 1290, with *sharḥ* of Zakariyā al-Anṣārī, vol. iii. p. 174—185. Ibn al-Athīr (*Lisān*, viii. p. 40, ll. 7—10) says that the above tradition was understood in two ways: — the first, the literal (*ẓāhir*) meaning, that it was something which Allāh put into the minds of his saints and so they knew the condition of certain people by a *karāma* and by rightly using opinion and conjecture; and the second, that *firāsa* is something learned from indications and experiments and make (*khalk*) and character [evidently physiognomy]; further, that in the addition to the tradition quoted above there is drawn a distinction between the *firāsa* which the saints consciously exercise and a *firāsa* which appears in automatic speech, the saint not knowing, or at least not understanding what he says. An example of the latter is the story of the elephant cub, told in Damiri's *Hayawān*, vol. ii. p. 188 of ed. of Cairo, 1313; for the same phenomenon in Muḥammad himself, see Macdonald, *Religious Attitude in Islam*, p. 47 and 99.

Bibliography: is given above.

(D. B. MACDONALD.)

FIR'AWN (Plur. FARĀ'INA), Pharaoh. The word is explained by the commentaries on *Sūra* ii. 46 of the *Qur'an* as a *laḳab* or '*alam* of the Amalakite kings, like Kisrā and Ḳaiṣar of the Kings of the Persians and Romans. The verb *tafar'ana* means "to be arrogant and tyrannous", hence the *Qur'ānic* Fir'awn is called *al-Djabbār* "the tyrant" by al-Yāqūbi (ed. Houtsma), i. 31. A number of Fir'awns are mentioned in Arabic literature; their number is very differently given. In the *Qur'an*, however, Fir'awn is always the king with whom Mūsā and Hārūn had to deal; the word is here clearly understood as a proper name.

The *Qur'ānic* data concerning Fir'awn are on some points fuller than the Biblical. The most important are the following. In place of his daughter his wife, Āsiya [q. v. i. 487^b], is mentioned; a certain Hāmān is also mentioned who (*Sūra* xxviii, 38, xl. 38) is commissioned to build a tower (*ṣarḥ*),

which shall reach to heaven, by which Fir'awn will ascend to Mūsā's God. There are obviously several confusions here; Hāmān is an echo of the vizier of this name in the Book of Esther; the tower and its description recall the Tower of Babel. It is probably the Biblical account of the building of the "treasure cities, Raamses and Pitom", that has given rise to the confusion last mentioned.

Another member of Fir'awn's suite who appears in the Kor'an is not mentioned by name. When Fir'awn wanted to slay Mūsā, "then a believer among Fir'awn's people, who had concealed his faith said: Will ye slay a man because he says: My Lord is Allāh, when he has come to you with manifest signs from your Lord? If he be a liar, against him is his lie; if he speaks the truth, there will befall you something of that with which he threatens you" etc. (Sūra xl. 29 *et seq.*).

Fir'awn is twice called "he of the pegs" in the Kor'an (*Dhu 'l-Awṫad*, Sūra xxxviii. 11, lxxxix. 9). This expression is variously explained by the commentators; some say that it means, that his dynasty is firmly established as by tent pegs, while others say that his armies are meant by the pegs. Others again say that he bound people to be punished hand and foot to pegs driven into the ground.

A further addition to the Biblical narrative is the statement that the magicians were threatened with dreadful punishment by Fir'awn when they became converts (Sūra vii. 111 *et seq.*; xxvi. 45 *et seq.*). Finally Fir'awn himself is said to have become converted the moment he was being drowned; but God did not accept his conversion and caused his body to be cast upon land as an example for others (Sūra x. 90 *et seq.*).

It is said of him that he had himself worshipped as a God (Sūra xxviii. 38). On the day of the resurrection he will go into Hell at the head of his people (Sūra xi. 100). The Kor'an makes no distinction between the Pharaoh of the Bondage and of the Exodus. This is clear from the fact that when Mūsā and Hārūn come to him Fir'awn recognises the former (Sūra xxvi. 17).

Muslim Tradition gives the following account of the Fir'awns. In contrast to the Kor'anic account, Fir'awns are mentioned as early as the stories of Abraham and Joseph and some even tell us that Joseph's first Fir'awn was called al-Raiyān b. al-Walid and his successor Kābūs b. Muṣ'ab. According to others Joseph was the vizier of al-Walid (or Dārim) b. al-Raiyān. Tradition is not unanimous with regard to the Fir'awns between Joseph and Mūsā. The sources which are less directly influenced by the Bible say that the above mentioned Kābūs b. Muṣ'ab was the first husband of Āsiya and Mūsā's foster-father. When Mūsā received the divine mission, Kābūs was already dead and his successor was his brother Walid b. Muṣ'ab (Ṭabari's *Tafsir* and Baiḏāwī on Sūra ii. 46; Ṭabari [ed. de Goeje], i. 443 *et seq.*).

Ibn Ishāq in Ṭabari (ed. de Goeje), i. 444 *et seq.*, closely follows Exodus, i. 8; when Joseph and his Pharaoh, al-Raiyān b. al-Walid, had died, the throne was occupied by Amalekite Fir'awns to the time when al-Walid b. Muṣ'ab ascended it; Mūsā was sent to him; he was the most arrogant and cruel of all and reigned for the longest period. — Is there perhaps a reminiscence here of the reign of Rameses II. which covered three quarters of the xiiith century? — According to Ya'qūbī (i. 211) and Mas'ūdī (ii. 397) there were two kings be-

tween Joseph's Pharaoh and Mūsā's foster-father. Zamakhshari (*Kashshāf* on Sūra vii. 103) says that 400 years passed between Joseph's arrival in Egypt and Mūsā's return from Midian; this agrees very well with Exodus xii. 40.

The other Egyptian kings who are mentioned in connection with the history of the kings of Israel, are also called Fir'awn in Tradition, often with an attribute like *al-A'raḏj* etc.

The Kor'anic accounts of Fir'awn assume the following form in Tradition. Fir'awn had enslaved the Israelites and instituted forced labour. When his astrologers or priests one day told him or, as others say, when he had dreamed that an Israelite would be born who was destined to rob him of his power, he commanded that every new-born Israelite boy should henceforth be slain. When a want of servants thus began to be felt, he altered the edict so that they were preserved in alternate years. This explains how Hārūn, who was older than Mūsā, was saved.

Concerning the member of his suite who, according to the Kor'an, was a convert, we are told that he was called Khirkīl, Shim'an or Habīb. According to some he was a nephew of Fir'awn, according to others his treasurer, or an Israelite carpenter who had made the box for Mūsā's mother in which the child was exposed. He is said to have been slain by Fir'awn with the magicians, along with his wife, the princesses' maid, who shared the beliefs of her husband; but it is also said that he was present at the passage of the Red Sea.

Tradition also gives further details of the building of the tower. The object of building it was to strengthen Fir'awn's position because he feared that his subjects would follow Mūsā. He also wished to reach the God of Mūsā. The tower was the highest that had ever been built. When the sun was rising its shadow darkened the west and when it was setting, the east. When it was finished Fir'awn climbed up and shot an arrow upwards to strike Mūsā's God. Then God tested him; he caused the arrow to fall down blood-red. Fir'awn then thought he had achieved his purpose. But Gabriel came and broke the tower into three pieces with his wings; one of them fell in India, one into the Ocean and a third in the Maghrib, so high was the tower. According to Zamakhshari on Sūra xxviii. 38, a piece fell on Fir'awn's army and slew many of his soldiers.

At the passage of the Red Sea Hāmān commanded Fir'awn's vanguard. When no one dared enter the sea, Gabriel rode in front on a mare; attracted by the mare the stallions of the Egyptians could not be restrained and the whole host rode in and was drowned. When Fir'awn uttered the words professing conversion given in the Kor'an, Gabriel descended and closed his mouth with a piece of mud so that he might not be able to obtain the mercy of God by repeating the words. God then caused Fir'awn's body to be cast up so that the Israelites might believe that he was really dead. — Fantastic details of Fir'awn's person and reign are further given by Wüstenfeld in *Orient und Occident*, i. 338 *et seq.* In Makrizī also many data are given which are not in agreement with the Kor'an and Muslim Tradition as such. Cf. also the article MŪSĀ.

Bibliography: The Kor'an commentaries

on the various passages where Fir'awn is mentioned; Ṭabarī (ed. de Goeje), i. 378 *et seq.*; 442 *et seq.*; Ya'qūbī, *Historiae* (ed. Houtsma), i. 30 *et seq.*; 211 *et seq.*; Mns'ūdī, *Murūdj* (ed. Barbier de Meynard), i. 92 *et seq.*; ii. 368 *et seq.*, 397 *et seq.*, 410—414; iii. 273; Tha'labī, *Ḳiṣaṣ al-Anbiyā'* (Cairo, 1290), p. 146 *et seq.*; Abu 'l-Fedā' (ed. Fleischer), p. 98 *et seq.*; Makrizī, *Ḳhiṭaṭ*, i. 142, 30 *et seq.*; ii. 465, 466; Grünbaum, *Neue Beiträge z. sem. Sagenkunde*, p. 152 *et seq.*; G. Weil, *Bibl. Legendes der Muselmänner*, p. 126 *et seq.*; Wüstenfeld, *Die älteste aeg. Gesch. nach den Zaubers- u. Wundererzähl. d. Araber, Orient u. Occident*, i. (1862), p. 336 *et seq.* (A. J. WENSINCK.)

FIRDAWS is an artificially formed singular to *farādis* which was taken by the Arabs from *παράδεισος* and understood by them as a plural (G. Hoffmann in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxii. p. 761). The rare measure *fi'lauṭ* (Lumsden, *Arabic Grammar*, p. 365, 368) was probably chosen to distinguish it from a form (perhaps *firdūs*) derived from the genuinely Arabic root *fardasa* (*Lisān*, viii. p. 45; Lane, s. v.). *Firdaws* occurs in old Arabian poetry in the sense of a fertile hollow of land (Bekrī, *Geogr. Wörterb.*, ed. Wüstenfeld, p. 514; Yāqūt, iii. p. 870 *et seq.*, and twice in the *Ḳur'ān* (xviii. 107; xxiii. 11) and was evidently for Muḥammad a synonym for *djanna* in the ordinary sense, "garden". *Farādis* occurs as a proper name at Damascus and Aleppo (Yāqūt, iii. p. 862 *et seq.*). It is curious that the fundamental sense of the *Zend pairidaēza*, "a place walled in" survives even in the remotely derivative Arabic, and a *firdaws* is defined by the lexicons more narrowly as *ḥadiqa*. It also suggests grape-vines and palm trees (Baiḍ. on *Ḳur*. xviii. 107). In *Ṭabarī* (xvi. p. 25—27) are given the guesses of the earliest expositors, only two points having any basis — that it is a *rūmī* word and indicates a vineyard. Otherwise they say that it is the lordliest, finest, widest and loftiest part of the Garden, the abode of those who in life commanded kindness and forbade disliked actions. To Muḥammad himself tales are traced back that it is the uppermost story of the Garden, that from it the four rivers of Paradise divide, etc. On this last see more details in the abbreviation by al-Sha'rānī of the *Tadhkira* of al-Ḳurṭubī (Cairo ed. 1324), p. 83, and on *al-Firdaws* generally on p. 84 and 86. But the Saiyid Murtaḍā in his commentary on the *Iḥyā'* (vol. x. p. 525) says that it is the second story of Paradise below the '*arṣ*' of Allāh, and that above it comes *Djannat 'Adn*. Others, again, held that 'Illiyūn was the loftiest; see a long discussion, involving the doctrine of the vision of Allāh and the presence of Muḥammad with his people in the Garden, in the *Ibriz* of Aḥmad b. al-Mubārak, p. 277 *et seq.*, ed. of Cairo, 1316.

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(D. B. MACDONALD.)

FIRDAWSI (ABU 'L-KĀSIM), a Persian poet, whose proper is uncertain (Manšūr, or Aḥmad, or Ḥasan), probably born in 320 (932) at Ṭabarān, one of the quarters of the town of Ṭūs (Ḳhorāsān). His father had left him a small estate on which he lived in a modest way. He received his education from his compatriot Asadī. A *dihkān* or landed proprietor, who was a friend of his, gave

him a Book of Kings to put into verse; it was this that set him to compose the *Shāhnāmah* (book of kings), an epic of about 60,000 lines in which he incorporated the portion already versified by Daḳīqī [q. v., i. 900^a]. The composition of this gigantic work lasted thirty-five years and was completed on the 25th February 1010 (400 A. H.) when the poet was nearly eighty years of age; it must therefore have been begun when he had reached a fairly mature age. The poem was dedicated to Sulṭān Maḥmūd of Ghazna, who had conquered Ḳhorāsān in 389 (999), and presented to him by his minister Hasan b. Aḥmad; the Sulṭān ordered a present of twenty thousand dirhams to be given to the poet but the latter, who expected a much more munificent reward, gave half of it to a bath attendant and the other half to a seller of fuḳā' (a kind of beer). Threatened with being trampled to death by elephants, Firdawsī in revenge composed a scathing satire and took refuge with the Ispahbadh Shahriyār b. Sharwīn, ruler of Ṭabaristān, after remaining six months in concealment in Herāt. This prince purchased the satire from him for 100,000 dirhams, at the rate of 1000 for each line, and had it destroyed; nevertheless, the text has survived and is usually published with editions of the *Shāhnāmah*.

After writing the poem *Yūsuf u Zalikhā* (publ. by Ethé, *Anecdota Oxoniensia, Aryan Series II*; German transl. by O. Schlechta-Wssehrd, Vienna 1889) for the Būyid Bahā' al-Dawla or his son Sulṭān al-Dawla, he returned to his native town where he died; he was buried near Ṭūs in a piece of ground that belonged to him; as he was looked upon as a heretic, he could not rest in the Muslim cemetery. It is said that, while his funeral cortege was passing through the gate of Razān (the name of a neighbouring village) a caravan entered by that of Rūdbār bringing the 60,000 dīnārs that the poet had hoped for. His daughter refused to accept this sum and the Sulṭān devoted it to pious works (the *ribāṭ* of Čāha). Dawlat-Shāh gives the date of his death as 411 (1020-1021).

The *Shāhnāmah*, which comprises the whole mythical and legendary history of Persia down to the Arab conquest, is a national epic which has rendered its author immortal. Firdawsī possessed the epic sense in a high degree; his descriptions of battle show an extraordinary vigour and movement; he felt the heart of his native land beating within him. The poem *Yūsuf u Zalikhā* written to show suspicious Muslims that ancient Persia was not his only love, is no whit inferior to its predecessor in spite of the advanced age at which it was written by the author.

The *Shāhnāmah* has been several times published; Lumsden's edition, *The Shah Namu* (Calcutta 1811) only contains the first volume; Turner Macan's (Calcutta 1829) and Mohl's (Paris 1878) are complete while that of Vullers (Leiden 1877—1884) lacks the fourth volume. There have also been lithographed editions published in the East.

Translations: *Arabic* (cf. the art. AL-BONDĀRĪ); *East Turk.*, published at Tashkent 1326; *Gudjarāṭī* by J. J. Modi, Bombay 1897—1904; *French* by J. Mohl opposite his text and separately at Paris in 1876—1878; *Italian* by Pizzi, Turin 1886—1888; *English* by Atkinson opposite his edition of the text and separately, London 1832 (several times reprinted), by Warner, London 1905—1910,

and Rogers, London 1907; *German* by Von Schack, Berlin 1851—1865 and by F. Rückert, Berlin 1890—1895. For further bibliography we may refer the reader to the works quoted below.

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FIRDAWSI (FIRDEWSI), an Ottoman poet of Brusa in the time of Sultān Bāyazīd II. (1481—1512), to distinguish him from the great Persian poet Firdawsī, called Firdewsi-i Rūmī or more frequently Uzun Firdewsi or Firdewsi-i Ṭawīl ("Long" Firdewsi), probably in allusion to the length of his chief work. His chronograms (*ta'rīkh*) were celebrated. His masterpiece is the *Sulaimān-Nāme*, composed for Sultān Bāyazīd by his command, in 360 or 380 volumes, in prose and poetry, a complete encyclopaedia in which he included all the knowledge of his time in philosophy, astrology, genealogy, history etc. The Sultān, however, only chose 80, or, according to others, 99 volumes and had the others burned. Firdewsi was deeply hurt, and like his Persian namesake, is said to have revenged himself by lampoons and went to Persia, where he died.

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FIRḌE (from *farāḍa* "to impose"), so pronounced in the Egyptian dialect, while in the middle ages *farḍ* and more usually *farīḍa* was used) is an extraordinary imposition usually levied for some special purpose. Lane in his *Manners and Customs* (see below) says that Muḥammad 'Alī Paṣhā [q. v.] in the first half of the xixth century levied a *firde* of one twelfth of the income of each subject, without distinction of religion, up to a maximum of 500 piastres to meet the expense of increasing the army and navy. When this expenditure diminished, the tax was abolished. A similar *firde* was at the same time levied on prostitutes. As already mentioned *farīḍa* (plur. *farā'id*) is almost always used with the sense of *firde* in the historians and inscriptions of the middle ages.

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FIRISHTA. [See MAL'AK.]

FIRISHTA, MUHAMMAD KĀSIM HINDU SHĀH, known as FIRISHTA (born 960 = 1552, died after 1033 = 1623), of Astarābād in northern Persia, was brought to Aḥmadnagar as a child in

the reign of Ḥusain Nizām Shāh I and, while yet a youth, entered the service of Murtaẓā Nizām Shāh I. The persecution of foreigners which followed the murder of Ḥusain II drove him to Bidjāpūr where, in January 1590, he entered the service of Ibrāhīm 'Adil Shāh II. Shortly afterwards he wrote *Iḥtiyārāt-i Kāsimī*, a work on medicine, and Ibrāhīm, pleased with its style and aware of Firishta's devotion to historical studies, urged him to undertake a comprehensive history of Muhammadan rule in India. Firishta at first declined the task as being beyond his powers, but eventually offered to submit for approval a few chapters of such a work as he could undertake. Among the specimen passages thus presented was an account of the disgraceful circumstances of the death of 'Alī 'Adil Shāh I, Ibrāhīm's father. Ibrāhīm correctly interpreted the selection of this subject as a hint that the historian demanded unfettered liberty in the relation of facts, and gave him permission to proceed with his work.

Firishta, who was an industrious compiler, mentions in the preface to his history no less than thirty-two books which he had collected and consulted, and adverts to some others in the body of his work. The *ipsissima verba* of his authorities are so often found in his pages that he has been stigmatised, with scant justice, as a mere copyist. He was, however, utterly devoid of the critical faculty and has made several glaring errors even in the annals of the Dakhan, which were his own peculiar province. The value of his work is further impaired by his gross ignorance of geography, and it is unsafe to follow the example of Briggs, his best known translator, in accepting it as a thoroughly satisfactory account of the rise and progress of the Muhammadan power in India. The history, which was begun in 1606 and finished in 1611, consists of an introduction, twelve sections dealing with the Ghaznawid kings of Lāhor, the emperors of Dihli, the independent Muhammadan dynasties of the Dakhan, Guḍjarāt, Mālwa, Khāndesh, Bangāl (including Djawnpūr), Multān, Sind, Kāshmir and Malabār, and the saints of India, and a conclusion, and embraces the whole history of Muhammadan rule in India, excepting that of the 'Arab conquerors of Sind, to the beginning of the seventeenth century. Firishta complained with truth that until his time the only work which pretended to deal comprehensively with the subject was Nizām al-Dīn Aḥmad's *Ṭabaḳāt-i Akbari*, which was too brief and condensed to be of much value to the student of history, and boasted with justice that he had produced a work the like of which had not previously appeared in India. His *History* (ed. Bombay, 1831; Lucknow, 1281 = 1865); despite its many defects, is valuable not only as a summary of known authorities, but also because it embodies fragments of works of which the originals have been lost. A critical translation (those existant in English are enumerated Morley, *Catal. R. As. Soc.*, p. 67; the best is that of Briggs, London 1829), or, at least, a careful and intelligent edition of the text is much to be desired.

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FIRISHTE-ZÂDE, ^ʿABD AL-MADJÏD ʿIZZ AL-DÏN, in Turkish also called *Firîşte-oghlu* and in Arabic *İbn Firîšta*, one of the principal disciples of Faḍl Allāh [q. v., p. 37] the founder of the Hurîfî [q. v.] sect, died in 874 (1469). In 833 (1430) he wrote a book on the doctrines of the sect in Turkish, entitled *ʿIshk-nāme* (Book of mystic Love), which is placed by the adepts on a level with Faḍl Allāh's *Djāwidān*, so that this name is also given to it. There also exists from his pen a *Hidāyet-nāme* (Book of Conduct) in Turkish and an *Ākhîret-nāme* (Book of Future Life). The *ʿIshk-nāme* has been lithographed at Constantinople (1288 = 1871).

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FIRMAN. [See FERMÂN.]

FİRÖZA, Arab. *al-firūzadj*, the turquoise, a well-known precious stone of a bright green or "mountain green" to skyblue colour with a gloss like wax; in composition it is a hydrated clay phosphate with a small but essential proportion of copper and iron. The colour is not permanent in all stones, and is said to be particularly affected by perspiration. It is almost always cut as an ornament en cabochon i. e. with a convex upper surface; only stones with an inscription are given a flat upper surface. The provenance of serviceable stones is limited to a few places whose history may be traced back for thousands of years. Turquoise mines were worked by the kings of Egypt in the peninsula of Sinai. Major Macdonald discovered them again in 1845 in the Wādî Maghāra and its neighbourhood and worked them again for a number of years. The hieroglyphic inscriptions at the mines date, according to H. Brugsch, from King Snefru of the third dynasty to Rameses II. Brugsch takes the word *majkat* to be the name of the mineral. No mention of the stone or the mines has survived from the Hellenistic period; on the other hand in addition to wonderful details of the method of procuring the pale green *callais* in Carmania, Pliny knows a good deal about its properties, which can only refer to our turquoise; for the statement that the *callais* loses its colour when affected by oil or ointment is found in al-Kindî on the *firūzadj* and in all later mineralogical works. It can hardly be doubted that the turquoise was obtained in the Sāsānid period and even earlier in the mines around Nishāpūr. Tifāshî says of the kings of Persia that they adorned their hands and necks with turquoises, because they averted danger of death by land or water; but we often meet with the assertion that the turquoise detracts from the majesty of kings. It was considered to contain copper and to be formed in the vicinity of copper mines. Different kinds are distinguished according to the different colours (sky-blue, milk-blue, green, spotted); the best kind is considered to be the *būshāḳî* (i. e. *Abū Ishāḳî*) and the finest variety of this is the sky-blue *az-harî*. Large pieces are very rare and are correspondingly costly, small pieces on the other hand are very common. The best specimens retain their colour, apart from the influences detailed below; after 10—12 years many lose their colour entire-

ly and the stone is then said to be dead. All stones, however, show a certain variation in colour. They are brilliant in a clear sky and dim when the sky is clouded; they alter their colour with the state of health of the wearer, and when affected by sweat, oil or musk; fat restores the colour again.

Taken internally it is a poison, but in collyrium it is useful for clearing the sight, also if it is stared at for some time. Gold takes away its beauty (unlike lapis lazuli), i. e. probably, the greenish blue colour does not harmonise as well with the yellow of the gold as the dark blue of the lapis lazuli.

Akfānî explains the name *firūzah* as "stone of victory"; whence it is also called *hadjar al-ghalaba*. The word *firūzadj* is found in many corrupt forms in the Latin translations of the middle ages (*farasquin*, *febrogug*, *perusegi* etc.), but none of these can be considered the original of the word turquoise; for as early as the xiiith century we find the form *turcoys*, *turquesa* and *turquesia*, and it may safely be assumed, that this was a new name given to the stone from the land of its origin, the ancient home of the Turks; cf. Arnoldus Saxo: "*Turcoys* dictus a regione Turkyia in qua nascitur". Certainly the name did not first appear in connection with the trade between Venice and Turkey.

General (now Sir) A. Houtum-Schindler who was governor of the mining area and director of operations at the mines in the "eighties" of last century has given a detailed account of the Persian turquoise mines at Meshhed in Khorāsān, which is quoted in Bauer's *Edelsteinkunde* (2nd ed., p. 490 *et seq.*). The stones procured are usually roughly cut *en cabochon* on the spot and brought to Meshhed by the village elders. Thence the turquoise, fastened to pieces of reed with black wax, which are tied in bundles, travels to Nijni Novgorod or Moscow, usually through the intermediary of Bukhārā traders, whence it is distributed all over the world. Many of the "lucky stones" are sold to pilgrims in Meshhed. In Nishāpūr the stone is seldom to be seen. Many are also exported via Yezd to Baghhdād and Constantinople. The value of the exports varies from £ 10,000—£ 15,000 [annually, which is believed to be about a third of the total yield.

H. Brugsch states, that, according to present day belief, the alteration in the colour of a stone presented indicates increase or decrease in the friendship of the donor. The large, quadrilateral turquoises polished flat, which were at one time engraved with inscriptions and arabesques in gold and worn on the upper arm, are no longer held in such estimation. Stones for rings are always mounted in silver or tin, never in gold; Brugsch connects this with the Muslim prohibition of the wearing of the most precious metal or with a very ancient notion of the demonic meaning of gold. I am rather inclined to believe that the real reason is good taste, as has been mentioned above, for religious prohibitions are not mentioned by any writer; besides diamonds also are only mounted in silver.

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khā'ir, in *Mashrik*, xi. (1908), p. 761; Muḥammad b. Maṣṣūr, *Djawāhir Nāmeh*, transl. by F. v. Hammer-Purgstall, in *Fundgruben d. Orients*, vi. 133; Kazwīnī (ed. Wüstenfeld), i. p. 232; Dimishkī (ed. Mehren), p. 68; Ibn al-Baitār, transl. by Leclerc in *Notices et extr.*, xxvii, p. 50; Clément-Mullet, *Essai sur la min. arabe*, in *Journ. As.*, Series vi., Vol. xi. p. 150 et seq.; Boetius de Boodt, *Gemmarum et Lapidum historia* (1609), p. 134 et seq.; H. Brugsch, *Wanderung nach den Türkis-Minen und der Sinai-Halbinsel* (1866), p. 66 et seq.; H. Brugsch, *Reise der k. preuss. Gesandtschaft nach Persien 1860 und 1861*, Vol. ii. p. 77; W. Fl. Petrie, *Researches in Sinai* (1906), p. 41 etc.; Bauer, *Edelsteinkunde*, 2nd ed., p. 386—495; H. Fühner, *Lithotherapie*, p. 138. (J. RUSKA.)

FĪRŪZ-ĀBĀD (earlier Pīrūz-abād, "city of victory", Muḥaddasī, p. 432), a name given to the town of Gūr (arabised *Djūr*) in Fārs, by the Būyid 'Aḍud al-Dawla to avoid the evil omen suggested by the Persian name of the town (*gūr*, *gūr*, "tomb"). It was founded by Ardashīr I. on the site of a marsh that had been drained (Yāqūt, iii. p. 146) and remained the capital of the province of Ardashīr-Khurra, although not so large as Shīrāz or Sirāf (Iṣṭakhri, p. 97); it was fortified by a wall with a ditch but not surrounded by suburbs (ibid. p. 116, 124). In the Sāsānian period there was a fire-temple there, built beside a reservoir and called *Bārīn*; it was there that Muṭahhar b. Ṭāhir al-Makdisī heard the *patēt* of the Mazdeans recited (*Livre de la Création*, i. 56, where *djūr* should be read for *khūz*, an emendation suggested by Seybold). It had four gates, called Mihr (Mithra or the Sun), Bahrām (Mars), Hormuz (Jupiter) and Ardashīr. In the centre of the town was a building like a platform, called *firbāl* (temple) by the Muslims, and *iwān-wckiyākhurra* by the Persians, the erection of which was attributed to the founder of the city; it was of sufficient height to command the surrounding country and on it there was a fountain fed from a spring in a mountain near. It was probably the remains of an Assyrian *zikkurat* (M. Dieulafoy). In Iṣṭakhri's time it was almost entirely in ruins. Otto of roses was manufactured there and exported throughout the East. *Djūr* and Iṣṭakhri were the last cities in Fārs to capitulate before the conquest (Balādhuri, p. 315, 389); it was occupied, then after it had rebelled, taken by 'Abd Allāh b. 'Āmir b. Kuraiz, governor of Basra in 29 (650).

Bibliography: Barbier de Meynard, *Dictionnaire de la Perse*, p. 174—176; Nöldeke, *Araber und Perser*, p. 11, note 3; Le Strange, *Eastern Caliphate*, p. 255; P. Schwarz, *Iran im Mittelalter*, ii. 56 et seq. (CL. HUART.)

FĪRŪZĀBĀD, is also common in other parts of the world as a place-name, cf. the article DIHLI [i. 972^a *infra*]. For other places of this name cf. Yāqūt s. v. and Le Strange, *Eastern Caliphate*, Index.

AL-FĪRŪZĀBĀDĪ, ABU 'L-ṬĀHIR MUḤAMMAD B. YĀ'QŪB B. MUḤAMMAD B. IBRAHĪM NAḌĪD AL-DĪN AL-SHĪRĀZĪ AL-SHĀFĪ'Ī, Arabic lexicographer, was born in Rabf II or Djumādā II 729 (Febr. or April 1329) at Kāzārūn near Shīrāz, on which account he was in later life fond of calling himself a descendant of the celebrated ShāfĪ' Abū Ishāk al-Shīrāzī, although the latter died childless. From his eighth year he studied in Shīrāz and afterwards in Wāsiṭ and in 745 (1344) in Baghdād.

In 750 (1349) he studied under Taḳī al-Dīn al-Subkī in Damascus and accompanied him to Jerusalem. There he acted for ten years as professor and then undertook a series of journeys which took him to Asia Minor and Cairo. The accounts of his travels given by his biographers vary a great deal. According to the best authenticated statements, those of al-Nu'mānī, he moved to Mecca in 770 (1368) and remained here about 14 years, which were interrupted by a journey to India and a five years' stay in Dihli. About 794 (1392) he accepted an invitation from Sulṭān Aḥmad b. Uwais to Baghdād. From there he went to Persia, and was honourably received by Timūr when the latter took Shīrāz in 795 (1393). But as his native district had been devastated by the Mongols he could not stay here but took ship in Hormuz to South Arabia, which, owing to its remoteness from the scenes of the great events in history, afforded him the peaceful resting-place required by for a scholar's activity. After his arrival there in Rabi' I 796 (Jan. 1394), the Sulṭān al-Malik al-Ashraf invited him to Ta'izz, where he remained for 14 months. On the 1st Dhū 'l-Hijja 797 (12th Sept. 1395) he was appointed Chief Qāḍī of al-Yaman and given a daughter of the Sulṭān in marriage; after this he claimed to be a descendant of the Caliph Abū Bakr. In 802 (1400) he again made the pilgrimage and constituted his house in Mecca a Mālikī Madrasa with three lectureships. During his stay in Mecca, his father-in-law died in 803 (1401). He made a second journey to Mecca in 805 (April 1403), but soon returned to Zabid where he died on Tuesday the 12th (according to others the 20th) Shawwāl 817 (26th Dec. 1414). His great work, the dictionary *al-Kāmūs*, which he had extracted from his (now lost) *al-Lāmī al-Muṭlam al-'Uḍḍ al-Djāmī bain al-Mukkam* (of Ibn Sida) *wa 'l-'Uḍḍ* (of Ṣaghānī) in 60, according to others in 100, volumes, in which however, as Graf Landberg suggests, he perhaps included many words from South Arabian dialects, became a classic throughout the whole Muslim world; in spite of the fact that, although it contains a very large number of words, the material has not been critically examined and the explanations are very brief. It has been printed at Calcutta 1817, 1270, Bombay 1884, 1272, Lucknow 1885, Bulaḳ 1274, 1289, 1301—1303, Cairo 1281, 1319. A Persian version by 'Abd al-Raḥīm Muntaha 'l-'Arab *fi Lughat al-'Arab* appeared at Calcutta 1841 (another *al-Kābūs* by Muḥammad Ḥabīb Allāh, s. *Catalogue of the Pers. Mss. in the Brit. Mus.*, No. 1016-1017). A Turkish translation by 'Āṣim Effendi al-Üḫyānūs al-Bāsiṭ *fi Tarjumat al-Kāmūs al-Muḥiṭ* was printed with the Arab. text, Stambul 1272 and alone at Bulaḳ 1250, Stambul several times, last in 1305. Among the commentaries the fullest is the *Tādī al-'Arūs* of Saiyid Murtaḍā al-Zabidī, died 1205 (1791), 10 Vols., Bulaḳ 1307-1308. Fāris al-Shidyāk [q. v.] published a critique entitled *al-Djāsūs 'ala 'l-Kāmūs*, Stambul 1299. Of his other works, of which *al-Bulgha fi Ta'rīkh al-'Immat al-Lughā* (s. Ahlwardt, *Verzeichniss der ar. Hdss. der Kgl. Bibliothek zu Berlin*, No. 10060) is probably the most important, there have been printed the *Kitāb Taḥbīr al-Muwashshin fīmā yuḳāl bi 'l-Sin wa 'l-Shin*, Vocabulaire des mots arabes s'écrivant indifféremment avec un *s* ou *ch*, Alger 1909, and the stories from the life of the Prophet, *Sifr al-Sa'āda*, which he

originally wrote in Persian (s. Pertsch, *Die pers. Hds. der herz. Bibliothek zu Gotha*, N^o. 33) and which was translated into Arabic in 804 (1401) by Abu 'l-Djūd Muhammad b. Maḥmūd al-Makh-zūmī al-Miṣrī, Cairo n. d. (*Catalogue de Goeje*, N^o. 2827) with the *al-Fawz al-Kabir ma'a Faḥ al-Khabir fī Uṣūl al-Tafsīr* of Walī Allāh b. 'Abd al-Rahīm on the margin.

Bibliography: al-Nu'mānī, *al-Rawḍ al-Āṭir*, cod. Wetzstein, ii. 289 (Ahlwardt, *op. cit.*, N^o. 9886), fol. 218 v; Tāshkōprizāde, *al-Shakā'ik al-Nu'māniya* (on the margin of Ibn Khallikān, Būlak 1299), i. 92; Suyūṭī, *Bughyat al-Wu'āt*, Cairo 1326, 117; Wüstenfeld, *Geschichtschreiber der Araber*, N^o. 464; Brockelmann, *Gesch. d. arab. Litteratur*, ii. 181.

(C. BROCKELMANN.)

FĪRŪZKŌH (FERŌZKŌH), a mountain fortress in the Country of Ghōr, now the Hazāra highlands of Afghanistan. It was founded by Kuṭb al-Dīn Muḥammad (known as the Malik al-djibāl or mountain-king), in a territory known as Warṣhādah, and continued by his brother Bahā al-Dīn Sām who succeeded in 544. It remained the capital of Ghōr as long as that kingdom lasted, and was much embellished during the victorious reign of Mu'izz al-Dīn Muḥammad b. Sām from the spoils of India. The Citadel or Kaṣr is described as of great magnificence. It was taken by 'Alā al-Dīn Khwārizm Shāh in 607, and finally destroyed during the Mongol invasions under Ogotai son of Čingiz Khān in 619-620. The exact position of Fīrūzkōh is doubtful. It was on the bank of a river which may have been the upper Murghāb or the upper Hari-rūd or one of its tributaries. Raverty favours the latter view, but Holdich, who surveyed the country in 1884-1885, could find no site corresponding with it in these valleys, and identifies it with the extensive ruins of Taiwāra on an affluent of the Farāh-rūd, still locally known by the name of Ghōr. The tribe bearing the name of Fīrūzkōhī now inhabits the Murghāb valley, but it is nomadic, and it is not therefore necessary to suppose that Fīrūzkōh was in that valley. Taiwāra is in the country of the kindred Taimani tribe, and has easy communications with Herāt, Farāh and the upper Hari-rūd valley. It may therefore with some confidence be accepted as the actual site of Fīrūzkōh.

Bibliography: *The Ṭabaḳāt-i Nāṣirī*, trans. Raverty, London 1881; Holdich, *The Gates of India*, London 1910.

(M. LONGWORTH DAMES.)

FĪRŪZPŪR (FERŌZPŪR). A district in the Pandjāb which takes its name from the principal town. It forms part of the Djalandhar division, lying between 29° 55' and 31° 9' N. and 73° 52' and 75° 26' E. Area 4302 sq. m. Population 958 072 of which 447 615 are Muḥammadan. The principal Muḥammadan tribes are Rādjputs, Aṛains, Dogars and Wattus; there is also an ascetic tribe known as Bodla, who are believed to possess powers of incantation. The ancient site of Djanēr, supposed to be the Pandj-nir of Baihaki, was the capital of the Punwar Rādjputs. Soon after the Muḥammadan invasion the Bhaṭṭī Rādjputs adopted Islām and invaded the district from the south. The Gil, Dhaliwāl and other Djaṭ tribes entered it later. The Dogars, a wild and predatory tribe, are more recent immigrants. The town of Fīrūzpūr was founded in

the time of Sultān Fīrūz Shāh III of Dihli and named after him. In Akbar's time it was part of the Sūbah of Multān and not of Sirhind, and probably lay on the right bank of the river Satladj, and not on the left as at present. The Sidhū Djaṭs appear towards the end of Akbar's reign and soon adopted the Sikh religion. It was in this tract that Guru Govind was defeated after a three days fight by Awāngzēb's army; the site is now held sacred and the tank (Mukat-sar = Tank of Salvation) has become a place of pilgrimage, where a 3 days' festival is held in January. Round it the important town of Mukatsar has grown up. The Sikhs got possession of the country after the retirement of Aḥmad Shāh Durrāni; the Bhaṅgī Misl under Gūdjār Singh took the principal part in the conquest. Randjīt Singh threatened this country with the minor Sikh states, and this move (1808) led to British intervention. Fīrūzpūr was occupied, and annexed in 1835, thus interposing between Randjīt Singh's kingdom and the minor states, which have been preserved to the present day. The Musulmān Nawwābs of Kasūr also found a refuge at their estate of Mamdōt near Fīrūzpūr in 1807, and were recognized as ruling chiefs. Their territory was annexed owing to mismanagement in 1855, but was afterwards restored and is still held by the Nawwābs. It is a large and wealthy estate. The present Nawwāb Ghulām Kuṭb al-Dīn Khān is a minor.

The first Sikh war between the British and the Khālsa army was fought in this tract. The Sikh army crossed the Satladj in Dec. 1845. The battles of Mudki and Phērū-shahr (often wrongly called Fīrūz-shahr or Fīrūz-shāh) were fought soon after. The Sikh army was repulsed but not crushed, and recrossed the Satladj, only to invade British territory again higher up the river near Ludhiāna. The decisive battle of Aliwāl was fought outside the district of Fīrūzpūr, but the desperate struggle of Subrāwān (Sobraon) which ended the war, was fought within its limits.

In more recent times the district was enlarged by the addition of the Tahsil of Fazilka in the south from the former district of Sirsa (1884). The sandy tracts to the east and south of the district have been rendered fertile by the irrigation from the Sirhind canal, and the inundation-canals constructed by Col. Grey in the riverain tract have also added greatly to its productiveness. The Sikh Djaṭs are excellent farmers and take full advantage of these conditions; the Muḥammadan tribes in this part are inferior cultivators. There is at present a large export of wheat from the Fīrūzpūr district.

Bibliography: *Various provincial and district Gazetteers and settlement reports issued by Pandjāb Govt. Press Lahore*; Cunningham, *History of the Sikhs*, London 1849; Ibbetson, *Outlines of Punjab Ethnography*, Calcutta 1883.

(M. LONGWORTH DAMES.)

FĪRŪZ SHĀH KHILDJĪ (DJALĀL AL-DĪN), the twelfth Muḥammadan emperor of Dihli, was an Afghān of the Khildjī or Ghildjī tribe who first rose to eminence in Balban's reign and later became governor of Sāmāna. When Mu'izz al-Dīn Kaiḳubād fell sick, he was summoned to Dihli to assume the direction of affairs, but encountered much opposition from the Turki amirs, who, as the emperor grew feebler, proclaimed his infant son, Shams al-Dīn Kayūmarth.

Firūz acknowledged the child but removed him from the custody of the Turks and seized the palace of Kilūgharī where, with his connivance, Kaiḳubād was assassinated. The child disappeared shortly afterwards and, on June 13, 1290, Firūz ascended the throne. His chief difficulties were the disaffection of the people of Dihlī, who resented the rule of an Afghān, and a rebellion headed by Malik Ḥadju, a nephew of Balban, who claimed his uncle's throne. The prejudices of the citizens were conciliated by mildness and the rebellion was crushed, but the old emperor's culpable leniency both to rebels and robbers was much resented by his *amirs*, who refused to accept his plea of conscientious objection to bloodshed. A conspiracy of the disaffected *amirs* was detected and pardoned, but more severity was shown towards Sidi Mawlā, an influential *darwish* suspected of plotting the emperor's assassination, who was put to death. Firūz had appointed his nephew and son-in-law, 'Alā' al-Dīn, governor of Karra, and this adventurous prince, hearing of the great wealth of Devagiri in the Dakhan, led a daring raid into that kingdom and returned laden with plunder, but declined to visit his uncle at Dihlī, feigning apprehension of punishment for having undertaken such an enterprise without permission. The doting old emperor was at length persuaded, against the advice of his counsellors, to visit his nephew in Karra, and on July 19, 1296, was stabbed to death on the bank of the Ganges before the eyes and under the orders of 'Alā' al-Dīn, who immediately caused himself to be proclaimed emperor.

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FIRUZ SHĀH TAGHLAK, son of Malik Radjab, brother of Ghiyāth al-Dīn Taghlak, and the daughter of Rānā Mal Bhaṭṭī of Abohar, was educated and advanced to high rank by his cousin, Muḥammad Ibn Taghlak, on whose death near Thaṭha on March 20, 1351, he was induced to ascend the throne. He extricated the army then employed in Sind from its difficulties and led it back to Dihlī, where in the meantime Aḥmad Ayāz Khvādja-yi Dīahān, whom Muḥammad had left in charge of the capital, too hastily crediting a report that Firūz had been slain in an encounter with the Moghuls, had placed on the throne a supposititious son of Muḥammad. Firūz would have pardoned and reinstated Aḥmad, but was overruled by his advisers, who caused the aged minister to be put to death. The wars of Firūz Shāh's reign were two expeditions into Bangāl in 1353 and 1359, one into Uṛīsa in the latter year, one against Nagarkoṭ in 1361, and one to Thaṭha in 1362. A certain measure of success attended all these campaigns, but Firūz's generalship in each was beneath contempt, and after the submission of the Dīām of Thaṭha he wisely abandoned the quest of military glory. The rest of his long reign was passed, if the suppression of one or two unimportant rebellions be excepted, in the indulgence of his passion for architecture and the chase. His public works included cities, palaces, tombs, irrigation works, mosques and colleges, but he compounded for his activity in this direction by neglect of all other public business and tolerance

of corruption and inefficiency in others. He had so little of the jealousy which is a usual attribute of sovereignty that at different times he associated two of his sons to himself in the imperial dignity. He was endeared to his people by his abolition of many vexatious imposts and by the general lenity of his rule, which contrasted strongly with that of his predecessor. He died, at the age of more than 80 years, in the latter half of September, 1388, and was succeeded by Taghlak II, the son of his deceased eldest son, Faṭh Khān. The proximate cause of the ruin of his empire was Tīmūr's invasion but the inefficiency of his own administration contributed largely to its disruption.

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FISK. [See FĀSIK.]

FITNET, a Turkish poetess, whose real name was Zubaida, the daughter of the Shaikh al-Islām Meḥmed Es'ad Efendi, died 1194 (1780). Of her life we only know that she made an unfortunate marriage with Derwish Efendi, Qādi'askar of Rumelia under Selim III. Her *Diwān* (printed Sтамbul 1286 = 1869 and often since) consists chiefly of lyric poems, ghazals, *sharkis* and a few riddles; some poems show a philosophic strain, which according to Gibb, is due to the influence of her friend Rāghib Pasha [q. v.]. Her total writings were of small bulk.

Bibliography: Gibb, *A History of Ottoman Poetry*, iv. 151 *et seq.* (the Turkish sources are also given there).

FITRA. [See 'ID AL-FITR.]

FITRA is a "noun of kind" (*Wright*³ i. 123⁴) to the infinitive *fatr* and means (an Ethiopic loan-meaning, Schwally in *Zeitschr. d. Deutsch. Morgenl. Ges.*, liii. 199 *et seq.*; Nöldeke, *Neue Beiträge*, p. 49), "a kind or way of creating or of being created". It occurs in *Kur.* xxx. 29 (*khilqa*, Baid.) and other forms of its verb in the same meaning occur 14 times. But though Muḥammad uses derived forms freely, it was obscure to his hearers. Ibn 'Abbās did not understand it until he heard a Bedawī use it of digging a well, and then the Bedawī probably meant the genuinely Arab sense of *shakk* (*Lisān*, vi. p. 362, l. 20). Its theologically important usage is in the saying of Muḥammad, "Every infant is born according to the *fitra* ('ala 'l-*fitra*; i. e. Allāh's kind or way of creating; "on God's plan", cf. Macdonald, *Religious Attitude in Islam*, p. 243); then his parents make him a Jew or a Christian or a Magian". This is one of several contradictory traditions on the salvability of the infants of unbelievers. On the whole question the theologians were uncertain and in disagreement. This text evidently means that every child is born naturally a Muslim; but is perverted after birth by his environment. But in this interpretation — that of the Mu'tazilites (cf. *Kashshūf*, ed. Lees, ii. p. 1094) — there were found serious theological and legal difficulties. (i.) It interferes with the sovereign will (*mashī'a*) and guidance (*hidāya*) of Allāh. Orthodox Islām, therefore, holds that the parents could be only a secondary cause (*sabab*) and that the guiding aright and leading astray must come from Allāh himself. (ii.) This view, and indeed

almost any view of the tradition, would involve that such an infant, if his parents died before he reached years of discretion, could not inherit from them, and that if he died before years of discretion, his parents could not inherit from him. For this presupposes that he is a Muslim up to years of discretion, and canon law lays down that a Muslim cannot inherit from a non-Muslim or vice versa (*Hāshiya* of al-Bādjūrī on the *sharḥ* of Ibn Kāsim on the *matn* of Abū Shudjā, ed. Cairo 1307, vol. ii. p. 74 *et seq.* and Sachau, *Muhammedanisches Recht*, p. 186, 204, 206 — a favorite subject for hair-splitting). Two attempts have been made to escape this. (i.) This statement of Muḥammad is to be regarded as a decision (*ḥukm*) and was abrogated by the later decision as to inheritance. But it is pointed out that it is not really a decision, but a narrative (*ḵabar*) and that narratives are not abrogated. (ii.) The being made a Jew, Christian or Magian is to be regarded as not actual, but figurative, and takes place in this figurative sense from the point of birth; the legal religion of the infant is automatically that of his parents, although he comes actually to embrace that religion only with maturity of mind. Another view was that being created according to the *fiṭra* meant only being created in a healthy condition, like a sound animal, with a capacity of either belief or unbelief when the time should come. Another was that *fiṭra* meant only "beginning" (*ba'd'a*). Still another was that it referred to Allāh's creating man with a capacity of either belief or unbelief and then laying on them the covenant of the "Day of Alastu" (*Qur.*, vii. 171). Finally that it was that to which Allāh turns round the hearts of men.

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(D. B. MACDONALD.)

FOMALHAUT (also *fomalhot* and *famohot*) = *fam al-ḥūt* ("the fish's mouth") is the star α of first second magnitude in the Southern Piscis. Ptolemy and following him al-Battānī, however, reckon it to Aquarius, but add that it also lies in the mouth of the Southern Piscis. According to Ḳazwīnī and Ulugh Beg it was called *al-Ḍafḍa' al-awwal* = the first frog, according to Arab nomenclature, to distinguish it from a second in the Whale. It is also called *al-Ḍalīm* = the ostrich by Ḳazwīnī.

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(H. SUTER.)

FU'AD PASHA (MUḤAMMAD KEČEDJİ-ZADE), an Ottoman statesman, born in 1230 = 1815

in Constantinople, the son of the poet 'Izzet Molla [q. v.], who mentions him in his *Mihnet-keṣhān*, studied medicine after leaving the school of Galata-Serāi and entered the army medical service with the rank of *yūzbāshī* (captain) and was sent to Tripoli in North Africa. Returning in 1253 = 1837 to Constantinople, he entered the service of the Porte as interpreter, was sent to London in 1256 = 1840 as first secretary to the Embassy and in 1261 = 1845 attended the coronation of Queen Isabella of Spain as Envoy Extraordinary. In 1263 = 1847 he became Dragoman of the Imperial Diwān, in 1265 = 1849 referendary, then was sent on a special mission to Wallachia and Moldavia and finally appointed ambassador in St. Petersburg. In 1266 = 1850 he was under-secretary of state to the Grand Vizier, in 1268 = 1852 he went on a mission to Egypt and on his return from there became Minister of Foreign affairs, but in the following year resigned in consequence of the intrigues of Mentchikoff. In 1270 = 1854 he was entrusted with the task of suppressing the unrest provoked by Greek bandits in Janina and Yeñi-Shehr, and succeeded in restoring order. As a member of the Grand Council for Reforms he drew up a series of laws and regulations and on his appointment for the second time to the Ministry of Foreign affairs, became at the same time President of this body. He was deprived of both offices in 1273 = 1856, but was given them again in the following year. He attended the Paris congress as the delegate of Turkey and after the massacres of Christians in Lebanon (1276 = 1860) he was sent to Syria as commissioner extraordinary with civil and military powers. In this capacity he had Müshir Ahmed Pasha shot to remove any pretext for General Beaufort d'Hautpoul to march on Damascus with the troops under his command.

After the accession of Sulṭān 'Abd al-'Azīz (1278 = 1861) he became President of the High Court of Justice (*medjlis-i aḥkām-i 'adliye*), Minister of Foreign Affairs for the fourth time and Grand Vizier in the same year. After filling this office for fourteen months he was dismissed in 1279 = 1862, but soon afterwards appointed Seraskier and Adjutant-general and, retaining this title, Grand Vizier for the second time 1283 (= 1867). He retained this position for nearly three years and introduced reforms during his tenure of office. On his dismissal he retired to his palace on the Bosphorus (*yālī*). He accompanied the Sulṭān on his journey to the Paris Exhibition of (1867 = 1284), remained in Europe for his health and died at Nice in Shawwāl 1285 (Febr. 1869) at the age of 55. His remains were interred in Constantinople in a mausoleum beside the small mosque built by him in the Gedik-Pasha quarter. Fu'ad played an important part in the history of modern Turkey; with 'Alī Pasha he is to be numbered among those who were earnest for reform. With Djewdet Efendi (afterwards Pasha) he compiled the first grammar of Ottoman Turkish that was ever printed (*Ḳawā'id-i oṭhmāniya*, 1851; transl. into German by H. Kellgren, Helsingfors, 1855). The political testament (*waṣīyet nāme-i siyāsi*), addressed to Sulṭān 'Abd al-'Azīz, ascribed to him is a literary skit probably from the pen of the Persian envoy Malcom-Khān.

Bibliography: Ch. Mismar, *Souvenirs du monde musulman* (Paris 1892), p. 12; Sāmi-bey, *Ḳāmūs al-'Alām*, v. 3440; J. Lewis Farley,

Turkey (London 1866; with Fu'ad's Portrait on the title-page), p. 121 *et seq.*

(CL. HUART.)

AL-FUDAIL B. IYAD ABU 'ALI AL-FUNDINI AL-TALA'KANI, one of the most celebrated Sūfis of the older period, a contemporary of Hārūn al-Rashīd, died 187 = 803. His *nisba* shows that he was born in Khorāsān, which agrees with the story that he began his career as a member of a robber band which rendered the roads between Abiward and Sarakhs insecure. He happened on one occasion to hear some one reciting Sūra lvii. 15: "Is it not time for those that believe, to humble their hearts before God's warning" and in consequence became converted. He then went to Kūfa, where he studied Tradition, and afterwards to Mecca, where he remained till his death. From the anecdotes related of him, it is clear that he was one of those pious ascetics to whom worldly greatness and pleasures are as nothing; no original opinions and views ascribed to him have been handed down, but he is considered one of the most reliable and prolific transmitters of Tradition.

Bibliography: Ibn Sa'd, *Tabaḳāt* (ed. Sachau), v. 366; Ibn Khallikān, *Wafayāt* (ed. Wüstenfeld), N^o. 542; 'Aṭṭār, *Tadhkirat al-Awliyā* (ed. Nicholson), i. 74 *et seq.*; al-Ku-shairī, *Risāla* (Cairo 1318), p. 10 *et seq.*; al-Hudjwiri, *Kashf al-Mahdjuh*, transl. by Nicholson, p. 97 *et seq.*

FUDULI. [See FUZULI.]

FULBE. [See PUL.]

FULK, the usual name for ship in the Korān (*safina* is only found four times). Navigation seems to have made a profound impression on Muḥammad's mind; in numerous passages in the Korān (xiv. 37; xvi. 14; xvii. 68; xxxi. 30; xxxv. 13; xxxvi. 41 etc.) the fact that God has given man power over the waters (*sakḥkhara*), so that they bear ships, is quoted by Muḥammad as a special proof of God's grace.

Fulk is more particularly Noah's Ark. The Korān does to some extent but it is rather the histories of the Prophets that give all sorts of interesting details of the building and equipment of the ark. By God's command Nūḥ had first of all to plant the trees necessary for the building of the ark and he planted plane-trees (*sādī*). During the forty years that these were growing no children were born on earth. Being asked what form the ark was to assume, God answered that the upper part and the back were to be like that of a cock and the hull also to be like the body of a bird, and that it was to have three stories (*tabaḳāt*). The dimensions are variously given; according to the "possessors of a scripture" it was 80 (sic) ells long, 50 broad and 30 high; according to other statements the dimensions were 660, 330 and 33 ells. The ark was nailed in the ordinary way (*dhātu dusurīn*, Sūra liv. 13) and covered with pitch internally and externally; God caused a spring of pitch to well forth for this special purpose. — On one occasion the disciples of Jesus asked their master to raise a man from the dead who would tell them what the ark was like. Jesus raised up Sām (according to Tabarī, i. 107 it was Khām), the son of Nūḥ, from a piece of earth, and he told them that the ark was 1200 ells long, 600 broad and had three stories, one for quadrupeds, one for birds and the third for human beings. When the accumulation of excre-

ment became a nuisance, Nūḥ seized the tail of an elephant and from it was produced a pair of swine which devoured the excrement; the mice became a plague, so he struck the lion on the forehead and a pair of cats came forth from its nose and destroyed the mice. — According to the Korān (Sūra xl. 46), the landing place of the Ark was the mountain DĪUDĪ. [Cf. this article i. 105^b *et seq.*]

Bibliography: The commentaries on the Korān on the accounts of the Deluge; Tha'labi, *Kiṣaṣ al-Anbiyā* (ed. Cairo 1325), p. 34 *et seq.*; G. Weil, *Biblische Legenden der Muselmänner* (1845), p. 45; Grünbaum, *Neue Beiträge zur sem. Sagenkunde* (1893), p. 79 *et seq.*; R. Basset, *Contes Berbères* (Paris 1887), p. 25-26, et les sources: *Nouveaux Contes Berbères* (Paris 1897), p. 203—205. (H. BAUER.)

FUMANI. [See 'ABD AL-FATTĀH.]

FUNDUK, "hazel-nut". "The *funduk* is the fruit of a tree, round like a nut, enclosing a kernel like the pistachio-nut" (*Lisān*). Also (in the dialect of Syria and Marocco) a house at which travellers alight, by the way side or in a town; an inn or hostel, corresponding to the Persian *khān*. The derivation is probably from the Greek *πυλῶν* *pylōn*. (A. S. FULTON.)

FUNDUKLY or FUNDUKLY, the name of the old gold coin of Turkey, said to be derived from the pearl border, which was likened to grains of corn (*funduk*) (Ismā'il Ghālib, *Takwīm*, p. 274). This name only came into general use when two different gold coins began to be struck. The Turkish gold coin that had been in use till then, usually called simply *altyn* based its weight on that of the ducat. Down to the conquest of Constantinople, European ducats, usually of Venetian origin and later Hungarian and Dutch ducats, circulated almost exclusively in the Ottoman dominions. To make them pass current in Turkey they were countermarked *ṣaḥḥ* by the authorities. The oldest native gold coin dates from 883 (1478) and was struck in Constantinople. These gold coins were to be of the same value as European ducats and are therefore of about 23½ carat fine, and weigh 3.49 grammes (Hungarian ducat 3.491 grammes, Dutch, 3.494), but well preserved specimens run from 3.43 downwards. This coin bore the most different names: *Altyn*, *Zekin* (Zecchino), *Flūrin* or *Kilūri* (Florenus), *Shāhi* (in the provinces bordering on Persia), *Ashrafī* (in Ägypten), *Sultāni* (in the Barbary States), *Tughraly*, *Zendjirli*, from the ornamentation etc.

A second gold coin was introduced alongside of the ducat in the reign of Sultān Aḥmad III. (1115—1143 = 1703—1730), of the weight of 2.6 grammes, and was called *zer-mahbūb* [q. v.], and the old gold coin received the name *fundukly*. The latter has not been struck since the reign of Maḥmūd II.

Bibliography: Belin, *Essai sur l'Histoire économique de la Turquie* (Journ. Asiat., 6, Série, iii. iv. v.); S. Bernard, *Mémoire sur les Monnaies d'Égypte* (Description de l'Égypte, Etat Moderne, Vol. xvi. of the Octavo edition, p. 267 *et seq.*); St. Lane-Poole, *The Coins of the Turks in the British Museum*, London 1883 (Introduction); Ismā'il Ghālib, *Takwīm-i Mas-kūāt-i 'Uthmāniya*, Constantinople 1307, p. 297; Zambaur, *Prägungen der Osmanen in Bosnien* (Wiener Num. Zeitschr., 1908).

(E. V. ZAMBAUR.)

FUNG (FUNDJ), a tribe or mixture of tribes in the Anglo-Egyptian Sūdān. The name is said to be derived from a *Shilluk* word denoting "stranger" and is originally applied to a negroid race related to or identical with the *Shilluks* on the White Nile. They became prominent at the end of the 15th century A. D. by conquering an extensive portion of the eastern Sūdān where they founded the famous kingdom of Sennār. At the time of the conquest and subsequently to it their kings and notables intermarried with Sūdān Arabs and ultimately claimed Arab descent which they or their court genealogists traced back to the Banī Umaiya. It is noteworthy that of the names borne by their kings a considerable proportion are non-Arabic and non-Muslim.

The Fung dynasty of Sennār was founded by 'Amāra Dunkas (= 'Amāra, the son of Dunkas) who reigned from A. D. 1505 to 1534. In alliance with 'Abd Allāh Djamā', the chief of the 'Abdalāt tribe, he conquered the country between the White and Blue Niles and established himself at Sennār, while 'Abd Allāh founded a semi-independent dynasty at Kerri, north of Khartūm. The Fung dynasty lasted down to 1789 in which year the throne was usurped by the Hamadī tribe who held possession until the time of the Egyptian conquest. Lists of the Fung kings are given by Shukair (see below) and the French traveller Cailliaud. The two differ in details while agreeing on the main features. During its most flourishing period in the 18th century the Fung kingdom extended from the third Cataract in the north to Fazoghli on the Blue Nile in the south, and from the Red Sea on the east to the White Nile and Kordofān in the west. Only the country between the White and Blue Niles was directly governed by the Sennār kings, while Fazoghli and the Northern Sūdān had their own tribal rulers who were tributary to the Fung.

The Fung seem to have embraced Islām at the time of their rise to power, but, even in the days of Bruce (see below), many pagan practices survived among them. The use of Arabic was general only among the upper classes.

The present Fung are a Negro people in the Sennār province. Their district, called Dār Fung, extends south of North Lat. 12, from the Abyssinian frontier to the White Nile. Their head (*shāikh*) is a direct descendant of the old Fung dynasty, but the tribe is small in numbers and unimportant.

Even at their most flourishing period they seem to have made little advance in civilization, and their kings cultivated Muslim sciences only to the extent of occasionally attracting Arab scholars to their court.

Bibliography: There are several Mss. histories of the Fung Kingdom, e. g. the Br. Mus. Ms. Or. 2345; others were used by Na'ūm Shukair, but their mutual relationship has not been studied.

Cp. further: Na'ūm Bey Shukair, *Ta'rikh al-Sūdān* (Cairo, 1903), esp. Vol. ii. 73 *et seq.*; J. Bruce, *Travels to discover the Source of the Nile in the Years 1768—1773* (London and Edinburgh, 1813), Vol. 6, *passim*; F. Cailliaud, *Voyage à Meroë etc. 1819—1822* (Paris, 1826—1828); Trémaux, *Le Soudan* (Paris n. d.), p. 190—206; R. Hartmann, *Skizze der Landschaft Sennār* (*Zeitschr. für allgem. Erdkunde*, N^o. 115, 117, 1863, p. 1—40, 153—200); Lejean, *Note*

sur les Fong et leur idiôme (*Bull. de la Soc. de Géographie*, 1865, Vol. i. 238—252); Dehérain, *Le Soudan égyptien* (Paris 1898), p. 49—69, 88—90, 94—98; E. A. Wallis Budge, *The Egyptian Sudan, its history and monuments*, 2 vols. (London, 1907), see index; *The Anglo-Egyptian Sudan*, ed. by Lt. Col. Count Gleichen (London, 1905), Vol. ii. 122; H. A. MacMichael, *The Tribes of Northern and Central Kordofan* (Cambridge, 1912), p. 224 *et seq.*; Diedrich Westermann, *The Shilluk people, their Language and Folklore* (Philadelphia and Berlin, 1912), p. lii. *et seq.*; H. C. Jackson, *Tooth of Fire, being some Account of the ancient Kingdom of Sennār* (Oxford, 1912). (S. HILLELSON.)

AL-FURĀT is the Arabic name of the Euphrates, called in Sumerian BU-RA-NU-NU, Assy. *Purātu*, Hebrew פֶּרַת, Syriac ܦܪܬܐ. On the name

and the notices by authors in antiquity cf. Weissbach's article *Euphrates* in Pauly-Wissowa, vi. 1195 *et seq.*; we need only note here that, according to modern travellers, it does not seem absolutely certain that the names Karā-Šū and Murād-Šū are applied respectively to the northern arm, the "Western Euphrates" and the southern, the "Eastern Euphrates"; Murād-Šū, like Frat, is rather applied to both tributary streams (cf. *Geogr. Journ.*, viii. 1896, p. 333 note), and perhaps Belck's (*Beiträge zur Alten Geographie*, i. 45) supposition, that Murād is only a popular etymology for *Purāt* [cf. also the name Djebel Marad in Pseudo-Wāḳidī (see Tomaschek, *Sasūn*, p. 17), which is to be located in the district in which the "Eastern" Euphrates rises], is not to be dismissed off hand.

The Arab geographers, to whose notices this article is limited, regard the northern tributary arm as the true upper course of the river. It rises in the district of Kālīkalā [cf. *ERZERÜM*, ii. p. 31] in a mountain called ʾPRDKHS or some such name, in which we may probably recognise the Παρδάριος ὄρος of Ptolemy, and the *Mons Paruerdes* of the Tabula Peutingeriana. For the upper course of the river we have the very important description by Ibn Serapion, whose text has been published with translation by G. Le Strange in the *Journ. R. As. Soc.*, 1895 and more recently his statements have been discussed by Tomaschek in a valuable paper in the *Festschrift für H. Kiepert* (1898), p. 137—149.

The Euphrates receives from the west below Kamkh the waters of the Nahr Lūkiya (probably the modern Armudan-Çai), the Nahr Abrik (the Çalta-Iрмақ flowing from Abrik = Diwrigi) and the Nahr Andjā (the modern Angu-Çai, the lower course of the river system of 'Arabkir). Below (Ibn Serapion wrongly says above) the mouth of the last named river the Western joins the Eastern Euphrates, the Nahr Arsanās rising in Tarūn (Taraunitis), which not far from Shimshāt (Arsamosata, cf. R. Kiepert, *Formae orbis antiqui*, text to sheet 5, p. 8^a) is augmented by the Nahr al-Dhi'b and the Nahr Salkit (according to Tomaschek, the rivers Peri-Šū and Süngit). The united stream now flows past Hiṣn al-Minshār (the modern Musher-Dagh; Khalil al-Zāhiri, *Zubda*, p. 52: *Mushār*), receives on the west bank the Nahr Djardāriya (probably the Kuru-Çai) which flows from the neighbourhood of Kharshana, further the Nahr Qubākib i. e. the Tokhma-Šū. The latter, into

which flow the Nahr Qurāḳis = Sultān-Šū and the Nahr al-Zarnūḳ, which irrigates by a branch Malatya, is crossed by the celebrated Kaṇṭarat Qubāḳib, the modern Kırkgözköprü (see Yorke in the *Geogr. Journ.*, viii. 1896, p. 328 *et seq.*; Lehmann-Haupt, *Armenien*, i. 486). On the east bank the Euphrates receives the Nahr Henzīt (Böyük-Çai) which still preserves the name of the capital of the old district of Anzitene and then enters the cataract district, which it does not leave till it reaches Gerger (see von Moltke, *Briefe über Zustände in der Türkei*⁶, p. 305—310; E. Huntington in *Zeitschr. für Ethnol.*, 1901, p. 183—204).

Leaving the mountainous country the Euphrates divides the flat tableland into two, and forms the boundary between Syria and al-Djazīra below Sumaisāt. At first the river continues as before to receive important tributaries from the west only. Of these the most important is the Nahr Sandja or Nahr al-Azrak crossed by the famous Kaṇṭarat Sandja, which, like the Singas of the ancients (cf. R. Kiepert, *Formae Orbis Antiqui*, text to sheet 5, p. 1^b), is certainly to be identified with the Gök-Šū and not with the Bōlam-Šū, on account of the Roman bridge that still survives in the latter (see Humann and Puchstein, *Reisen*, p. 393 *et seq.*). Below the rocky citadel of Kaḷ'at al-Rūm and the crossing of al-Bira, of particular importance since the Crusading period [cf. BİREDJİK, i. 723^b *et seq.*], there is still the Nahr Sādjūr to be mentioned. In the early middle ages Djisr Manbidj, the later Kaḷ'at al-Naḍīm, and al-Raḳka were the main places where the Euphrates could be crossed. Below the last named place the al-Balikh, rising in the neighbourhood of Harrān, joins the mainstream at al-Raḳka al-Sawda⁷, the modern ruins of al-Samra⁸ (see Sarre and Herzfeld, *Archäol. Reise im Euphrat- und Tigris-Gebiet*, i. 160). It is true that the modern very important crossing at Dēr al-Zōr [q. v., i. 936^b] seems to have had a predecessor in an ancient BIRTHA [see above i. 724^a *infra seq.*] and is probably mentioned by Yāḳūt, ii. 662 as Dair Rummān, but it has only become of any considerable importance in modern times. The place of Dēr al-Zōr at the present day was held in ancient times by Circesium, the Qarkisiyā of the Arabs at the mouth of the Khābūr, which flowing from Ra's al-'Ain, according to the repeated statements of the Arab authors, formed with its tributary the Hirmās from Tūr 'Abdin, a navigable connection between the Euphrates and the Tigris in the Nahr al-Tharthār, but, according to the recent investigations of Sarre and Herzfeld, *op. cit.*, i. 193, this must be regarded as more than doubtful. The place of the ancient Circesium, the modern Dēr al-Zōr, was filled, particularly in the later middle ages, by the double village of Raḥba, or the Dāliya of Malik b. Taḥw, a little south of the former, the lands of which were watered by the Nahr Sa'īd canal, which began before Qarkisiyā, and was called after Sa'īd b. 'Abd al-Malik b. Marwān (see Peters, *Nippur*, i. 127 and 129 *et seq.*; A. Musil, *In Nordwestarabien und Südmesopotamien*, p. 10 of the reprint from the *Anzeiger der phil.-hist. Kl. der Wiener Akad.*, 1913, I).

While modern geographers make Southern Mesopotamia begin at 'Āna [q. v., i. 344^b *et seq.*], already celebrated in the middle ages for its palms, where the cultivation of the datepalm in the Euphrates valley begins, the writers of the middle ages as a rule place the boundary between al-Djazīra and al-

Irāk much farther south on the Euphrates. The Čeri Sa'de, which was led out of the Euphrates downwards from Hit, the course of which can be traced almost as far as Neḍjet (see Peters, *Nippur*, i. 166 and 313; ii. 327; Meissner, *Von Babylon nach den Ruinen von Hira und Harnaq*, p. 15), has unfortunately not yet been sufficiently explored for its real importance and relation to Khandaḳ Sābūr (see Nöldeke, *Sasaniden*, p. 57; G. Le Strange, *Eastern Caliphate*, p. 65) and to the Wādī 'Ain al-Tamr (see Musil, *op. cit.*, p. 11), which, according to Ibn Serapion, flowed into the Euphrates at Hit. According to Ibn Serapion a canal, called Nahr Duḡail, flowed from the Euphrates at al-Rabb (7 farsakh from al-Anbār, 12 from Hit; possibly the Umm al-Ru'ūs in Peters, *Nippur*, ii. 45) to the Tigris near 'Ukbarā (see Streck, *Die alte Landschaft Babylonien*, p. 24), but it seems soon to have been silted up, as the later geographers give this name only to a Tigris-canal perhaps originally connected with the ancient Duḡail (see Streck, *op. cit.*, p. 33 and 220 *et seq.*).

Only a little farther down, at al-Anbār [q. v., i. 348], begins the great network of the Babylonian canal system which dates back into remote antiquity, although only the remains survive to-day. The usual identification of the four main canals, Nahr 'Isā, Nahr Šaršar, Nahr al-Malik and Nahr Kūthā, led from the Euphrates, is given in the article DİPĻA, i. 969 *et seq.* (for details see Streck, *op. cit.*, p. 25 *et seq.*), but in the present state of our knowledge of the country it can only be regarded as highly hypothetical. Shortly after they branch off, the Euphrates divides into two arms. The western arm, according to the Arabs, the river proper, which flows past Kūfa and is finally lost in the Baṭṭha [q. v., i. 675 *et seq.*] west of Wāsiṭ, is also called al-'Alkamī, which Musil (*op. cit.*, p. 13) has found E.N.E. of Kerbelā as the name of an ancient canal, perhaps forming the northern continuation of the modern Hindiye arm. The eastern arm of the Euphrates, which even in Ibn Serapion's time held a greater stream of water, for the first part of it corresponded to the bed of the modern Euphrates proper, until since about 1889 the river began to pour the greater part of its waters into the Hindiye arm (see Peters, *Nippur*, ii. 335; Sachau, *Am Euphrat und Tigris*, p. 38 and 57), again divides near Bābil. Its eastern arm, which flows to the Tigris under the name Nahr Sūrā al-Aḡā, Sarāt al-Kabira, Nahr al-Nil, or Nahr Sābus via the town of al-Nil, the modern Niliye, has been thoroughly explored by Sarre and Herzfeld (*Arch. Reise*, i. 234—247) except for its eastern extremity. How far the western branch, the Nahr Sūrā al-Asfal, corresponds to the modern course of the Euphrates or the canals Shaṭṭ al-Nil, Shaṭṭ al-Kār which flow to the southeast, cannot yet be exactly determined. This arm likewise ends in the great swampy area of the Baṭṭha, the outflow from which, Nahr Abi 'l-Asad, which runs into the Diḡlal al-'Awra⁹, may in a way be described as the lower course of the Euphrates.

This is in its main outlines the picture drawn by the Arab geographers, particularly Ibn Serapion. That the details, which they give us, are not always intelligible, is not remarkable considering the deficiencies in our knowledge of the country; that contradictions seem to be found in them, need not cause surprise, when we consider how much the river has changed its course, of which the

shifting to the south in quite recent times of its confluence with the Tigris is a striking example (see *Geogr. Journ.*, xxxv. 11 with map). The Arabs themselves knew of considerable changes in the course of the Euphrates; for example, Mas'ūdī (*Murūdj*, i. 216), says, that in the period of Hīra's prosperity sea-going ships came up as far as Nedjef in the old riverbed (*al-ʿAtīk*). A detailed account has already been given [i. 675 *et seq.*] of the Arabs' knowledge of the history of the Baṭiḥa. It is perhaps evidence of the gradual alteration in this area of swamps that, according to certain authors (see *Bibl. Geogr. Ar.*, iii. 20, note 1; cf. also Yāqūt, iii. 860 *et seq.*), an arm of the Euphrates — it can probably only be the Nahr Sūrā al-Asfal — entered the Tigris at Wāsīt. Not only is the history of the Euphrates in antiquity and the middle ages still very obscure, but we have only very meagre information regarding the changes in its course in recent times. For what is known on this subject we can only here refer the reader to the general textbooks on geography and the encyclopaedias as well as for the economic importance of the river.

Bibliography: The Arab geographers and the more important western works are given under *DIJLA*; we may here mention as a cartographical aid R. Kiepert's excellent *Karte von Kleinasien* (1:400,000). Important monographs are mentioned in the text. For further details cf. the separate articles. (R. HARTMANN.)

FURKĀN (A.), Discrimination, revelation, salvation. The word is found in Arabic literature as an original Arabic word and also as one borrowed from the Aramaic. The meaning of the word in various passages in the *Qurʾān* cannot always be exactly determined; Muḥammad made a wide use of it; he was fond of words with a long vowel in the last syllable on account of their solemn sound.

1. The Arabic word means separation, distinction, proof. Probably, however, this meaning is not found in the *Qurʾān*, although the commentators constantly expound it as having the theological shade of meaning of "discrimination between true and false". It is not impossible that Muḥammad came by this means to use it in the meaning of

2. Revelation, as this meaning of the word is not found in Aramaic. Thus it is applied in the *Qurʾān* to pre-Muhammadan revelations, e.g. *Sūra* xxi. 49, iii. 2, where, according to *Zamakhshari*, it is a name for the whole class of heavenly books. But it is used of the *Qurʾān* in *Sūra* xxv. 1, where it is said: "Blessed is he that hath sent down the *furkĀn* to his servant, that he might be a warner to the creatures"; and among later writers it has become a synonym for *Qurʾān*.

3. In the meaning "salvation" the word is certainly an Aramaic loanword. Thus in *Sūra* viii. 42 "... and what we have revealed to our servant on the day of the *FurkĀn*, on the day when the two hosts met". Here the battle of Badr is called the "day of the *FurkĀn*". Some of the commentators on this passage give the meaning *al-naṣr* "victory". But this is the Aramaic *furkĀnā*, synonymous with the Hebrew *yēshaʿ* "salvation".

Bibliography: A. Geiger, *Was hat Mohammed aus dem Judenthume aufgenommen*, p. 55 *et seq.*; Schwally, *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lii. 134 *et seq.*; Nöldeke,

Schwally, *Geschichte des Qurʾāns*, i. 34; Nöldeke, *Neue Beiträge zur semitischen Sprachwissenschaft*, p. 23 *et seq.*; cf. *A Dictionary of Technical Terms (Bibliotheca Indica)*, ii. 1130.

(A. J. WENSINCK.)

FURŪʿ. [See the art. *FIKH*, ii. 104^b.]

FURŪD. [See *FARD* and *FIRDE*, ii. 61^b and 111^a.]

FURŪGH (ABU 'L-KĀSIM KHĀN), a Persian poet, born in Kāshān, descendant of Fath 'Alī Khān, the prince of poets, lived for long in Khorāsān, then settled in Teherān, where he lived a retired life only associating with mystics. He lived in the 19th century; we do not know the dates of his birth or death. Among his poems he wrote verses on the death of Muḥammad Shāh and the accession of Nāṣir al-Dīn.

Bibliography: Riḍā Ḳulī Khān, *Madjma' al-Fuṣṣṣā*, Vol. ii. p. 370—382.

(CL. HUART.)

FURŪGH AL-DĪN (MUḤAMMAD MAHDĪ), a Persian poet, born in Tabriz in 1223 (1808); an ardent student from the age of seven, he entered the service of various individuals of high rank, among them Ferīdūn Mirzā, a prince of the royal family, who had written poems under the name Farrukh (a name of the hero Ferīdūn in Firdawsi's *Shāhnāmah*), from whom he took the name Furūgh-i Farrukhī. In Teherān he held a high position in the offices of the chancellery. He collected his Arabic and Persian poems in his *Tadhkirat al-Shabāh* ("Memoirs of Youth"), which forms a kind of autobiography.

Bibliography: Riḍā Ḳulī Khān, *Madjma' al-Fuṣṣā*, Vol. ii. p. 396—400.

(CL. HUART.)

FURŪGHĪ, 1. Surname of the Persian poet Muḥammad of Isfahān, who had studied the *Almagesta* of Ptolemy and became poet laureate to Tīmūr Shāh Durrānī after spending his youth in travel.

2. The surname of a janissary of Awlona in the time of Sulṭān Sulaimān, skilled in music and the composition of riddles.

3. The surname of Mirzā Muḥammad Ḥusain Isfahānī Zakā' al-Mulk, a Persian poet and editor of the *Tarbiya*, who died in 1908.

Bibliography: Riḍā Ḳulī Khān, *Madjma' al-Fuṣṣā*, Vol. ii. p. 382; Hammer, *Geschichte des osman. Dichtkunst*, ii. 491; Browne, *The Persian Revolution*, p. 404. (CL. HUART.)

FUSTĀT. [See *CAIRO*, i. 816^a *et seq.*]

FUTĀ DJALLON, a district in West Africa, in the N. W. of French Guinea, to which it is politically attached. It consists of a mountainous area, the most important in West Africa with an average height of 3000, 3500 feet. These highlands border in the E. on the mountains of the Mandingo territory; in the S. they slope in a series of shelving spurs to the level of the Atlantic Ocean, while in the N. they gradually slope down to Bondu. The geographical and orographical conditions of the land are only slightly known at present. The most recent journeys of exploration have merely established, that the south and west borders are formed of sandstone plateaus, while the older kinds of stone, granite and gneiss, occupy the centre. The structure of the mountains is rather irregular; the general picture is of a plateau from which rise peaks 600 to 1000 feet high, bordered by a sandstone range deeply cut by erosion.

The average elevation of Futā assures the land a more moderate and healthy climate than the coast lands. The temperature is lower than on the coast and the thermometer shows considerable variations at all seasons of the year. During the dry season (December to June) differences of 25, 30 and 32° C. may be noticed in the course of a single day; during the winter or rainy season (May to November) the nights are always fresh. Nor does rain ever entirely stop during the dry season, but falls very heavily in winter, and reaches its maximum in spring when the south winds laden with moisture from the Atlantic Ocean set in. Although Futā Djallon has a smaller rainfall than the coast, it has a better supply than the neighbouring lands on the Upper Senegal and the Upper Niger.

Futā Djallon is one of the most important hydrographic centres of Africa. We may distinguish two great watersheds, one in the S. in the district of Timbo, where the Baleio (Bafing), the Tene, the Kinkisso, a tributary of the Niger, and the Konkure, which flows into the Atlantic Ocean, rise, and another in the N., in the neighbourhood of Labe, from which flow the Gambia, the Salla (Kakrima) and the Komba (Rio Grande). To get beyond the boundaries of Futā the rivers with a S. or S.W. course have to cross the mountain wall, which they do in numerous falls, rapids and deep ravines, usually running from N.E. to S.W. Although the slope of the country is much more gradual to the N., the valleys here are quite as narrow and often overhung by steep cliffs.

Futā has long been regarded as a country with a rich and luxurious vegetation, but it does not seem to deserve this reputation, at least not everywhere. The most frequent feature in the structure of the country is the "bowal", a rocky plateau covered with feriferous boulders, sometimes overgrown with thin scrub, but sometimes so bare and stony that some travellers compare it with the hammādas of the Sahara. During the rainy season the ground is covered with a kind of grassy vegetation which varies in thickness with the nature of the country and lasts for longer or shorter periods. Trees are lacking except in the immediate neighbourhood of the water-courses; nevertheless, the valleys are very well wooded; on the slopes and in the cavities which collect the necessary soil, little wooded islands (*dantares*) are formed which, where they are found in large numbers, seem to form an extensive continuous forest. The villages are surrounded by orchards of orange, melon, kola and mango trees. The *karite* or butter tree and various kinds of bamboo are widely diffused, but the palms are small and few in number. Finally in some granite districts we find meadows, cultivated fields and plantations beside one another which give the country a certain similarity to parts of Switzerland and the Auvergne. But this is the exception.

The fauna is not so rich as in the Sūdān; it is represented by antelopes, gazelles and especially monkeys, the latter being so numerous that the inhabitants have to institute "drives" to protect their crops from being ruined by them. The scarcity of large carnivora has favoured the development of cattle-rearing so that at the present day there are three kinds of sheep and four of cattle in Futā, of which one, the buffalo, used as a beast of burden, was introduced into the country by the pastoral Fulbe.

The number of inhabitants is unknown; it is tentatively estimated at 600,000–700,000. The principal settlements are Timbo, the residence of the *Almamys* (9000 inhabitants?), Labe (5000?), Medina, Kade and Fugumba (10,000), the holy city, where the rulers are consecrated. The population is composed of various elements, among which the Mande predominate. We find representatives of the different branches of this race here, Diallonke, Susu, Soninke and half breeds like the *Khassonke* and notably the Fula, who are the result of a mixture of the Mande and Fulbe and during the last 150 years have become supreme over the other groups. There are also Peuhl or Fulbe, but they are less numerous in Futā proper than in the neighbouring territories and follow the pastoral life of their forefathers, although there is a marked tendency among them to exchange a nomadic for a settled life.

The social divisions of the people correspond to some extent to this diversity of origin. The highest class consists of an ecclesiastical and military aristocracy, the former composed of marabouts, the latter of prominent Fula, the descendants of Muslim immigrants or native chiefs who have become converts to Islām. These nobles who have special titles (*alpha*, *sheikhu* etc.) are grouped in families like the Roman "*gentes*" and take an active part in the political life of the country; they have seats in the assemblies and supply the *Almamys* with their civil and military officers. Next to them are the negroes and the Muslim Fulbe; they attend the assemblies as vassals of the nobles but as a rule take no part in their deliberations; they live in villages which are called *gor*. A third class comprises the non-Muslim freemen. These are usually artisans (weavers, carpenters, shoemakers) and live in separate groups in the *gor* or near them. They are endogamous and are excluded from any share in political life. Lastly slaves are very numerous, because the conquerors of the Sūdān, e.g. al-Hādjī 'Omar and Samory used to exchange their prisoners for the cattle of Futā. These slaves fall into two classes: domestics, whose position is fairly comfortable and who enjoy a relative independence, and agricultural labourers, whose lot is a much harder one. The latter are settled in special villages (*runde*), are supervised by overseers and severely punished if they attempt to escape. Since the establishment of the French protectorate, however, slavery is no longer legal.

As to religion the population of Futā is divided into Muslims and fetish worshippers. A few negro tribes have remained idolaters, for example, a section of the Fulbe which has retained its original beliefs. The predominant religion, however, is Islām which the Fulbe brought into the land and whose progress coincided with the political victory of this race. The Islām of Futā Djallon is fairly orthodox and less penetrated by heathen customs than among the Mande. Hecquard describes it as *Mālikī*; according to Lechâtelier, it is a "kind of national church formed from the mixture of *Ḳādiriya* and *Tidjāniya* doctrines". Although Futā was and still is a centre of proselytising activity, the inhabitants are not at all fanatical. This lukewarmness is attributed to the predominance of the *Ḳādiriya*s whom the *Tidjāniya*, the representatives of Muslim intolerance in the Sūdān, have not been able to supplant in spite of all their efforts. The marabouts hold a very im-

portant social position. They form a kind of hierarchy; at the top are the *fodie* who have often studied among the Moors of Tagant, next come the *tamsir* or heads of mosques, then the *serim* and the *tabe* who have charge of the schools.

The government is a kind of "aristocratic republic" with an elected sovereign. The executive power is in the hands of an *almamy* (*al-imām*) who is at once head of the army, judge and high priest. Before the establishment of the protectorate the almamy was chosen by the Council of Elders, acclaimed by the assembly of freemen, and received the turban of investiture in the town of Fugumba. He was chosen from among the descendants of the two founders of the Fula state, the Alfayas (descendants of Karomoko Alfa) and the Soryas (descendants of Ibrahima Sory). In principle the elected sovereign ruled for two years, after which he retired for two years in favour of a representative of the rival family. Devised to prevent rivalry and civil war, this rule of alternation was not always regularly observed. The Council of the Elders which chose the sovereign, could also on occasion depose him; in normal times it decided, under the presidency of the almamy, all questions of any importance of politics, law and religion.

Futā was divided into provinces or *diwal* (9 in the xviiith century, 13 in 1881, 11 in 1887), to which tributary regions were attached, whose number varied with the success or failure of Fula arms. Each *diwal* was administered by a governor (*lambdo*), appointed by the almamy and assisted by a council of notables. The villages obeyed the authority of chiefs who likewise were assisted by a council. In this organisation, which some European travellers have compared to that of the Carolingian Empire, the central power was very weak. Some governors, those of Labé for example, were masters of territory more extensive than that of the sovereign and had at their disposal resources greater than his. Ruined by the largesse necessary to secure his election, impoverished by the necessity of keeping open table for his adherents, the almamy was very often incapable of making his authority respected.

The history of Futā Djallon down to the xviiith century is obscure. About this time we find the Djallonke in the land, who had driven out the original inhabitants, besides them a body of Fulbe attracted by the extensive pastures, and finally the Fula already in such numbers that their name was applied by Europeans to this part of Africa (the name "Fouta Guialon, land of the Fula", is found in a map by d'Anville of the year 1717). Among the Fula were many Muhammadans, who undertook the conversion of the fetish-worshipping tribes to Islam under the leadership of marabouts. They overcame and formed small communities of them, whose chiefs recognised the authority of the Djallonke. In the second half of the xviiith century the Fula succeeded in liberating themselves and founding an independent state. This transformation was the work of two men, the marabout Ibrahima Sambeogo, who claimed to be of Arab and Sherifi origin, and his cousin Sory celebrated for his energy and bravery. A holy war was proclaimed against the infidels and the lands to be conquered promised as spoil to all the chiefs who took part. The Fulbe adopted Islam *en masse*, but the Djallonke resisted and were conquered. Their lives were

respected, but a third of their lands and cattle divided among the conquerors. An assembly at Timbo then chose Ibrahima as almamy, and he took the name Karamoko Alfa. The new sovereign received the turban of investiture at Fugumba from the hands of Alfa Othmān Serianke, governor of the town; he made the Fula chiefs swear fealty to him and gave Sory command of the army. The conquered country was divided into provinces or *diwal* to the number of 9 in memory of the companions of the Prophet.

Karamoko became insane in 1791 and was replaced by Sory as almamy. But the victories and riches of the new ruler aroused the fears and jealousies of the chiefs, who deposed him and appointed in his stead Alfa Salifu, son of Karamoko (1801). This youth of fifteen proved incapable of securing order in the interior and could not prevent the invasion of Futā by the Wassulonke. Sory had to be recalled; he drove out the enemy and ruled the country without opposition till his death (1814). Power passed to his son Sadu but Alfa Salifu protested and was supported by a party of nobles. Two rival *soff's* were thus formed, the Alfayas and the Soryas, whose rivalry steeped Futā in blood for fifteen years. An agreement was finally reached between Abdulaye Bademba, chief of the Alfayas and Abdu 'l-Gaderi (*Abd al-Kadir*), chief of the Soryas, it was decided that each of the two chiefs should govern alternately for periods of two years each. This arrangement was violated almost as soon as it was concluded. Abdulgaderi had his colleague assassinated and remained sole master of Futā for 15 years.

On his death (1847) disorder again broke out. The Soryas and Alfayas each chose an almamy and flew to arms. Al-Hāddj Omar attempted without great success to bring about a truce between the two parties and it was only after 1856 that peace was finally established in the country. For 26 years, Alfayas and Soryas lived on good terms and furnished almamys by turns. This was the most brilliant epoch in the history of Futā. The almamys succeeded in restraining the turbulent spirits of the nobles and subjected the lands adjoining Futā to their authority. The people of Dinguiray, the fetishworshippers of the upper Casamance, the Gambia and the Rio Nuñez had to become tributary to Futā.

Europeans had for long been trying to enter into relations with Futā. During the first half of the xixth century French and English travellers setting out from the "factories" of Gambia and Sierra Leone penetrated into the interior. Such were the Frenchmen Mollien (1819) and René Caillié (1827), and the Englishman Cooper Thomson as well as various missionaries. In 1850 Hecquard spent a year there and collected valuable information on the history and civilisation of the country. Lambert explored it in 1859. From 1880 on French missions began to increase in number. Olivier de Sanderval, Gaboriaud and Ansaldi endeavoured to find accessible routes to Futā, entered into commercial relations with the natives and made preliminary surveys for the building of a railway into the interior. In 1881 Doctor Bayol signed a treaty with the almamy giving the French the exclusive right of establishing commercial depots in Futā and its dependencies.

The disorders that again broke out about this time facilitated the task of the French agents.

The almamy Ibrahim Sory, having to give up his powers after his two years of office, was abandoned by every one, but, arming his slaves, he overcame his adversaries and reigned alone till 1887. On his death two Sorya. rivals, Alfa Mamadu Paté and Bokar Biro disputed the title of almamy. Bokar won and, feeling the need of support against his enemies, fell back on the French. He therefore gave a good reception to the mission under Plat and Fras and concluded with them a treaty which placed Futā Djallon under the protection of France. For several years he remained faithful to his agreement, but then adopted a hostile attitude and tried to impede the passage of caravans through his country. Wishing to get rid of the Council of Elders, he aroused the discontent of the nobles, who deposed him and proclaimed his brother Abdulaye in his stead. Bokar triumphed over the rebels, took Abdulaye prisoner and put him to death; but some of the partisans of this claimant appealed to the French who, having already cause to complain of Bokar's misdeeds, invaded Futā. Bokar tried without success to offer resistance; he was conquered and slain (November 1896). The French chose a new almamy, the provinces of Timbo, Buria and Kalen were left to him while the other "diwal" were declared independent. A French resident was installed in Timbo. Since then the geographical and economic survey of the country has been pursued by several expeditions of which the most important have been those of Dr. Macclaud (1898-1899), while a railway, which has now reached Timbo, was begun to connect the Upper Niger and French Guinea through Futā.

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FUTŪWA (A.). In ordinary usage this word means all the honourable qualities that distinguish a noble youth (*fatā*), particularly generosity (*karam, sakḥā*).

The members of the family of the Prophet regarded themselves as the true representatives of *futūwa*, which they inherited from their ancestor and in course of time received the meaning of chivalry, knightly rank; they based this claim on an alleged saying of the Prophet's "*lā fatā illā 'Alī (wa lā saif illā Dhu 'l-Fakār*"; cf. *Chronique de Tabari*, trad. Zotenberg, iii. 27; according to another tradition it was called from heaven by an angel on the day of Badr, Muḥibb al-Dīn al-Ṭabari, *al-Riyāḍ al-naḍira* [Cairo 1327], ii. 190 *infra*. — On the use of this saying cf. Reinaud, *Monumens*, ii. 153, 307; *Tijdschrift voor Nederlandsch Indië*, 1873, ii. 333 *et seq.*) It is related of the Caliph al-Nāṣir idīnī'llah (575—662 = 1180—1225), who according to the *Kit. al-Fakhri* was an Imāmī, that he granted several princes and nobles the rank of *futūwa*, with which he associated the privilege of *ramy al-bunduḳ*. Installation consisted in the ceremonial putting on of a pair of trousers, called *sarāwīl al-futūwa* or *libās al-futūwa*, and drinking the knight's cup (*ka's al-futūwa*). The knight, whose rank was hereditary, had the right to depict the cup or trousers or both on his arms. — According to the *Kitāb 'Umdat al-Tālib*, the 'Alid family of the Āl Mu'aiya had from the time of al-Nāṣir the right to grant *futūwa*. The Naḳīb Tādj al-Dīn Muḥammad, who belonged to this family, also granted the *khirkāt al-ṭaṣawwuf*.

Ibn Djubair (2nd ed., p. 280, where on l. 11 the reading *يُزَمِّنُونَهُ* of the Ms. is to be retained)

mentions a brotherhood in Syria who proved their *futūwa* by ruthlessly attacking the Rāfiḍīs; an oath sworn by them at the *futūwa* was kept in all circumstances.

In Asia Minor Ibn Baṭṭūta found brotherhoods whose members (*fityān*) had for the most part the same trade and lived together in a monastery (*zāwiya*) under a superior called *akḥī* on the earnings of the work which they did outside. After dining together they spent the evening in song and dance. Their dress consisted of a cloak (*ḳabā*), a white woollen cap (*ḳalansuwa*), to the upper of which was fastened a strip of cloth an ell long, and shoes (*akḥḥāf*); in the girdle they wore a knife two ells long. They were hospitable to strangers and were ruthless in their opposition to tyrannical governors and their followers (ed. Paris, ii. 260 *et seq.*). — In Ḳōniya the same traveller stayed in the *zāwiya* of the ḳāḍī Ibn Ḳalam Shāh, whose inmates (*fityān*) wore *sarāwīl* and traced their *futūwa* rule to 'Alī. They were distinguished for their hospitality (ed. Paris, ii. 281 *et seq.*). — During his travels Ibn Baṭṭūta frequently found hospitality in such *fityān* monasteries [cf. *ibid.*, 270—368 *passim*].

In the language of the Sūfis *futūwa* is the expression for a disposition which is manifested in dif-

ferent ways and therefore cannot be expressed by a single word. In general *futūwa* is described as "placing others above himself" *ithār 'alā nafsīhi*, which, according to al-Ghazālī, *Ihyā'* iii. 213 (Cairo 1282), is the highest stage of *sakhā'*. This finds expression in liberality, unselfishness, selfdenial, self-effacement, superiority to disappointment, indulgence to the faults of others etc. Al-Kūshairī gives some idea of the scope of the notion in a series of illustrations and anecdotes.

For further information on *futūwa* and its relation to the guild-system the reader may be referred to H. Thorning's work in the xviith volume of the *Türkische Bibliothek*.

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(C. VAN ARENDONK.)

FUẒŪLĪ, MUHAMMAD B. SULAIMĀN, a Turkish poet of Kurdish origin, born in Baghdād (date unknown), died 963 (1556) or 970 (1562). After the capture of Baghdād by Ibrāhīm Pasha, Sulṭān Sulaimān's grand vizier (941 = 1534), he offered the vizier and the Sulṭān his congratulations, whereupon the latter granted him an annual

allowance at the expense of the town. His *Diwān* is -written in Ādharbaidjāni Turki; the style is original and lacks the artificiality which characterises Turkish literature of the period in imitation of Persian, although in passages the influence of Persian rhetoric cannot be mistaken; the expression is passionate. Among his contemporaries he found little favour; it is only modern Turks that have begun to appreciate his merits. He also wrote a Persian *Diwān* (lith. Tabriz). His Turkish *Diwān* was printed in Bulāḳ (1254 = 1838), and his *Laila u Madjūnūn* in Constantinople (1264 = 1848); a collected edition of his works also appeared in the latter town in 1291 = 1874. He also composed a *Sākināmah* in Persian and a *Beng u bāde* (Hemp and Wine) in Turkish, which is dedicated to Ismāʿīl Shāh and must therefore have been composed between 907 (1501) and 930 (1524). Under the title *Ḥadīqat al-Suʿādā'* ("Garden of the Blessed") he translated from the Persian Ḥusain b. 'Alī al-Wāʿiẓ al-Kāshifī's legendary description of the martyrdom of 'Alī and his family (*Rawḍat al-Shuhadā'*, "Garden of Martyrs"). We also possess from his pen a Turkish work in prose entitled *Shihāyet-nāme*, which contains a complaint addressed to the Porte on the holding back of his year's allowance by the civic authorities. A well at Kerbelā bears a metrical inscription composed by him.

Bibliography: Cl. Huart, *Hist. de Bagdad*, p. 38 *et seq.*; Gibb, *Ottoman Poetry*, iii. 70 *et seq.*; Hammer, *Gesch. der osm. Dichtkunst*, ii. 293; Ethé, in the *Grundr. der iran. Philol.*, ii. 358. (CL. HUART.)

G.

GABAN, properly GABNOPERT (cf. Abu 'l-Faradj, *Chron. Syr.*, ed. Bruns, p. 329 and *Καπνίονερτι φρούριον*, Cinnamus, i. 8), an Armenian mountain stronghold on the Tekir-Su, a tributary of the Djaiḥān, now called Geben and belonging to the kaza of Anderin in the sanjak of Mar'ash. Here the kings of Armenia kept their treasures and retired hither in case of need; the last king Leon VI. of Lusignan entrenched himself here in 1374, for example, but had to surrender after a siege of nine months to the Mamluk Sulṭān al-Malik al-Ashraf Shaḥbān.

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GABES (KĀBIS), a town in Southern Tunisia, in 33° 52' 58" N. Lat., 10° 4' 6" E. Long. (Greenw.), 80 miles south of Sfax and 250 south of Tunis, on the west coast of the Gulf of Gabes or Lesser Syrtis, on the side of a rocky isthmus, which separates the sea from Shott al-Fedjedj. It is the capital of the district of Arad.

Gabes includes three settlements; the town of Gabes, a European suburb with 1200 inhabitants of whom 500 are French, and the native villages of Djara (4000 inh.), Chenini (1000) and Menzel (3500). The European town lies on the right bank of the Wādi Gabes about half a mile from the sea. The mouth of the river has been made into a harbour which ships of small draught can enter. Larger ships have to anchor in the open sea in an insecure roadstead, full of shallows where the

tide rises 9 feet. The traffic in the harbour is not very considerable as the total exports and imports scarcely exceed 25,000 tons. The native settlements lie in groups up the river along the Wādi Gabes. This stream, which rises about 8 miles from the sea, sustains the vegetation of a beautiful oasis the verdure of which forms a striking contrast to the barrenness of the surrounding country. The gardens which contain 130,000 palms and about 200,000 other trees, cover an area of 7000 acres of which 3000 are watered by the Wādi itself. This area is about 4 miles long by 1/2 to 1 broad. The distribution of the water is regulated by mechanical means, some ancient and some modern. The palms are of very fine quality but the dates are only mediocre. Fruit-trees on the other hand grow in a marvellous fashion, whence the oasis of Gabes has always been the admiration of visitors. "It has been said with reason", writes the Shaikh al-Tidjānī in the xivth centry, "that Gabes is an earthly paradise and a little Damascus". The oasis, it is true, is extremely unhealthy and the dwellinghouses have had to be built outside the gardens in which only a few negroes live regularly. Beyond the palm-groves lie areas which are at present practically desert but might be fertilised by irrigation works. Gabes deserves the description "a town which is both maritime and Saharan" given it by al-Tidjānī, from its geographical situation and appearance.

In ancient times the town of Tacape stood on the site of Gabes. Founded by the Phoenicians this town was one of the most flourishing emporia

of the "Syrtēs". It passed to the Carthaginians, then to the Romans and under the empire was raised to the status of a colony. Nothing else is known of the town however; some of its ruins were still standing in Shaw's time (*Travels*, Ch. iv.), and were used in the building of Gabes. We are equally ignorant of the circumstances under which Gabes fell into the power of the Arabs. After the triumph of the Fāṭimids the town was placed under the governorship of the Ketāmi Lokmān, whose descendants still exercised their authority in al-Bakrī's time. Under the rule of the Fāṭimids and Zirids Gabes seems to have enjoyed great prosperity. Ibn Ḥawkal extols the fertility of the oasis, the excellence of the silk and wool manufactured in it, the activity of its trade and the number of the merchants who frequented the port. A century later al-Bakrī adds a few details to this picture, the main outlines of which are unchanged. "The town", he says, "surrounded by a wall of large stones from ancient débris, possesses a magnificent mosque, and numerous bazaars and caravanserais". The gardens included, besides innumerable fruit-trees, mulberries and also plantations of sugar-cane which is no longer found there. The population was composed of Arabs and Afāriḳ, i. e. the descendants of Latinised Berbers. The environs of the town were occupied by sections of the great Berber tribes of Lwāta, Lemāya, Nefūsa, Zughā etc. These natives, who were rude and uncultured, had most probably retained Abāḍi doctrines. Ibn Ḥawkal indeed describes them as "people, inclined to evil and professing a religion which is corrupted by an admixture of heresy".

The Hilālī invasion introduced new Arab elements to Gabes and its neighbourhood. According to Ibn Khaldūn (*Berbères*, transl. de Slane, i. 33, 34 and ii. 21) the Caliph al-Mustansir granted the district of Gabes to the tribe of Zoghba when he sent the Hilālīs against the Zirid Sultān. Whatever be the truth of this statement, it is a fact that the Zoghba, after inflicting a severe defeat with the help of the Riyāh, 'Adi and Djushem on the Zirid al-Mu'izz on the plateau of Haiderān, settled in Gabes. One of their chiefs, Ibn Djāmi', organised a little state there, which remained independent down to the middle of the xiith century A. D. After the capture of Mahdiyya by the Sicilian fleet Gabes recognised the authority of the king of Sicily for several years (1148—1159 A. D.) until in 553 (1159-1160) it was taken by 'Abd al-Mu'min, who exiled the last representative of the Benī Djāmi' to Morocco.

The Almohads, however, had great difficulty in enforcing their sovereignty on the people of Gabes. From the end of the xiith century they constantly tried to throw off the yoke and took an active part in the struggle of the Banū Ghāniya against 'Abd al-Mu'min's successors. 'Alī b. Ghāniya and his ally Qaraḳūsh became masters of the town (581 = 1185 A. D.). The defeat of this adventurer and the Almoravid pretender at al-Ḥamma enabled the Almohad Caliph al-Manṣūr to regain possession of Gabes (584 = 1187 A. D.), but Qaraḳūsh was not long in re-entering it again. He was again driven out in 591 (1195); but Yahyā b. Ghāniya installed himself there in his turn and it was only in 601 (1204-1205) that the Almohad al-Nāṣir definitely recovered the town. The allegiance of the people of Gabes nevertheless remained very uncertain; throughout the xiiith and xivth centuries they

showed themselves as independent of the Ḥafṣids as they had been of the Almohads. From 1282—1344 the Benī Mekki who ruled at Gabes freed themselves of their allegiance to the sovereign of Tunis. Ḥafṣid authority had hardly been re-established when the Marinid expeditions into Ifriḳiya gave the people of Gabes an opportunity to rebel once more. Revolts again broke out in 1379 and 1387, stirred up by a certain 'Abd al-Wahhāb, a descendant of the Benī Mekki. To put an end to this state of affairs Abu 'l-Abbās had to lay waste the oasis and cut down the palm-trees, but a century later in 1469 a rebellion once more gave evidence of the turbulent spirit of the inhabitants.

The constant turmoil seriously affected the prosperity of Gabes without however destroying it. The Hilālī invasion does not seem, however, to have produced in Gabes the disastrous results that it did in the rest of Tunisia. Idrisi is still able to describe Gabes as a considerable town with a large quantity of merchandise in its bazaars. He notes, however, the disappearance of the silk industry; but trade by sea was still active and remained so throughout the middle ages. It attracted to Gabes merchants from all parts of the Muslim world and even Christians such as the Pisans were allowed to trade there. The tomb of one of the companions of the Prophet, Abu 'l-Bābā al-Anṣārī, was also a much frequented place of pilgrimage. Nevertheless, from the beginning of the xivth century A. D. manifest signs of decline may be noted in Sheikh al-Tidjānī's account. A number of buildings had fallen into ruins, for example the palace al-'Arūsain, built in the Qaṣba by Rashid b. Djāmi', and the al-Menāra tower mentioned by al-Bakrī. In the xvth century it was still worse. "This city", writes Leo Africanus, "has much diminished in honesty and good manners since it was sacked by the Arabs The inhabitants are negroes, poor labourers and fishermen who are much oppressed by the kings of Tunis and of the Arabs".

The lot of Gabes hardly changed under Turkish rule, although the harbour continued to export the products of the Sūdān which were brought thither in caravans.

Gabes was occupied by the French in 1881. After the conclusion of the treaty of Kaṣr Sa'īd, great unrest was manifested in the south of Tunisia. Immediately after the bombardment of Sfax, therefore, French troops were sent to Gabes, the inhabitants of which had taken of arms. Djara and Menzel surrendered almost without resistance on the 23rd July. A camp was pitched at Rās al-Wād to command the river on whose waters the existence of the oasis depended. When peace was established a European town arose between the oasis and the sea. Since then Gabes has become the headquarters of a military command which extends over the whole of Southern Tunisia and is the residence of a civil comptroller. But the attempts made to bring back to this part the caravans which, since the French occupation, have been deflected to Tripoli and thus to restore the town its former economic importance have as yet only produced insignificant results.

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GAFSA (KAḤṢA), a town in Tunisia, 146 miles S. of Kairawān, 26 miles from Tunis and 130 from Sfax, with which it is connected by a railroad built to serve the phosphate deposits of Metlawi, 26 miles E. of Gafsa; it lies in 36° 24' 32" N. Lat. and 8° 40' E. Long (Greenw.). It has a population of about 5000 including 360 Europeans and 379 Jews.

Gafsa occupies a remarkable geographical and strategic position. The town, built on a rounded eminence 1150 feet high, commands the ravine of the Wādī Bā'ish between the mountainous massif of the *Djebel Orbatā* in the S.E., the *Djebel 'Assala* and *Djebel Yūnes* in the N.E., and therefore the route between the steppes of Central Tunisia and the *Djerid* and *Shott* country. An oasis watered by the canals drawn from the Wādī lies at the foot of the town covering an area of about 2500 acres. This oasis includes 75,000 palm-trees, numerous fruit-trees notably apricots and figs as well as a number of fields of cereals. The town itself offers little of interest. The only notable buildings are the *kaṣba* built in the middle ages on Byzantine foundations, the Chief Mosque with pillars crowned by ancient capitals and finally the baths or *fermūdā*, watered by hot springs used even by the Romans. The native population speaks Arabic only. The Berber language has almost entirely disappeared and is only represented by the dialect of Sened, a village 32 miles E. of Gafsa. (Cf. Provotelle, *Étude sur la Tamazir't ou Zenatia de Qalaāt es-Sened* (Paris, 1911, *Publications de la Faculté des Lettres d'Alger*, T. xlv.).

Gafsa occupies the site of the ancient town of Capsa. The latter was one of the strongest places in the kingdom of Numidia and was destroyed by Marius in the course of the war against Jugurtha (106 A.D.). Rebuilt under the empire it became a *municipium*, then a *colonia*. The Byzantines made it one of their strongholds to protect Byzacene from the inroads of the nomads. The Arabs ravaged its surroundings after the defeat of the Patricius Gregory, and took it at the time of 'Okba's invasion in 49 = 669 A.D. Down to the Hilālī invasion, Gafsa passed through the same vicissitudes as the rest of Ifrīkiya. Al-Bakri describes it as a prosperous town, still retaining remarkable relics of an earlier epoch. It was surrounded by a wall, certainly built by the Byzantines, but which legend attributed to "Shentiyān, slave of Nimrūd"; the houses were built over marble porticoes, the intervals between the pillars of which were filled with light masonry. The oasis produced pistachios in abundance which were exported to Egypt and Sidjilmāsa, and fruits of all kinds which served

to provision Kairawān. The surrounding country was dotted with equally prosperous villages. Over 200 could be counted which were called the "Kṣūr of Gafsa". The general wealth was attested by the amount of taxation which annually reached 50,000 dinārs (£25,000). Idrisi confirms al-Bakri's account. "The inhabitants" he adds "have become Berbers, the majority of them speak African Latin". Many of them had still remained faithful to Abādī doctrines. Al-Bakri in fact mentions their custom of fattening dogs for food, as was the custom in various regions, particularly Sidjilmāsa. Cynophagy is still practised by the Abādīs of *Djerba*.

The Hilālī invasion introduced a new element into the population of the country round Gafsa. The Aḥḥbadj tribe settled near the town. With the help of these nomads, who after devastating the country remained and entered the service of local chiefs to be enabled to live, a certain 'Abd Allāh b. Muḥammad b. al-Rend founded a kingdom in 449 (1053-1054) which comprised in addition to Gafsa the greater part of Kaṣṭīliya and lasted for over a century. The dynasty of the Banū Rend, although overthrown by 'Abd al-Mu'min in 554 = 1159 and restored on his death, did not finally disappear till 576 (1180). The rule of the Almohads and Hafsids was, however, never solidly established in Gafsa. The inhabitants of the town, like those of the *Djerid*, were distinguished for their turbulence and their rebellions. In the course of the wars between the Banū Ghāniya and the Almohads Karaḳūsh installed a garrison there under the Kurd Karyatin. The Almohad Caliph after retaking the town destroyed its walls, but they soon rose again. In 1282 Gafsa fell into the power of the pretender Ibn Abū Amara; in 1338 a new rebellion broke out under Abū Bekr b. Yemlul. During al-Ḥasan's invasion of Ifrīkiya, the people of Gafsa hastened to recognise the authority of the Marinid sovereign. At a later period the Hafsīd Abu 'l-'Abbās had to suppress several rebellions but he only put an end to them by cutting down the palm-trees. During the second half of the xvth century Gafsa finally made itself independent under princes of the Banū Khalef family. The town suffered considerably from these disorders. "The town", says Leo Africanus at the beginning of the xvith century, "is for the moment inhabited but the buildings are ugly except the temple and some other small mosques.... The inhabitants are courteous but very poor because they are much oppressed by the king of Tunis". Turkish rule was not of such a nature as to restore Gafsa its former prosperity; it was a very wretched little town when it was occupied by French troops under the command of General Forgemol on the 20th November 1881.

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Zaccane, *Notes sur la Régence de Tunis* (Paris, 1875), p. 208—216; v. Maltzan, *Reise in den Regenschäften Tunis und Tripolis*, ii. 133 *et seq.*; Célis, *De Sousse à Gafsa*, Paris n.d., p. 153—213; V. Mayet, *Voyage dans le sud de la Tunisie*, 2nd ed., Paris 1887, p. 154—186. (G. YVER.)

GAGAUZES, a people of Turkish origin speaking a pure Turkish language but professing the orthodox faith; their numbers are small. They live in isolated colonies and at the present day are found chiefly scattered over Bessarabia (mainly within the triangle formed by lines joining Ismail-Bolgrad-Kagul, in the district of Trajan's wall and also at Bender and Akkerman), on the west coast of the Black Sea from the mouth of the Danube and Silistria to Cape Emine, in the Dobrudja in Roumania (Niolitel and Taita) and in Bulgaria, also in the wilāyet of Adrianople particularly in the *kāza* of Hawsa, in the sandjak of Seres (Sihna and Selhovo) and in *kāzā* Karaferie. In the Balkan Peninsula they seem to call themselves *Surkuč* or *Sorkuč* in preference to "Gagauzes" which is, however, also used there.

The origin and early history of the Gagauzes are somewhat obscure. As in the East it is not linguistic or ethnological features that are considered essential but religion alone, they were classed by the Ottomans as Christians with the Christian Bulgars. It seems remarkable that in Russia also, even in Bessarabia, where the great mass of the Gagauzes now reside, their proper name is little known and it is only at a comparatively late period that the name Gagauzes appears in Russian authors. They were officially and usually still are simply identified with the Bulgars and in all statistics classed with them. In consequence of this confusion accurate figures cannot be obtained. In popular language on the other hand they are correctly called *pravoslavnije Turki* (Orthodox Turks).

The Gagauzes are certainly Turks and probably the descendants of the so-called Kara Kalpak and therefore, like the Ottomans, descended from the Oghuzes or Uzes, as is already suggested by their name *Gagauz*, in which *auz* is a contraction for *oghuz* while *gag* (probably equal to *gök* or *gök*) is a distinguishing mark of the clan. The Oghuz hordes while still heathen separated on their westward migration. While one section, the Saldjüks and later after them the Kangly, the present Ottomans, went through Persia to Asia Minor and adopted Islām, other sections went to the steppes of South Russia where they led a nomadic life: first the Pečenegs who were next pressed westwards by the Uzes or Torks, who were related to them, till finally the Kumans or Polowzes, who came last in the middle of the 11th century, forced the main body of the Pečenegs and Uzes over the Danube, where they settled in Byzantine territory, the majority in the Balkan Peninsula. One section, however, which settled in Russian territory, was conquered by the Russians and at the same time, it seems, converted to Christianity, and served like the Cossacks as frontier guards against the Pečenegs, Torks, Kuyer and Berendeyr under the collective name of *Kara Kalpak* (*Černije Klobuki* "Black-caps"). But before the Slavifying process which began with the conversion to Christianity had been completed, the great Mongol invasion took place in the 13th century, which forced the tribes already Christian to migrate to the Balkan

Peninsula, Hungary, the Caucasus and even to Asia Minor (Phrygia) and Egypt. The remnants that settled in the Balkans retained their language and religion even under Ottoman rule, while their relatives who had settled there as pagans in the 11th century became Muslims and were merged in the Ottomans; the other branches that had broken off also lost their identity.

From 1750 to 1846 an interesting migration took place of the Gagauzes of the Balkans — along with a similar movement among the Bulgars — back to Russia over the Danube (till 1769 into the New Russian district, 1787—1791 and in largest numbers in 1801—1812 to Bessarabia), this seems to have taken place without the co-operation of the Russian government, which did not till a later period begin to allot lands and provide for their administration systematically. The reason for this emigration was presumably the persecutions, still commemorated in Gagauz songs by the robber bands (the Daghyly and Kyrđjaly) of Pazwandoghlu (Pasban oghlu 'Othmān) the notorious Pasha of Widdin and Kara Feizi.

In the sixth decade of last century there were 24 Gagauz colonies in Bessarabia numbering over 26,000 souls (34% of the total population), which has now grown to over 70,000 according to Moshkoff's estimate, but this is certainly exaggerated. Roumania contains about 3600 Gagauz to which may be now added 3,777 Gagauzes in the recently ceded district of Silistria. The figures for Bulgaria and Turkey are unknown to me. In any case the total number of Gagauzes including the *Surkuč* does not exceed 100,000. As they live in isolated groups and have no common intellectual bond they are destined to be slowly but certainly merged in the peoples amongst whom they dwell.

The administration of the Gagauzes of Bessarabia still enjoys certain colonial privileges (according to the colonial statute of 1819) and certain liberal institutions which date from the period of Roumanian rule in Bessarabia.

On the whole they are comparatively poor and are almost entirely engaged in cultivating vegetables and the vine. At an earlier period they were also shepherds and cattle-rearers. They are no longer distinguished in dress or manner of life from their neighbours. The position of women among them is a relatively low one.

The most striking features in the character of the Gagauzes are frugality, an extraordinary avarice and want of hospitality. To these are added cunning and a certain pride and independence of spirit, which prevents even the poorest from entering a position of servitude among the neighbouring peoples. They seem to have displayed very little intellectual activity. They are scorned as stupid and among the Roumanians "Gagauz" is used as a synonym for "blockhead" and it is said to be used as an epithet of contempt among the Albanians, like *türk* among the Ottomans. The Russian Gagauzes therefore are fond of calling themselves Bulgars after the official example. The Gagauzes have a great contempt for the Ottomans. Numerous popular etymologies attempt to explain the remarkable phenomenon of the combination of the Christian religion and Turkish language by former despotic measures on the part of the Ottomans.

The language employed in the home is exclusively Turkish. The women as a rule under-

stand no other language, while the men are forced to know several languages. The divine service of the Gagauzes who live in Turkey is after the Greek rite and that of those in Russia Slavonic. The priest often can only communicate with his congregation through the medium of Russian which is unintelligible to the majority of them. The Russifying process has, however, made great progress by the foundation of the school in Ismail, the compulsory use of Russian as the language to be used in all church and country schools and above all by military service.

The language of the Bessarabian Gagauzes as well as that of those across the Danube is, apart from Christian elements, practically identical with primitive Ottoman Turkish, which is explained by their common origin. The vowel harmony is very strictly carried out except in loanwords. One peculiarity is the tendency to weakening. With weak vowels all consonants are weakened, even when the latter are weak already. The numerous peculiarities of pronunciation in the different colonies are explained by their isolation from one another. The language is not a rich one: a certain laconicism and a certain poverty, particularly in synonyms, is noticeable in it. There appears to be no written literature, although there is no lack of tales and songs handed down by oral tradition.

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GAIKHATŪ, a Mongol prince (*ikhān*) of Persia (690—694 = 1291—1295), brother and successor of Arghūn (q.v., i. 430^b et seq.); he received the name Īrandjīn Dürdjī (in Waṣṣāf Tūrdjī) "most precious jewel", which he bears on his coins, after his accession from his Buddhist priests (according to Waṣṣāf from Chinese); the same name was, according to Waṣṣāf, also placed on the currency notes issued in Gaikhātū's reign. Before his accession he was governor of Asia Minor. Muslims were particularly favoured in his reign unlike that of his predecessor; Ṣadr al-Dīn Aḥmad al-Khālīdī (also called al-Zandjānī from his birthplace, and al-Čawī after his unfortunate experiment with paper money), who was appointed minister (*Ṣāhib-Diwān*) on the 6th Dhū l-Hijja 691 = 18th November 1292, received the title *Ṣadr-Djihān* and the military rank of a commander of 10,000. His brother Kuṭb al-Dīn Aḥmad as chief Kaḍī bore the title *Kuṭb-Djihān*. The Mongol Emirs were completely excluded from any share in the administration of

the empire by Ṣadr-Djihān; no distinction was made between the revenues of the royal estates (*indjū*) and the state revenues proper (*dalā*). All attempts of the Emirs to overthrow the minister failed; the malcontents were delivered into the hands of the minister by Gaikhātū's orders but pardoned by him; it was strictly forbidden to bring such complaints in future. Unlike all other rulers of this dynasty, particularly his predecessor Arghūn, Gaikhātū did not stain his brief reign by any atrocities; on the other hand he plunged the land into a critical condition by his extravagances and excesses; matters were made worse by a severe murrain (*yūt*); the treasury had to borrow large sums to meet the expenses of the court and was not in a position to repay them. In these circumstances the first and last attempt in Western Asia was made to force a paper currency (*čāw*) after the Chinese model into circulation (693 = 1294); but the crisis was only intensified by this measure and the prestige of the ruler and his minister undermined. After only two months the notes had to be withdrawn; as Dorn (*Grundr. d. Iran. Phil.*, ii. 575) has pointed out not even the word *čāw* has survived in Persian; European paper-money is always known by the Arabic name *kā'ima*; but *čāw* is still found in Persian literature of Central Asia in the xiith = xviiith century with the meaning "debased coin" (F. Teufel, *Quellenstudien zur neueren Geschichte der Chānate*, p. 74).

On the deposition and murder of Gaikhātū cf. BĀIDŪ, i. 591.

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(W. BARTHOLD.)

GAKHAR. The Gakhar tribe occupies parts of the districts of Rāwālpindī, Aṭak and Djehlam in the Panjāb and of Hazāra in the North-west Frontier Province of India, also in Djamū Territory, West of the Čināb. They are all Muḥammadans and have a high social position among the agricultural tribes of North-west India in the mountainous and sub-montane tract, and are generally considered to stand apart from the tribes of Rādj-pūt descent. Some of them call themselves Muḡhals but the late Rādjā Djahāndād Khān (Chief of the Gakhars of Hazāra) claimed descent from Naushīrwān and Yazdigird and claimed the title of Kāyānī, stating that after being driven from Persia they ruled Tibet under the Chinese, adopted Islām and returned to Kābul, ultimately entering India with Maḥmūd Ghaznavī. This account is evidently unhistorical, but points to a tradition among the Gakhars of Central-Asian origin. It is most probable that the Gakhars represent one of the invading races from the period of the Kushāns to that of the Ephthalites, but evidence is not forthcoming for any exact identification. Cunningham held them to be Kushāns. In later times they have been supposed by most historians to be the tribe called Gukkurs in Briggs's translation of Firishṭa's history i. 46 and 182, who joined the Indian confederacy against Maḥmūd Ghaznavī in 399 (1008) and fought against Muḥammad b. Sām in 602 (1205) and were charged by Firishṭa with his assassination. There is good reason however for reading the name of the tribe in question Kōkar (for Khōkhar) instead of Gakhar; the whole ques-

tion as regards the events of 602 is discussed fully by Raverty (*Ṭabaḳāt-i Nāsiri* trans., Vol. I, p. 485 and notes). As regards the events of 399 in Maḥmūd's time, however, it seems possible that the brave band who stormed his camp near Pe-shāwar were Gakhars rather than Khōkhars as the locality is close to Gakhar territory and the Khōkhars belong rather to the central Panjāb. There is, however, no mention of the tribe in the early historians such as the *Tārīkh-i Yamīnī* or the *Ṭabaḳāt-i Nāsiri*, the only authority is Firīšta who spells the name Khakar (كهكار). Balban's

expedition against the tribes of the Djūd Mts. may have been directed against them. The Gakhars again emerge from obscurity in the time of the Emperor Bābur who in 925 (1519) intervened in a dispute between two Gakhar chiefs in the Salt-range (Koh-i Djūd). Bābur took their fort Parhālā, and Hātī Khān Gakhar submitted to him, but afterwards again revolted. The chiefship seems to have remained in the family of the rival chief Tātār Khān who was supported by Bābur, as in Akbar's time we find from the *Ā'in-i Akbarī* that his sons Sultān Sārang and Sultān Ādam ruled the tribe, and Nazar Khān, grandson of Sārang Khān, was a commander of five hundred (afterwards one thousand in the year 1001). Djahāngīr in his memoirs describes his journey through the Gakhar country in 1016, and was himself married to a daughter of Saiyid Khān father of Nazar Khān. Djahāngīr described the territory of the Gakhars as ending at the Mārgalāh pass between Rāwalpindī and Ḥasan Abdāl, and alludes to them as a troublesome and turbulent race. Under later Mughal sovereigns several Gakhars attained distinction. They suffered a good deal under the rule of the Sikhs, but have since recovered, and now hold a good position. They are especially given to military service under the British Government.

The Gakhar mainly belong to the Shī'a sect. They are divided into five clans, the Bugiāl, Iskandrāl, Firūzāl, Ādamāl and Sārangāl; these are patronymics, the last two being derived from Ādam and Sārang the chiefs in Akbar's time. The Sārangals are found in Hazāra and Aṭāk, the Ādamats in Rāwalpindī and Djehlam. The chiefs formerly bore the title of Sultān, but since Sikh rule that of Rādja. The late Rādja Djahāndād Khān C. I. E. was one of the leading men of his day, and has been succeeded (in 1906) as chief of the Hazāra Gakhars by his son Rādja 'Alī Haidar Khān.

Bibliography: Ibbetson, *Outlines of Panjab Ethnography*, (Calcutta, 1883), p. 255; Griffin, *Panjāb Chiefs* (Lahore, 1872), p. 574 *et seq.*; Watson, *Gazetteer of the Hazara District* (London 1908), p. 35; *Settlement Reports of Rāwalpindī and Jhelam* (Lahore); Ferīšta, *History*, lithogr. Lucknow, pp. 26—58 (Briggs's trans., Vol. i. 146 and 182); Elliot and Dowson, *History of India*, ii. Appendix, cp. 444; Blochmann, *Ā'in-i Akbarī*, i. 486 (Calcutta, 1873); Massy, *Chiefs and Families of the Panjab*. (Allahabad, 1890), p. 424; *Ṭabaḳāt-i Nāsiri*, trans. Raverty, i. 481 *et seq.* (London, 1881); *Baber's Memoirs*, trans. Erskine, London 1826, p. 259; Cunningham, *Later Indo-Scythians*, *Num. Chron.*, 1893, p. 94.

(M. LONGWORTH DAMES.)

GALATA, a suburb of Constantinople [q. v., i. 874^b *et seq.*].

GAMRON, also written GOMRON etc., see above i. 694^a *infra seq.*, a seaport on the Persian Gulf, called Bender 'Abbās since the reign of 'Abbās I. To the *Bibliography* given above i. 695^a may be added, Yule and Burnell, *Hobson-Jobson*, s. v. Gombroon.

GANDĀPUR, the name of an Afghān tribe living in the Dāmān of the Dēra Ismā'īl Khān District [see Art. DĀMĀN]. The tribe is said to be of Saiyid descent, and like the Bakhtiyārī who also claim the same origin, was originally attached to the Ustārāna tribe. In the time of the Durrānī kings they descended into the plains and settled in the Dāmān. Their country extends from Drāban in the south to Pahārpur in the north. Kulācī is the principal town, and the residence of the Chief. The country is barren but receives some irrigation from mountain torrents, especially from branches of the Gumal River. The name Gandāpur is accounted for by a legend that Tarai son of Storai (eponymic founder of the Ustūrāna tribe) married without his father's consent a girl of the Sherānī tribe, and hence was called by him *Ganda pūr* or 'evil son'. This story no doubt points to the fact that the tribe is of mixed descent. The Gandāpur, though formerly turbulent, are now a peaceable tribe living entirely in British territory. Their language is the Qandahārī variety of Pashto.

Bibliography: Muḥammad Hayāt Khān, *Afghānistān* (the *Hayāt-i Afghānī*), trans. Priestley (Lahore 1874); H. Edwardes, *A Year on the Panjab Frontier* (London 1851); Raverty, *Notes on Afghanistan* (London 1880).

(M. LONGWORTH DAMES.)

GANDJA, Arab. DJANZA, Russian JELISAWETPOL since 1804, (the old name alone is still used by the native population), a town in the Caucasus. The town was first founded under Arab rule, according to the Armenian Moses Kalankatuaci (transl. by Patkanian, p. 270; cf. J. Marquart, *Osteuropäische und ostasiatische Streifzüge*, p. 462) about 845, according to Ḥamd Allāh Kazwīnī (in Schefer, *Siasset Namēh*, supplément, p. 227) in the year 39 (probably for 239 = 853-854). It is not mentioned by the oldest Arab geographers like Ibn Khordādhbih and Ya'qūbī; it seems to have taken its name from the pre-Muḥammadan capital of Adharbaidjān (now the ruins of Takht-i Sulaimān, cf. i. 134^b *infra seq.*). Isṭakhri (ed. de Goeje), p. 187 and 193, only mentions Gandja as a small town on the road from Bardha'a to Tiflis; according to him the distance between Bardha'a and Gandja was 9 farsakh, according to Yāqūt (ii. 132) 16 farsakh. After the decline of Bardha'a (cf. i. 461 and 656) Gandja became the capital of Arrān: the Shaddādīd dynasty ruled here from about 340 = 951-952; after it had been overthrown by Sultān Malik Shāh (465—485 = 1072—1092) Muḥammad, son of the Sultān, was granted Gandja in fief. In 533 = 1138-1139 [so correctly in 'Imād al-Dīn al-Isfahānī, *Recueil des Textes* etc., ed. Houtsma, ii. 190; according to Ibn al-Athīr (ed. Tornb.), xi. 51, in 534 = 1139-1140] the town was destroyed by an earthquake in which, according to 'Imād al-Dīn, about 300,000 people, to Ibn al-Athīr about 130,000, perished including the wife and children of Qarā-Sonqor, Emīr of Adharbaidjān and Arrān, who was absent at the time;

Demetrius, king of Georgia, sacked the ruined town and carried off one of its gates. 'Imād al-Dīn says that the Georgians built a new town in their country, gave it the name *Djanza* and set up the gate they had carried off there; soon afterwards *Karā-Sonkor* destroyed the new town and brought the gate back to *Gandja*. The latter statement does not agree with the facts; the gate that was carried off still exists in the *Gelathi* monastery in *Kutais*; a Georgian inscription gives an account of its removal; and there has also survived on the gate itself an Arabic inscription of the year 455 = 1063 (the year of its erection) which has been deciphered by *Frähn* (*Mém. de l'Acad.*, vith Ser., *Sciences politiques*, iii., 1836, p. 531 *et seq.*).

Karā-Sonkor died in 535 = 1140-1141, his successor *Djāwli* in *Djumādā* I, 541 (9th Oct.—7th Nov. 1146); *Rawādī* is next mentioned as ruler of *Arrān* (*Recueil* etc., ii. 232); but a few years later we find *Arrān* again united with *Ādharbaidjān* under the rule of the *Pahlawānids*. The town of *Gandja* is said to have been rebuilt by *Karā-Sonkor* "in all its splendour" (*ilā aḥsan ḥalātiḥā*); in the viith = xiiith century it was considered one of the most beautiful cities of Western Asia (cf. the verses in *Ḥamd Allāh Kazwīnī* (*l.c.*); the poet *Nizāmī Gandjawi* belongs to this period; *Ibn al-Athīr* (xii. 251) calls *Gandja* "mother of the cities of *Arrān*" (*umm bilād Arrān*). When the *Mongols* appeared before *Gandja* in 618 = 1221, they dared not attack the strongly fortified town, the inhabitants of which had proved their courage in frequent battles with the Georgians; but the retreat of the enemy had to be purchased with money and clothstuffs. In 622 = 1225 *Gandja*, whither the last *Pahlawānid*, *Uzbek*, had fled from *Tabriz*, was taken by *Djalāl al-Dīn Khwārizmshāh*; a few years later all the *Khwārizmis* were massacred in a rebellion of the inhabitants; nevertheless, after suppressing this rising *Djalāl al-Dīn* refused to allow his troops to sack the town and only had the ringleaders, 30 in all, executed (628 = 1231). Four years later (1235) the town was captured and burned by the *Mongols*. On this occasion again the town was soon rebuilt but does not seem to have ever attained great importance again. After the foundation of a *Mongol* empire in *Persia*, *Arrān* with *Gandja* as capital became one of the provinces in it; the land afterwards usually shared the lot of *Ādharbaidjān* and from *Ismā'il Shāh Safawī's* reign formed a portion of the *Persian* kingdom; under *Persian* rule the governor of *Gandja* bore the title *Khān*. In 1583 *Khān Imām Quli* was defeated by the *Turks*, the town itself taken in 1588 by them; invested in *Shawwāl* 1014 (9th Febr.—9th March 1606) by *Shāh 'Abbās I.* it was won for the *Persians* again after a six month's siege. *Shāh 'Abbās* transferred the town to another site about 1 *farsakh* "higher", i.e. to the southwest. The new *Gandja* was taken to surrender to the *Turks* in 1723, was taken by *Nādir Shāh* in 1735, remained after his death under the rule of *Khāns* who were practically independent, passed into the power of the *Kājārs* towards the end of the xviiith century, was stormed on the 3rd (15th) January 1804 by the *Russians* under *Prince Cicianow* and definitely ceded to *Russia* by the *Peace of Gulistān* [q. v.]. On the 13th (25th) Sept. 1826 *Paskewiĉ* defeated a *Persian* army under 'Abbās Mirzā in the neighbourhood of *Gandja* (about 5 miles from it). As

a *Russian* town *Jelisawetpol* had, according to *Ritter's Geographisch-statistisches Lexicon* (5th ed. 1864), only 13,169 inhabitants, in 1891 20,794, while, according to the census of 1897, the number had risen to 33,190.

The modern town (the writer visited it in 1908) lies on both banks of the *Gandja Čai*, a tributary of the *Kura* (called by the *Russians* *Gandjinka*), which are connected by a bridge. The western part of the town is inhabited by "Tatars" (*Ādharbaidjānis*) and *Persians*, the eastern mainly by *Russians* and *Armenians*; the government offices and the gymnasium are in the latter; in the former remains of fortifications (illustrated in *Jackson, Persia Past and Present*, p. 3) and the so-called "Tatar" mosque have survived from the time of *Shāh 'Abbās*; the "Persian" mosque belongs to a later period. Only the ruins remain (2-3 miles east of the town; illustrated in *Zap. Vost. Otd. Arkh. Obshĉ.*, xxi. 034 *et seq.*) of the mausoleum (*turbat*) of the poet *Nizāmī*, mentioned by *Iskandar Munshī* (*Tārīkh-i 'Ālam Arā-i 'Abbāsī*, Pers. ed., p. 498 *et seq.*). South of the town (5-6 miles) on the right bank of the *Gandja-Čai* lies the flourishing *German* colony of *Helenendorf*. The climate of *Jelisawetpol* is regarded as unhealthy and malarial; on the other hand the climatic conditions favour the development of vegetation, particularly the horticulture; the town garden (near the ancient fortress) is one of the best in *South Russia*; wine, tobacco and silk are also produced. (W. BARTHOLD.)

GANDO, the kingdom of the *Fulbe* in the *Western Sūdān* (cf. the article *PUL*).

GAO. [See *GOGO*.]

GARDĪZĪ, *ABŪ SA'ĪD 'ABD AL-HAYY B. AL-DAḤḤAK B. MAḤMŪD*, a *Persian* historian. Nothing is known of his life. As his *nisba* shows he was born in *Gardiz* (usually written *Kardiz* in Arabic, e.g. *Yāqūt*, iv. 258, but sometimes also *Djardiz* as throughout *al-'Utbi's Tārīkh Yamīnī* which confirms the spelling with *g*), a day's journey from *Ghazna* on the road to *India* (*Mukaddasī*, ed. de Goeje, p. 349). His work (*Zain al-Akhbār*) was written in the reign of 'Abd al-Rashīd the *Ghaznawid* (440-444 = 1049-1053). It contains a history of the kings of *Persia*, of *Muḥammad* and the *Caliphs* to the year 423 = 1032 a detailed history of *Khorāsān* from the *Arab* conquest to 432 = 1041; included are essays on *Greek sciences* (*Dar Ma'ārif-i Rūmīyān*), on *chronology* and the *religious festivals* of various peoples. The final chapters deal with *genealogy* (*ansūb*) and *sciences* (*ma'ārif*); it also includes a chapter on the *Turks* of great value for the *geography* of *Central Asia* and one on *India*. No *historical* sources are quoted by *Gardīzī*; in the chapter on the *Turks* he relies on *Ibn Khurdādhbih*, *Djaihānī* and *Ibn Mukaffā*. He says he received information about *Indian festivals* from *Albirūnī*, so that he is regarded as a pupil of the latter. *Gardīzī* exercised little influence on *historical tradition* in the east and is seldom quoted (cf. *Rieu, Catalogue*, p. 220^b); the manuscript in the *Bodleian* (*Ouseley* 240) of the year 1196 = 1782 is the one that has been generally used by *European scholars* and is frequently (even in the *Grundr. d. Iran. Phil.*, ii. 356) described as *unique*; from this *MS.* the chapter on the *Turks* has twice been edited (*W. Barthold, Olet o poezdke v Srednyuyu Aziyu*, St. Petersburg 1897, p. 78 *et seq.*; *Géza Kuun, Keleti Kútfők*,

1898, p. 5 *et seq.* and *Keleti Szemle*, 1903, p. 17 *et seq.* and translated (into Russian and Hungarian). There is another MS. in Cambridge (King's Coll. Library, N^o. 213), to which attention was called by Morley as long ago as 1868 (*Journ. R. As. Soc.*, N. S., iii. p. 120). The author of this article has shown (*Turkestan v epokhu mongolskago nashestviya*, ii. 520) that Ouseley 240 must be a transcript of King's College, N^o. 213. It is not known what MS. Raverty used (*Ṭabaḳār-i Nāṣiri*, p. 901). The contents of the *Zain al-Akhbār* have been most fully analysed by Sachau and Ethé (*Catalogue*, p. 9 *et seq.*). Cf. the excerpts from the historical chapters in Barthold, *Turkestan*, i. 1 *et seq.* and the corrections given in ii. 513; see also Sachau, *Alberuni's India*, Engl. transl., ii. 360 and 397 on the passages borrowed by Gardizī from this work and W. Barthold in *Orientalische Studien*, Th. Nöldeke dargebracht, i. 174 *et seq.* on the relation of Gardizī to Sallāmī. (W. BARTHOLD.)

GARĒBĒG, a Javanese name for the Muslim festivals: *garĒbĒg besar* = *ʿId al-Aḏḥā* [q. v.], *garĒbĒg puwasa* or *ṣiyam* = *ʿId al-Fiṭr* [q. v.] and *garĒbĒg mawlud* on the 12th Rabīʿ I.

GAUR. The old capital of Bengal, situated in the district of Mālḍa, Eastern Bengal and Assam, Lat. 24° 54' N. Long. 88° 8' E. It lies east of the Ganges, on a narrow and deserted channel of that river, and is twelve miles from the town of Mālḍa. The name Gaur is old, and according to Firishṭa it was founded many centuries ago by a Hindu named Shānkala. In later times it was known by the name of Lakṣṇawtī, an abridgement of Lakṣṇaṇavati, a name derived from the Hindu king of Bengal. It was captured by the Muḥammadans in 1197 or 1198. In 1243-1244 it was visited by Minhāj ud-dīn who gives a short description of it in his *Ṭabaḳāt-i Nāṣiri* (Raverty's translation i. 584). It was from time to time the capital of the Muḥammadan kings of Bengal, though they also resided at the town of Pandua about 20 m. to the N. E. of Gaur. In 1538 Humāyūn resided at Gaur and changed its name to Jinnatābād, as he regarded the name Gaur as unpromising on account of its resemblance to the Persian *gūr*, a sepulchre. Akbar's general Muṣṭafī Khān occupied it, but had to abandon it in 1575 on account of the outbreak of a pestilence. It was last inhabited by a prince when Sultān Shudjāʿ was there in the middle of the 17th century. It is now in utter ruin, but possesses a magnificent tank, the Sāgor Dīghī. The remains of the mosques etc. are preserved by Government. There is a good account of Gaur in the *Imperial Gazetteer of India*, vol. XII. It was visited by the Portuguese in the xvth century, and in 1683 Sir William Hedges was there and gave an account of it in his *Diary* (Hakluyt Society, 1887—1889). The earliest detailed account of it is in Henry Creighton's *Ruins of Gaur described*, London, 1817. But J. H. Ravenshaw's *Gaur*, edited by his widow, is more accurate (London, 1878). It is also described in the *Archaeological Reports of India*, vol. xv. See also Dr Buchanan's *Eastern India*, and a *Note on Major Franklin's art. Description of Gaur*, *Journ. As. Soc. Beng.*, Vol. lxiii. Part i. p. 85 *et seq.* and the review of Ilāhī Bakhsh's *Khūrshīd Dīhānnumā* in the same *Journal*, Vol. lxiv. Part i. p. 194.

The history of the Muḥammadan kings of Bengal, and some account of Gaur will be found in Ghulām Ḥusain Salīm's *Riyāz-i Salāṭīn*, translated, by Abul us-Salam, Calcutta, 1902, and in Stewart's *History of Bengal*. (H. BEVERIDGE.)

GAYOS, a tribe in Atjeh [q. v., i. 506^a].

GAZA. [See GHAZZA.]

GAZULĪ. [See DJAZULĪ.]

GEBER. [See DJĀBIR, i. 987^b *et seq.*]

GEBER (P.), the name of the Persian Zoroastrians, the origin of which is not quite certain. The word is usually considered to be the Arabic *kāfir* (unbeliever; Turk. *gaur*). For other etymologies see the *Grundr. d. Iran. Phil.*, ii. 697. Cf. art. PĀRSIS.

GEBA, an Albanian tribe, i. p. 453^b.

GEORGIA (Russ. GRUZĪYA, Pers.-Turk. GURDŪSTAN, GÜRDJISTAN, Georg. SAKHARTHVELLO), in the wider sense an area in Western and Central Transcaucasia, inhabited by people who speak Kharthwelian languages, stretching from the Black Sea to somewhat over 60 miles N. E. of Tiflis, in the narrower sense practically the government of Tiflis. From the point of view of historical geography, which is still to some extent valid, it comprises the provinces and districts of Kakhethia with the mountain districts of Thushethia, Pshawia and Khewsuria, Karthlia, Imerethia, Swanethia, Guria, Mingrelia and Meskhia. The Kharthwelian languages include the Georgian, Mingrel, Lashian (the latter only spoken in the extreme southwest corner on the Turkish frontier while the majority of the Lases, also called Tsʿans, live in Turkey) and Swanian; the latter spoken in Swanethia and Mingrel in Mingrelia. Georgian is spoken in all the other provinces. The greater proportion of the Kharthwel peoples profess Christianity in the Greek Orthodox form, only in a few places have they adopted Islām, namely in the extreme east, in the district of Sakathal, the Engiloos (Georgian language), also entirely in the southwest, in the Batum circle, the Adjars (the Lases are likewise Muslims). Georgian has lost a considerable number of adherents in the Čoroch district and on the upper course of the Kura, i. e. in the Ardagan district and in the districts of Akhalcikh (q. v., i. 230) and Akhalkhalakhi, where Georgian was still spoken two hundred years ago and has now been supplanted by Turkish. The people have forgotten their language and origin and call themselves Turks.

The beginnings of Georgian history are wrapped in obscurity. Karthlia and Kakhethia formed the nucleus for the formation of a new state. The western Kharthwel country had at an early period passed under Byzantine rule and from it Christianity in its Eastern Roman form spread over the Western Transcaucasia. Saint Nino is regarded as the bringer of Christianity. She is said to have converted King Mirian in the beginning of the fourth century (the dates given vary). The Georgian church was granted its independence at the sixth council in 680 at Constantinople.

As Georgia lay in the centre of a circle on the circumference of which powerful states had grown up, it suffered terrible vicissitudes till it became Russian territory in 1801. Down to the seventh century Byzantium and Persia were fighting for its possession; soon after 627 (Heraclius's victory over the Sāsānians) the Arabs advanced on Georgia. From the end of the viiith century

the power of the Bagratids began to increase (with Byzantine help) in South Georgia. In the xiith century the Saldjūks conquered the land. It was only after the Crusaders had entered Jerusalem that David the Renovator drove out the Turks in 1100. Under this king (1089—1125) a period of prosperity for Georgia began which lasted till after the death of Tamar (1184—1212). A great decline in the fortunes of the land set in from the xiiith—xviith centuries, the Mongol invasions (Timūr alone was six times in the country between 1387 and 1403) had most disastrous consequences. Scarcely had the country been united under the Bagratids, when it broke up in the xvth century into three kingdoms, Karthlia, Kakhethia, Imerethia and five principalities and henceforth its history is not that of a single country. After the fall of the Byzantine empire Georgia was left without a protector and the inroads of the Tatars, Turks, Persians and Lesghians became more frequent. Persian influence in particular became very strong and in the xviith century the king of Karthlia and Kakhethia became a mere governor for the Shāh of Persia.

Russia was the only hope and to it Georgia had turned at quite an early period. In 1558 Lewan II. of Kakhethia besought the Czar Iwan IV. Wassiljewitch for help against the Persians; in the time of the terrible Shāh 'Abbās Alexander turned to Boris Feodofowitch Godunow, in 1619 Teimuraz sent an embassy to the first Czar of the house of Romanow, Michail Feodorowitch. But Georgia was not yet within the sphere of Russian interests and the old state of affairs continued. It was only in the xviiith century that Georgia regained strength once more under King Wakh-tang VI. Heraclius II. (1762—1798) was once more able to stem the tide of Persian-Turkish-Lesghian invasion, temporarily at least, but when he died the country had been so weakened by domestic troubles, the plague (1770), the destruction of Tiflis by Agha Muḥammad Khān of Persia (1795) and other causes, that George XII., the successor of Heraclius resolved to place his kingdom under Russian protection (1801). A few years later (1804) Imerethia also became a Russian province; a year previously Mingrelia had also become a Russian possession and after the last Russo-Turkish war, the Muslim southwestern districts of the Kharthwels, Kaghizman, Ardagan, Olty, Artwin, Batum (and Kars) also passed under Russian rule. [Cf. ARMENIA, i. 442].

Bibliography: Cf. Brosset's works, particularly *Histoire de la Géorgie*, St. Petersburg 1858; W. F. Romanowskij, *Skizzen aus der Geschichte Georgiens* (Russisch), Tiflis 1902; Arth. Leist, *Das Georgische Volk*, Dresden 1903; J. Marquart, *Osteurop. und ostasiat. Streifzüge*, p. 177—188, 391—436. (A. DIRR.)

GERMESIR (P.). *Garmsir* is the name given to the hot coast region of Fārs and Kirmān in opposition to the cooler highlands (*Sardsir*). These words have been arabicised by the Arab geographers in the forms *Ḍiurūm* and *Surūd* or *Šurūd*.

GERMIANOGLU, the name of a Turkoman dynasty, which made itself independent on the fall of the Saldjūk empire in Asia Minor and made Kūtahia, the ancient Cotyaeum, its capital; Germiān was originally the name of a tribe and afterwards was applied to the dynasty

(cf. Houtsma, *Recueil*, iv. 229, 232, 326 *et seq.*, 332 *et seq.*; and the expression Ἀλίσυρας οὗν Καρμαναῖος in Pachymeres, ii. 421, as well as the title: *Sulṭān al-Germiāniye* in Suleimān-shāh's inscription). The pronunciation — Germiān or Kermiān — is doubtful; the Byzantines write *Κερμιάν*, *Κερμιάνης*, or *Καρμαναῖος* (through confusion with *Karamān*); Schiltberger (ed. Langmante), 54: *Kermian*; on the other hand Ahmed Wefk, *Lehdjé* 1046, writes *Germiān*, گرمیان, and Leunclavius (xvi. Jahrh.) transcribes *Germean* throughout; the form *جرميان*, given by Ibn Baṭūṭa, ii. 271, also seems to be in favour of Germiān. At the end of the xiiith century or the beginning of the xivth 'Alishir (written Ἀλίσυρας, Ἀλίσούριος, Ἀλησέρης by the Byzantines), "the satrap of Cotyaeum" (Kantakuzenos, ii. 82), is mentioned with Osmān, Şaruḥān, Monteshe etc. as one of the invaders of Byzantine lands in Asia Minor; amongst other places he had seized Kula and Tripolis on the Maeander and attempted to take Philadelphia (Alashehir) but was severely defeated in battle with the Katalans and Almugavars (1304; 1306 according to Murali) (see Pachymeres, ii. 421 *et seq.*; Muntaner, c. 205). According to Turkish sources, in the time of Ertoğrul "Alishir, father of Germiān" was reigning over Afīn Karahişār (Neshri and his copyists). Shihāb al-Dīn, a contemporary of Ibn Baṭūṭa's, knew of Germiān, son of 'Alishir, as lord of Kūtahia, and Ibn es-Sā'ib, the son-in-law and vassal of Germiān, as lord of Karahişār. This agrees with a coin of Germiān Khān of the year 707 (1307), struck at Shāhri Germiān (unique, described by Ismā'īl Ḡhalīb in the Catalogue of his collection of Saldjūk coins No. 175).

Our knowledge of the history of the dynasty of Germiān to the end of the xivth century is lamentably small. Munedjdjimbashi, iii. 34 *et seq.* gives the following list of rulers: Germiān beg, 'Alishir beg, 'Alemshāh, 'Alī, Ya'kūb; this cannot be reconciled with other statements of contemporary historians and monuments. We learn from an inscription in Kūtahia of the year 779 (1377) that Suleimānshāh, son of Meḥammed, grandson of Ya'kūb, ruled over Germiān about this time. According to Halil Edhem this Ya'kūb is identical with the "great Emīr" Ya'kūb b. 'Alishir, who is mentioned in an inscription of Angora of the year 699 = 1299. Ya'kūb's father, 'Alishir, might thus be the lord of Germiān of this name mentioned by the Byzantine and Ottoman historians but can hardly be identified with Karīm al-Dīn 'Alishir (Houtsma, *Recueil*, iv. 299) who was slain in the reign of Kīlīdj Arslān IV (655—663). According to the wakf document of his grandson Ya'kūb II, Meḥammed conquered Kūtahia and Simav; in his reign or that of his successor Suleimānshāh the districts of Karahişār and Deñizli were incorporated in the kingdom of Germiān. Suleimānshāh (in the Turkish historians simply called Germiānoghlu) married his daughter Khātūn Sulṭān in 783 (1381) to prince Bāyazīd, son of Murād I., and granted her as dowry the most important towns in his land, including the capital. His son, Ya'kūb (II), who succeeded him about 790 (1388), was taken prisoner by Bāyazīd in 793 (1391), interned in Ipsala in Roumelia, and his lands confiscated in 795 (1393). Ya'kūb escaped from Ipsala to Timūr and after the battle

of Angora was restored by Timūr like the other petty rulers who had been dispossessed by Bāyazid. When Timūr left Anatolia, he gave Ya'kūb the task of guarding the corpse of Bāyazid I. and his captive son, Mūsā Celebi; Ya'kūb then handed both over to Meḥmed Celebi. He was on friendly terms with the latter and with Murād II. and remained in undisturbed possession of his lands till his death. When he died without male heirs in 832 (1428-1429) the land of Germian was confiscated by Murād II. A pretender, who rose in rebellion in 1453 on the accession of Meḥmed II. supported by the Karamanoglu, was quickly disposed of. The Germiān country has since then been divided into two sandjaks, Germiān and Karaḥişāri Şāhib; Kūtahia in 1453 became the seat of the Beglerbeg of Anadolu. The following dynasty table is based on the material available: 'Alishir (about 700 A. H.)

Germiān Khān (about 707—730 A. H.) = Ya'kūb (I)?

Meḥmed

Suleimānshāh (about 779 A. H.)

Ya'kūb II. (790?—793; 805—832 A. H.).

The chief critical authority is Halil Edhem in the *Revue Historique publiée par l'Institut d'Histoire Ottomane I.*, p. 112 *et seq.*; the exceeding rare coins of Suleimānshāh and Ya'kūb II., are described by Aḥmed Tewḥid in the fourth part of the *Catalogue of the Moh. Coins in the Ottoman Museum*, p. 294 *et seq.*, 529. (J. H. MORDTMANN.)

GHADĀMES, a town and oasis in the Sahara, 300 miles S.W. of Tripoli and 280 miles S.S.W. of Gabes, in 30° 7' 48" N. Lat. and 8° 28' E. Long. (Greenw.), with 5000—6000 inhabitants.

The town occupies the southwestern part of the oasis. It forms a *kşar* of about 1300 houses surrounded by a dilapidated wall and intersected by narrow streets which are vaulted over almost their whole length. The only architectural monuments are the mosques (14 in number) of unpretending exteriors. According to al-Hasha'ishī the tombs of two companions of the Prophet, Sidi al-Badri and Sidi 'Ukba b. 'Amr are honoured there. The oasis, which is protected by a wall around it with only one gate, is about 4 miles in circumference, $\frac{3}{4}$ —1 mile broad and has an area of 400 acres of which not more than 190 are planted with palms. Water procured from an artesian well and two warm and seven or eight ordinary springs assure the irrigation of the gardens, each of which contains five or six palms. The total number of trees estimated by Duveyrier in 1860 at 63,000 seems in reality not to exceed 25,000.

The free inhabitants fall into four groups: *a.* the Berber Benī Wazit and Benī Ulid, who consider themselves the descendants of the founders of the town; *b.* the Arab Ulād Bellil; *c.* the Atriya, i. e. negroes or mulattoes descended from manumitted slaves; *d.* Ṭuāreg Ifoghas, who are permanently encamped round the town as caravan leaders or bandits and "protectors" of the traders.

The predominant languages in Ghadāmes are first, Arabic as the language of commerce, second Hausa spoken by a number of slaves and lastly a Berber dialect, the language of everyday life, which is between the dialect of the Djebel Nefūsa

and the Tamāshek, but is more closely connected with the former. The women only know the last of these.

The indigenous industries are of little importance although Ghadāmes has always been celebrated for its leather work (Spanish *guadameci*). The situation of the town however between the sandhills of the Eastern Erg (cf. AREG, i. 428) and those of Eideyen has made it a great centre of exchange for the traffic of the Sahara; but its importance from this point of view has considerably decreased since the abolition of the slave trade and the estimates of Duveyrier and Largeau, who put the annual value of the business done in Ghadāmes at 12 million francs (£ 48,000), are much exaggerated. According to more recent investigations the annual value of the goods sold in the city hardly reaches £ 4000. The inhabitants nevertheless are very busy and clever tradesmen. We find them not only in Tripoli and Tunis, where the young men serve their apprenticeship, but in all the trading centres of the Sūdān from the shores of Lake Chad to the banks of the Niger.

Ghadāmes is the Cydamus of the ancients. Native legends ascribe its foundation sometimes to Nimrūd and sometimes to Dhu 'l-Karnain (Alexander). According to Pliny (*Hist. Nat.*, v. 5) Cydamus was inhabited by Egyptians from Libya. Possibly it is to these original inhabitants that we owe the buildings called *al-Aşnūm* (the idols) by the natives, which Duveyrier regards as evidence of a civilisation which he calls Garamantine. In the year 19 B. C. Cydamus was occupied by Cornelius Balbus, under the empire it was garrisoned by a detachment of the *Legio Augusta*, stationed in Lambaesis, and under the Byzantines it was the see of a bishop. Ibn Khaldūn is therefore wrong when (*Hist. des Berbères*, transl. de Slane, iii. p. 303) he ascribes the foundation of the town to the Banū Wāṭṭās, a branch of the Beni Merin, who built Ghadāmes in the early days of Islām.

In the year 46 (666-667) 'Ukba b. Nāfi sent a detachment from his army to occupy Ghadāmes. In the following century, however, the inhabitants eagerly adopted the Abādī doctrines introduced by their countrymen Abu 'l-Manib Isma'īl b. Dar-rar. This Isma'īl was one of the five "transmitters of knowledge" who spread heretical doctrines in Africa. When Ghadāmes returned to orthodoxy is not known, but the Abādī heresy seems to have disappeared by al-Bakri's time as this author describes the inhabitants of Ghadāmes as Muslim Berbers (*Descr. de l'Afrique Septentr.*, trans. de Slane, p. 397).

During the centuries that followed, Ghadāmes seems to have retained its independence, as the few historical statements that we possess of this period concerning the town refer to attempts made by the rulers of Ifrikiya to take the town. For example in 609 (1212-1213) Abu 'l-'Ula Idris occupied Ghadāmes for a brief period and in 809 (1406-1407) the Ḥafsid Abū Fāris forced the inhabitants to pay him tribute. The latter seem soon to have freed themselves of this burden, as in the second half of the xvth century we find the princes of Tunis undertaking three campaigns against Ghadāmes. Leo Africanus (ed. Schefer, Vol. iii. p. 265) in the beginning of the xvth century mentions that the people of Ghadāmes were independent. The Turks of Tunis in spite of several campaigns undertaken by Derwish Bey

(1592) and Ramaḍān Bey (1609) were, like the Ḥafṣids before them, not able to enforce their authority on Ghadāmes. During the xviiith and early xixth centuries Ghadāmes was an independent republic, but in 1830 the inhabitants had to recognise the suzerainty of Yūsuf the last Karamanli Bey of Tripoli. After the expulsion of the Karamanli Ghadāmes passed into the possession of the Turks and a *mudir* who was afterwards (1862) replaced by a *kā'immaḥkam* was appointed to govern it and a small garrison was stationed there.

The commercial importance of the place attracted the attention of Europeans to it in the xixth century. The following travellers visited it, Laing (1825), Richardson (1845), Dickson (1852), Capitaine de Bonnemain (1856) and Duveyrier; in 1862, a French mission (Mircher, Vatonne and Polignac) concluded a commercial treaty with the Tuāregs; they were followed by the travellers Rohlfs (1864-1865), Dournaux-Duperré, Joubert, Largeau (1876) and Pater Richard (1878); since then, however, Ghadāmes has remained closed to Europeans owing to the jealousy of the Turks. The French have vigorously disputed their claim to the town since the establishment of the protectorate in Tunisia. The Anglo-French treaty of 1899 decided that Ghadāmes must be considered outside French territory and the Franco-Turkish agreement of 19th May 1910 regarding the delimitation of the frontier between Tunisia and Tripolitania laid it down that the frontier should pass 10 miles west of Ghadāmes. The cession of Tripolitania to Italy, made Ghadāmes an Italian possession.

Bibliography: al-Bekrī, *Description de l'Afrique* (transl. de Slane), p. 397; Richardson, *Travels in the Great Desert of Sahara* etc. (London 1848. 2 Vols.); Cherbonneau, *Relation du voyage de M. le Capitaine de Bonnemain à R'adamès* (Paris 1857); Ch. Dickson, *Report of his journey from Tripoli to Ghadames in the Journal of the Royal Society*, Vol. xxii. p. 131; do., *Account of Ghadames*, *ibid.*, Vol. xxx. p. 255; H. Duveyrier, *Les Tonaregs du Nord*, Paris 1865, Book iii., Chap. i.; G. Rohlfs, *Quer durch Afrika*, (Leipzig 1874), i., Chap. iii. iv.; do., *Reise durch die grosse Wüste über Rhadames und nach Tripoli* (Bremen 1868); E. Fagnan, *L'Afrique septentrionale au XII^e siècle de notre ère (Kitāb al-Istibṣār)*, Constantine 1900, p. 60 *et seq.*, 209; al-Hachaichi, *Voyage au pays des Senoussia*, transl. Serre et Lasram (Paris 1903); V. Largeau, *Le Sahara Algérien* (Paris 1881); do., *Second voyage à Ghadames in Le Pays de Rirha* (Paris 1879); Leo Africanus (ed. Schefer), iii. 265; Le-tronne, *Note sur l'oasis de Ghadames et ses antiquités in Rev. archéologique*, iv. p. 301; *Mission de Ghadames, Rapports officiels et documents* (Paris 1868); A. C. de Motylinski, *Le dialecte berbère de R'edamès* (Paris 1904, *Publ. de l'Ecole des Lettres d'Alger, Bull. de corresp. afric.*, Vol. xxviii.) with list of authorities; L. Pervinière, *A Ghadames in La Géographie*, 15. Juni 1911; do., *La Tripolitaine interdite: Ghadames* (Paris 1912); E. Bernet, *En Tripolitaine. Voyage à Ghadames* (Paris 1912); Minutelli, *La Tripolitania* (2nd ed. Milan 1912), p. 223—240. (G. YVER.)

AL-GHADANFAR ("the lion"), a name of the Ḥamdānid 'UDDAT AL-DAWLA ABŪ TAGHLIB FAḌL ALLĀH B. NĀṢIR AL-DAWLA, ruler of al-Maw-

ṣil 358—369 (968—979). Abū Taghlib, who was born in 328 (939-940), quarrelled with his father and afterwards with his brothers, when on the death of the Būyid Mu'izz al-Dawla in 356 (967) they attempted to attack Mu'izz al-Dawla's successor Bakhtiyār [q. v., i. 602^b] against their father's wish and therefore threw their father into prison. On the latter's death in 358 (969) two of the brothers, Ḥamdān and Ibrāhīm, took Bakhtiyār's side while a third, al-Ḥusain, stood by Abū Taghlib. The latter conquered Harrān in 359 and made peace with Bakhtiyār, whose daughter he married; he also took Mardin from his brother Ḥamdān. Unfortunately for him, a powerful enemy of his father-in-law's entered the field in the Būyid 'Aḍud al-Dawla, who took Baghdad in 364 (975) and finally, on the death of his father Rukn al-Dawla, forced Bakhtiyār to surrender the 'Irāq. Ḥamdān thought he would seize the opportunity to drive his brother Abū Taghlib out of al-Mawṣil with Bakhtiyār's help but only succeeded in getting himself imprisoned by Bakhtiyār as soon as Abū Taghlib had promised him his help in recovering Baghdad. In the war with 'Aḍud al-Dawla that followed, Bakhtiyār was taken prisoner and put to death while Abū Taghlib had to take refuge in flight. The victor soon appeared before al-Mawṣil and the Ḥamdānid sought in vain to treat with him; he was not inclined to restore this important city to the Ḥamdānids so that Abū Taghlib, pursued by Būyid troops, sought refuge with Bardas Skleros, to whom he was related by marriage and bound by ties of friendship. But just then the latter was engaged in a struggle with the Byzantine general Bardas Phocas, in which he came off second in 368 (979), so that Abū Taghlib, who was awaiting the result of the war in Ḥiṣn Ziyād (Khartbart), as in the meanwhile 'Aḍud al-Dawla had occupied Maiyafāriḳin and Amid, went to Damascus and sought the help of the Fāṭimid al-'Azīz billāh. The latter pretended to take his part and made him the most gorgeous promises through his general al-Faḍl b. Ṣāliḥ. But while Abū Taghlib was looking in vain to Egypt for troops to help him, he fell out with Mufarridj b. Dagħfal b. al-Djarrāh, who ruled over Ramla and South Palestine while nominally recognising the suzerainty of the Fāṭimids and was seeking to drive out the Banū 'Ukail who were settled there. The latter thereupon turned to Abū Taghlib, who was taken prisoner in a battle near Ramla by his rival and put to death in 369 (979).

Bibliography: Besides the sources mentioned in the article ḤAMDĀNIDS the following deal particularly with Ghadanfar: Yahyā b. Sa'īd al-Antākī in von Rosen *Imperator Vasilii Bolgarabūtza*, p. 10 *et seq.* and Ibn Kḥallikān, *Wafayāt* at the end of the article NĀṢIR AL-DAWLA.

GHADĪR AL-KHUMM, a pond or marsh formed by a spring in a wādī on the left of the road from Medina to Mecca, three (according to others one or two) Arab miles from Djuḥfa. The Arab geographers mention the thick trees that surround it and the mosque of the Prophet lying between it and the spring; the few inhabitants belonged in Yaḳūt's time to the Khuzā'a and Kināna. Near it was al-Kḥarrār, to which Sa'd b. Abī Waḳḳās was sent in the year 1 A. H. with a few followers by the Prophet.

The place has become famous through a tradition which had its origin among the Shī'is but

is also found among Sunnis, viz., the Prophet on journey back from Hudaibiya (according to others from the farewell pilgrimage) here said of 'Alī: Whomsoever I am lord of, his lord is 'Alī also! In memory of this in later times a feast was observed by the Shī'is.

Bibliography: Wellhausen, *Vakidi*, p. 31, 425; Kumait, *Hāshimīyāt* (ed. Horovitz), vi. v. 9; Ya'qūbī, *Bibl. geogr. arab.* (ed. de Goeje), vii. 314; Mas'ūdī, *ibid.* viii. 234, 255; Bekri, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 232, 318, 829; Yāqūt, *al-Mu'jam* (ed. Wüstenfeld), ii. 471; iii. 777; Ibn Sa'd (ed. Sachau), v. 235; Goldziher, *Beiträge zur Literaturgeschichte der Shī'a*, p. 61; *Muhammedanische Studien*, ii. 116; *Vorlesungen über den Islam*, p. 239; Barbier de Meynard, *Journal Asiat.*, 1874, p. 198. (FR. BUHL.)

GHAFFAR (A.), "Pardoning", one of the beautiful names of Allāh, cf. i. 304^a.

GHAFFARĪ (Aḥmad B. Muḥammad), a Persian man of letters, a descendant of the Shāfi'ī jurist Imām Naḍīm al-Dīn 'Abd al-Ghaḥfār al-Kazwīnī, who died in 666 = 1268. His father, who was Kaḍī of Raiy, wrote poetry under the pseudonym Wiṣālī and died in 933 = 1527. Aḥmad al-Ghaḥfārī was likewise a Kaḍī and died in 975 = 1567 at Daibul (Sind) on the return journey from the pilgrimage to Mecca. He dedicated his *Nigāristān* ('picture-gallery'), completed in 959 = 1552, to Tahmāsp I; it is a collection of anecdotes collected from works of different periods (lith. Bombay 1245 and 1275 and also Calcutta); he also wrote a history of the world in two books entitled *Nusakh-i Dīhān-Ārū* (972 = 1564).

Bibliography: Hammer, *Gesch. der schönen Redekünste Persiens*, p. 307; Elliot, *Hist. of India*, ii. 504; Krafft, *Catalogue*, p. 87; Rieu, *Catal. Pers. Mss. Brit. Mus.*, i. 106, III; *Grundr. der iran. Philol.*, ii. 267, 333 *et seq.* (CL. HUART.)

AL-GHĀFIR (A.). One of the titles of xl. Sūra. **GHAḤFŪR** (A.), "Pardoning", one of the beautiful names of Allāh, cf. GHAFFAR.

GHAIB is used generally with the same sense as *ghā'ib*, what is absent or hidden, and *al-ghaib* has come to mean the unseen spiritual world; thus 'alam *al-ghaib* is opposed to 'alam *al-shahāda*, the world perceived by the senses. This sense is normal in the Kor'an (*Mufradāt* of al-Rāghib, ed. of Cairo, 1324, pp. 372 *et seq.*) and it is explained by the commentators (e. g. Baiḍawī on Kor. ii. 2, ed. Fleischer, p. 16, ll. 6 *et seq.*) that *al-ghaib* is what is not reached by the senses or required by intuition; it is of two kinds, one made known to man by the prophets and one known only to Allāh "with whom are its treasures" or "its keys", according as Kor. vi. 59 is read. It thus came to be used in the broadest way as "the Unseen" by occultists among us. Al-Rāzī found the Kor'anic phrase *Mafātīḥ al-ghaib* a possible name for a commentary on the Kor'an, Ibn al-'Arabī for a Sūfi work and Aḥmad al-Zarkāwī, a modern Egyptian writer, for a collection of treatises on magic and divination (Cairo, 1327). *Rid'āl al-ghaib* means the saintly hierarchy presided over by the Kuṭb (Lane, *Arabian Nights*, chap. xxx. note 17) and *ibn al-ghaib* can mean a youth conceived without father and gifted with mysterious powers of insight (C. Wells, *Mehemet the Kurd etc.*, p. 129). In

Sūfiism *ghaib al-huwiya* and *ghaib al-muṭlaq* mean the essence of the real *qua* unconditioned (*al-lāta 'aiyun*).

Bibliography: To the references above add *Ta'rifāt* of al-Djurdjānī, ed. Cairo, 1321, pp. 109, 177; *Dict. of techn. terms*, pp. 1053 *et seq.* (sub 'alam), 1090, 1539 *et seq.* (sub *huwiya*); Horten, *Theologic des Islam*, p. 219 *et seq.* (D. B. MACDONALD.)

GHAIBA is used as infinitive in its root, *ghāib* having come to equal *ghā'ib*. It thus means "absence", often "absence of mind". This latter force was developed by Sūfis into absence of the heart from all except Allāh, expressed, on the other side, by *ḥuḍūr*, "presence" with Allāh. It is a stage on the passage to *fanā*, complete "ceasing" or passing away of the self. For details of the development of this idea see Nicholson's translation of the *Kashf al-Mahjūb* of al-Hudjwiri, pp. 248 *et seq.*, and index. Also the *Risāla* of al-Kushairi with the commentaries of Zakariyā al-Anṣārī and al-'Arūsī, ed. Bulāq 1290, vol. i, pp. 66 *et seq.*, and the Saiyid al-Murtadā's commentary on the *Ihyā* of al-Ghazzālī, vol. vii. p. 248 and Macdonald, *Religious Attitude and Life in Islam*, pp. 260, 262.

Another common use of the word is to describe the condition of any one who has been withdrawn by Allāh from the eyes of men and whose life during that period (called his *ghaiba*) has been miraculously prolonged. Of this the outstanding example is the Hidden Imām, or Mahdī, of the Shī'ite Twelvers. He, though thus kept generally invisible, still lives on earth (cf. al-Khaḍīr), has from time to time been seen by some and been in correspondence with others and maintains a control over the fortunes of his people (Goldziher, *Vorlesungen*, pp. 232 *et seq.*, 269 *et seq.*; *Arabische Philologie*, ii. pp. lxiii. *et seq.*) (D. B. MACDONALD.)

GHAİLĀN B. 'UḤRA, see LHU 'L-RUMMA.

GHAİN, the nineteenth letter of the Arabic alphabet (numerical value 1000; cf. the article ABDJAD); the character *ghain* is a variant of 'ain. In most modern dialects it is pronounced as a voiced velar aspirate. The old Arab writers on phonetics describe it as a guttural; but it seems very doubtful if it ever really was pronounced as a post-uvular. *Ghain* has become 'ain in many modern dialects (for details see the article ARABIA, ARABIC DIALECTS, i. p. 396b). Cf. A. Schaade, *Sibarwaihi's Lautlehre*, particularly p. 19, No. 3 and note 48; and the index. (A. SCHAADÉ.)

GHAṬA (GHĀṬA, GHĒṬA), an Arab musical instrument, very popular in North Africa and some districts of Southern Europe, a kind of cylindrical bagpipe with a movable wooden mouthpiece (*kaṣba*) and rather wide bell-mouth. The cylindrical portion has seven holes on the upper side. The first hole below the mouthpiece is called *yka sā'ida*, the second *shashka*, the third *bandjka*, the fourth *djalūrka*, the fifth *sika*, the sixth *dūka* and the seventh *yka*. On the lower side about midway between the *yka sā'ida* and the *shashka* is an eighth hole called *heftakā*. The names of these holes are used by native musicians to denote the finger required in playing the instrument and also to denote the key of a piece or a scale. In playing, the player puts the mouthpiece in his mouth as far as a kind of a catch ('*arrāḍ*') in the form of a disc $\frac{3}{4}$ inches across. The compass of the instrument is about an octave.

The *ghaiṭa* is used by the Arabs particularly as a military musical instrument. It is almost always accompanied by the *ṭbal*, a kind of drum, which is beaten with two sticks and the *ṭanbar*, a kind of large drum, which is beaten with the bone of an animal.

The *ghaiṭa* is often called *zammāra*; in the south of Tunisia and the province of Constantine it is also called *zorna*, whence the Turkish word *zornađi*, *ghaiṭa*-player. Ibn Khaldūn describes it under the name *zallāma*, perhaps a metathesis of *zammāra* (*Proleg.*, ii. 353; ed. Quatremère, Paris 1834). But the name *ghaiṭa* was well known to the writers of the middle ages, as well as to those of Muslim Spain (cf. *Dozy, Suppl. aux Dict. Arabes*, ii. 235; Simonet, *Glosario de voces Ibéricas*, Madrid 1888, p. 239).

This instrument still exists in modern Spain under the name *gaita* or *raica*. In lands where Turkish is spoken it is fairly common and is called *ghaidā* (cf. Barbier de Meynard, *Diction. Turc-français*, ii. 392).

Bibliography: On the *ghaiṭa* in particular and the Arab musical instruments in general s. Bel, *La Djāzra* (Paris 1903), p. 96 *et seq.*; Budgett-Meakin, *The Moors*, p. 202 *et seq.*; Bū 'Alī, *Kitāb Kashf al-Kinā* (Algiers 1904), p. 103 *et seq.*; Delphin et Guin, *Notes sur la poésie et la musique arabes* (Paris 1886), p. 47—49; W. Marçais, *Textes arabes de Tanger*, p. 152, Note 3 with sources quoted and p. 407; Salvador-Daniel, *La Musique arabe*, in *Revue africaine*, Vol. vi. N^o. 34 (July 1862), p. 290; Shaw, *Voyages dans la Régence d'Alger* (transl. by Mac-Carthy, Algiers 1830), p. 89 *et seq.*

(A. COUR.)

GHALĀFIKA (Ghalefka, Alafaka, the Ditio Sabaeorum of Pliny), at one time a flourishing seaport in Yemen, near Bait al-Fakih [q. v., i. 597^b *et seq.*]. It was an important emporium and was known as the harbour of Zebīd. About a century before Niebuhr's journey in Yemen the harbour of Ghalāfika became inaccessible through coral reefs, whereupon the rich traders of this coast-town moved to Bait al-Fakih, which rapidly became a flourishing commercial town. During his stay in Yemen, Niebuhr saw only a few walls, a mosque and several tombstones remaining of this once prosperous town.

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GHALĀ. The name Ghalā is applied by the Turkī-speaking population to the group of tribes of Iranian origin inhabiting the country near the sources of the Oxus, the Pāmīr, and even (in the case of the Sarikōli) the upper Yarkand, and (in the case of the Yūdghāh) the southern scope of the Hindū-Kush. These races belong to a type differing from that of the ordinary Tadjiks of Badakhshān etc.; they are classed by anthropologists as a branch of the brachycephalic Alpine race and known as Highland Tadjiks [cf. *AFGHANISTAN*, i. 154^b]. The word Ghalā is

Persian, and according to Vullers means a nomad or uncivilized peasant, and the form Gharča suggests a possible connection with the old form of the name Ghardjistan. Geiger suggests that the original meaning may be 'mountaineer' from the word *ghar* 'mountain' used in these languages and also in Pashto. They are Shī'ah by creed and therefore sharply separated from their orthodox neighbours, and speak a number of distinct dialects of an Iranian language, each valley having its own speech. These districts are as follows: Wakhān on the upper Pandj river, under Afghān rule. The language and people are called Wakhī. A distinct dialect of Wakhī is that spoken in Ishkashim lower down the Pandj river, known as Ishkashimī.

The valleys of the Warōđj and its tributary the Kōkča are occupied by the people of Sangliē, speaking Sanglitī and of Mindjān speaking Mindjānī. These territories like Wakhān are under Afghān rule. The upper Warōđj valley leads to the Dōrah Pass the principal route through the Hindū-Kush into Čitrāl, and on the southern side of this pass dwells the Yūdakh tribe, speaking the Yūdghāh language which comes within the British sphere. Where the Pandj joins with the main stream of the Oxus are the territories of Shighnān and Roshān (in the Russian sphere) in which the Shighnī language is spoken, and nearly related to it is the Sarikōli spoken by the Sarikōli people on the Eastern slope of the Pāmīr. Still further north, lies the valley of Yaghñōb on one of the upper affluents of the Zarafshān, where the Yaghñōbi language is spoken [cf. *AFGHANISTAN*, i. 156^b].

Little is known of the history of this inaccessible region or its inhabitants. It is probable that they formerly extended farther into Badakhshān, and gradually retreated from the open country at the time of the Muslim conquest. Islām spread among them in its Shī'ah form at a later date. Idrīsī mentions Wakhān as the country which supplied Badakhshān with musk. Lapis lazuli was also found in the neighbourhood, and this no doubt refers to the mines still worked at Djarm in Mindjān [cf. *BADAKHSHAN*, i. 554^a]. Wakhān also produced gold and silver and slaves. In modern times the travels of Wood, Forsyth, Gordon, Bonvalot and Sven Hedin and the visits of English and Russian officers, especially Holdich, employed in boundary demarcation have thrown much light upon it, and the researches of Shaw, Ujfalvy, Bidulph, Tomaschek and Geiger have elucidated the ethnology and languages of the whole Pāmīr tract.

Bibliography: Wood, *Journey to the Source of the Oxus* (London 1872); Gordon, *The Roof of the World* (Edinburgh 1876); Bidulph, *Tribes of the Hindoo-Koosh* (Calcutta 1880); Ujfalvy, *Les Aryens au Nord et au Sud de l'Hindou Kouch* (Paris 1896); Idem. *Quelques observations sur les Tadjiks des Montagnes appelées Galtchas* in *Bulletin, Soc. d'Anthropologie de Paris*, 1887; Shaw, *High Tartary, Yarkand and Kashgar* (London 1871); Idem, *On the Ghalchah languages* in *Journ. As. Soc. Beng.* 1876—1877; Tomaschek, *Central-Asiatische Studien II. Die Pamir-Dialekte* (Wien 1880); Idem, *Yidghah in Beiträge z. Kunde d. indogerm. Spr.*, 1883; Geiger, *Die Pamir-Dialekte in Grundriss der Iran. Phil.* (Stuttgart 1901); Sven Hedin, *Kirgisier och Tadschiks på Pamir* (Stockholm 1894); Stein, *Sand-buried Ruins of Khoten* (London 1904), p. 53 *et seq.* (For full

bibliography on the Ghalça languages see Geiger, *supra.*) (M. LONGWORTH DAMES.)

GHĀLĪ (A.), plur. *ghulāt*, "one who exaggerates or goes beyond all bounds", particularly in reverence for certain individuals, notably 'Alī and the 'Alids, and considers them incarnations of the Deity. What heads of sects are to be called *ghulāt* depends on the point of the view of the writer, but as a rule those who have adopted such notions, originally foreign to Islām as incarnation (*ḥulūl*), metempsychosis (*tanāsukh*) etc., are considered to be *ghulāt*. Cf. Friedländer in the *Journ. of the Amer. Orient. Soc.*, xxix. 12.

GHĀLIB, the poetical name of NAḌJM AL-DAWLA DABIR AL-MULK MIRZĀ ASAD ALLĀH KHĀN, a distinguished Persian and Urdu scholar and poet, famous for his excellent and polished style of composition. In his Persian *Diwān* he has occasionally taken the *takhalluṣ* Asad, and is also called Mirzā Noṣha.

Ghālīb was of Turanian descent. His grandfather left his ancestral home and came to Dihli during the reign of Shāh 'Ālam. His father, 'Abd Allāh Beg Khān, lived for some time at Lucknow, and went thence to Hyderabad in the service of Nawwāb Nizām 'Alī Khān. After a time he went to Alwar and served under Rājā Bakhtāwar Singh, where he was killed in battle. His son, Asad Allāh Khān, then only 5 years of age, was adopted by his uncle Naṣr Allāh Beg Khān, Ṣūbedār of Agra. In A. D. 1806, when the district of Agra was made into a Commissionership under General Lake, his uncle was pensioned off, and, on his death, Ghālīb, then 9 years old, received an allowance of Rs. 50 a month from the Emperor of Dihli. After the accession to the throne of Wāḡid 'Alī Shāh in A. D. 1847, Ghālīb received a yearly allowance of Rs. 500 in recognition of his poetical abilities. The Nawwāb of Rampur, hearing of his fame as a poet, sent his own poetical compositions to Ghālīb for correction, and in A. D. 1859 assigned him an allowance of Rs. 100 a month. After living some time at Rampur, Ghālīb returned to Dihli, where he died in A. D. 1869, at the age of 73.

(J. F. BLUMHARDT.)

GHĀLIB DEDE, after Fuzūlī, Ne'ī and Nedīm, the last of the four great poets of the old school of Ottoman literature; his real name was **SHAIKH MUHAMMAD ES'AD**, but he is best known by his pen-name **SHAIKH GHĀLIB** or **GHĀLIB DEDE**. Born in 1171 = 1757-1758 he was the son of the secretary, Muṣṭafā Reshīd Efendi in Constantinople and early became connected with the Mewlewī order in whose monastery, in Yeñi Kapu, his father is also said to have acted as kettle-drummer. Following his father's example he first entered the service of the state but soon left it to devote himself wholly to the order. He began his novitiate in the parent monastery of the order in Kōniya. Homesickness drove him back, however, to Constantinople, where he remained in the Yeñi Kapu monastery till in 1205 (1790-1791) he was appointed **Shaiḫ** of the Mewlewī monastery in Galata, which is probably the best known to Europeans of all the monasteries of the "dancing dervishes". The favour in which he was held by Sultān Selīm III., the Sultāna-Mother and other high personages, greatly benefitted this monastery, which was entirely rebuilt at his request in 1210

(1796). Ghālīb died at the early age of 42 on the 26th Radjab 1213 (3rd Jan. 1799). He is buried in the Galata monastery in a separate *turbe*.

Ghālīb who numbered among the excellent scholars, who were his tutors, Khodja Nesh'et, who was himself not unknown as a poet, composed the work which has given him an abiding place among the poets of first rank in his nation, at the early age of 26 (in 1197) — the figure 21 seems to be wrong —; this is the romantic and allegorical *Mesnewī*, *Hüsn u 'Ashk* (the pronunciation '*ishk*' is foreign to Turkish), "Beauty and Love". It was written as a kind of protest against Nābī's *Mesnewī* *Khairābād* which was extravagantly Persian in style, and stands alone on a level never attained before or after in an Ottoman *Mesnewī* through its originality of thought so rare in Ottoman poets, its inspiration which recalls the *Divina Commedia* and the loftiness of its fancy, the beauty and relative simplicity of its language. In the struggle between the Persian and the Nationalist schools Ghālīb unhesitatingly took the side of the latter and developed a simple yet dignified language more fitting the Ottoman spirit in the happiest way than the artificial language which was then so much in vogue. The influence of this *Mesnewī* on Turkish literature to the present day has been enormous; the number of Ghālīb's admirers is still large; according to them the *Hüsn u 'Ashk* is the noblest work not only of the romantic school but of all that Ottoman poetry which draws its inspiration from Asia.

Ghālīb's *Diwān* which contains a large number of ghazels, *kaşidas* and *rubā'is* is on the other hand relatively unimportant, that is to say, it is no better and no worse than the numerous *diwāns* of his time; it has, however, a certain historical value on account of its *vers d'occasion*.

Prose writings also exist from Ghālīb's pen: he translated and wrote a commentary on **Shaiḫ Köse Ahmed Dede's** (who is buried in Kōniya) work, *al-Tuhfa al-bahiya fi 'l-Tarika al-Mawlawiya*, entitled *al-Ṣuḥba al-Safiya*. He also wrote a commentary on the *Djāwirat al-Mathnawī* of Yūsuf Sine-Čāk, and a collection of biographies (*Tenzere*) of Mewlewī poets, which was continued by al-Saiyid. His *Diwān* with the *kaşidas*, *terdjibends* and *sharkis* and the *Hüsn u 'Ashk* was printed at Bulāk in three parts in 1252; the *Mesnewī* has often been printed in Constantinople e.g. in 1304, the greater part of it is also given in Ziyā Pasha's anthology of *Mesnewis*, *Khairābāt Turki-Mesnewiyāt*, 1292. A biography of Ghālīb is given by his contemporary **Khālīd Nūrī Bey**, the poet and historian, in his history.

Bibliography: M. Nadjī, *Esāmi*, p. 235; Thureyya, *Sidjill-i 'Oṭmāni*, iii. 615; Hāfiz Hüsein, *Hadiqat al-Djāwāmi*, iii. 45; M. Raif, *Mir'at-i Istanbul*, p. 400 and 408; 'Abdül-Halim Memduḥ, *Tarikh-i Edebiyat-i oṭmāniye*, p. 60; Hammer, *Gesch. d. Osman. Dichtk.*, iv. 378; Gibb, *A History of Ottoman Poetry*, iv. 175; *Türk. Bibl.*, x. 14. (TH. MENZEL.)

GHĀLIB, ISMĀ'IL, son of the celebrated Ottoman statesman Edhem Pasha, born at Constantinople on the 2nd Dhū 'l-Hidjdja 1263 (11th November 1847), entered the service of the Sublime Porte early in his career, became a member of the Privy Council and ultimately became *mushāwir* (councillor) for the province of Crete; he died in Constantinople on the 15th December 1895. Ghālīb

Bey was the founder of the scientific study of numismatics among the Ottomans and enormously advanced this science by his standard works on the coins of the Ottomans (*Takwimi Mesküki Osmaniye*, Constantinople 1307) and of the Seljuks (*Takwimi Mesküki Seldükiye*, *ibid.* 1309; also in French under the title *Essai de Numismatique Seldjoukide*, Constantinople 1892). Of equal importance are his catalogues of the Urtukid coins and coins of the Caliphate in the Ottoman Museum (*Mesküki Turkmaniye Kataloghı*, Constantinople 1311, also in French, *Catalogue des monnaies Turcomanes*, Constantinople 1894, and *Mesküki Kadime-i Islamiye*, *ibid.* 1312); finally several smaller treatises may be mentioned (*Quelques mots sur les monnaies musulmanes à monogrammes himjarites*, Constantinople 1894; *Sur une monnaie Mengoudschide*, Constantinople 1894; *Une monnaie d'Ala eddin Qelikobad III in Revue numism. belge*, 1895). Ghālib Bey's collections were purchased by the government after his death for the Imperial Mint Collection (*zarb-khān-i āmiri*). (J. H. MORDTMANN.)

GHĀLIB PASHA, MUHAMMAD SA'ID, the son of Ahmed Efendi, Grand Vizier of Turkey under Mahmūd II., 13th Dec. 1823—16th Sept. 1824. Ghālib was born in Constantinople in 1177 (1763-1764) and entered the service of the state in 1202 (1787-1788). In 1216 (1801) he went to Paris to conduct the peace negotiations with France; he also conducted the negotiations with Russia which ended in the Peace of Bucharest, 28th May 1812. Soon afterwards he was disgraced and banished to Asia. He met the same fate some years later when he was deprived of the grand viziership, but he afterwards acted as governor of Erzerum and commander of the eastern troops. In 1244 (1828-1829) Ghālib died at Balikesiri.

Bibliography: Djewdet Efendi, *Tarikh*, vii. 228 *et seq.*; xii. 96 *et seq.*; Sami Bey, *Kamūs al-Ālām*, v. 3245.

GHALZAI, a large and important Afghān tribe with numerous subdivisions which occupies the country near Ghaznī and eastward as far as Khost and Wazīrīstān, also the upper valleys of the Tarnak, Arghandāb and Arghasān [cf. *AFGHĀNISTĀN*, i. 153^b]. They are largely nomadic, and migrate in enormous numbers annually at the commencement of the cold weather mainly via the Gomal Pass. There they camp in the plains of the Indus valley while their traders spread throughout India. At the commencement of the hot weather they march back to their upland homes. These nomadic trading communities are known by the name of Powindahs. The most numerous section is the Sulaimān Khel. The origin of the Ghalzais is doubtful. They are at the present day one of the most important elements in the Afghān race, and speak the Pashto language, but there is good ground for believing that they are of mixed blood, and have absorbed both Tadjik and Turkish elements. Attempts have been made to identify them with the Khaldj Turks who entered Afghānistān and took service with the Ghaznevid monarchs; this rests solely on the similarity of the name Khaldj (sometimes written Khildji) with Ghalzai (sometimes written Ghilzai or Ghildji). But there is no evidence of this, though the appearance of the Ghalzais favours the idea that there is a Turkish element in the race, which is historically probable, considering the large bodies of Ghuzz, Khaldj and other tribes which entered

their country from the 11th to the 14th centuries, many of whom fought as mercenaries under the Ghaznavid and Ghōrid kings. According to the legends in the *Makhan-i Afghāni* the Ghalzais are descended from Mato daughter of Batan who had an illicit connection, afterwards legalized by marriage, with Shāh Husain a refugee prince of Ghōr. Owing to the clandestine nature of his birth the son who was born was called Ghal-zoe 'the thief's son', whence the name Ghalzai. The great Lōdi tribe (including the Sūri and Lohāni) was of the same descent [cf. *AFGHĀNISTĀN*, i. 152]. This legend no doubt conceals the mixed Afghān and Tadjik origin of these tribes. The Ghalzais proper do not emerge from obscurity until after the Lōdis and Sūris who founded dynasties in India in the 15th and 16th centuries. They come into notice during the 17th century when their power and influence in Zamindāwar increased owing to the transportation of a large section of the Abdālī to the Herāt province by Shāh 'Abbās I, and at the commencement of the 18th century under their chief Mir Wais they began to intrigue with Shāh 'Ālam I, the Emperor of Dihli. Mir Wais was arrested and taken prisoner to Isfahān, while the Ghalzais were very severely treated by the Georgian governor Gurgin Khān. Mir Wais, however, obtained the confidence of Shāh Husain, and was allowed to go on a pilgrimage to Mecca. On his return he obtained permission to return to Kandahār. Gurgin Khān, to humiliate him, demanded his daughter from him. Mir Wais pretended to submit and substituted another woman for his daughter, but murdered Gurgin Khān and his followers at a banquet to which he had invited him. The Ghalzais now openly rebelled, drove out the Persian garrison and took possession of Kandahār. Mir Wais became master of the province, but died shortly in 1127 (1715). His brother 'Abd al-'Aziz succeeded but was soon murdered by Mahmūd eldest son of Mir Wais, who became ruler himself, and gathered strength during the next few years. He was encouraged by the weakness of the Persian government and the success of the Abdālīs of Hazāra who rebelled successfully in 1129 (1717). In 1132 (1720) Mahmūd ventured to invade Persia itself, and occupied Karmān almost without opposition, but was soon expelled by Lutf 'Ali Khan, and retired to Kandahār. Next year, however, he again invaded Persia, assisted by large bodies of Abdālīs and Balōchis, took Karmān and Vezd and arrived before Isfahān in 1134 (March 1722) and overthrew the Persian army at the battle of Gulnābād. He did not obtain possession of Isfahān, however, till October, when Shāh Husain abdicated and Mahmūd became Shāh of Persia being invested by Shāh Husain himself in 1135 (1722). The Ghalzai rule in Persia lasted for seven years, 1135 to 1142, (1722 to 1729). Tahmāsp II. maintained his claims to the throne throughout this period, and was ultimately restored through Nādir Shāh's help. Mahmūd began his rule well, but soon showed himself a sanguinary tyrant. The invasions of the Turks and Russians apparently deprived him of all self-control, and wholesale massacres in Isfahān followed. He seems to have lost his reason and died (or was killed) while insane. He was succeeded by Ashraf, son of his uncle 'Abd Allāh, during whose reign the wars with Turkey and Russia continued, Persia losing many provinces. Ashraf made peace with the Turks by appealing

to their sympathies as a Sunnī who was restoring the true faith among the Persian Shī'ahs. Qandahār had meanwhile fallen into the possession of Maḥmūd's brother, which caused a division among the Ghalzais in their own country and weakened them in Persia. Nādir's victory at Dāmghān in 1135 (1729) and at Murča-khūrt the same year put an end to the Ghalzai rule. Ashraf fled; his army melted away and was attacked everywhere by the local tribes, and finally Ashraf himself was slain by 'Abd Allāh Khān Balōč. He was a brave warrior but unfitted by nature for the rule of a great country. Very few of the Ghalzais ever found their way back to their native land. The tribe relapsed into obscurity and has never since produced a ruler with the exception of Āzād Khān, a Sulaimān Khel Ghalzai who obtained ephemeral power at Tabriz between 1166 and 1169 (1753 to 1756) and disputed the supremacy with Karīm Khān Zand, by whom he was defeated and captured, but well treated. In Afghānistān, after the time of Nādir Shāh, the power fell into the hands of the Durrānis and the Ghalzais have been obliged to submit to their rule from the time of Ahmad Shāh to the present day. Nādir Shāh took the Durrānis into favour and expelled the Ghalzais from the lands which they had occupied near Qandahār. They were nominally banished to the Herāt country, but seem in reality to have returned to their old homes near Ghaznin, and many settled in the Kābul province, still part of the Mughal Empire of India. It was this settlement which led to Nādir Shāh's invasion of Kābul, which was followed by that of India itself. In the disputes which took place between the members of the Sadōzai family after Timūr Shāh's death the Ghalzais took the side of Shāh Shudjā' against Maḥmūd and assisted him to take Kābul in 1218 (1803). The celebrated Bārakzai chief Pāinda Khān, father of Dōst Muḥammad, married a Ghalzai wife among others, and her sons Kohandil, Purdil, Shērdil and Mihrdil long held possession of Qandahār and had great influence with the Ghalzai tribe. In more modern times the principal incidents in their history are the battle of Ahmad Khel (1880) when a Ghalzai force attacked and was defeated by the British force under Stewart which was marching from Qandahār to Kābul, and the rebellion against the Emir 'Abd al-Rahmān in 1886 (see Art. 'ABD AL-RAHMĀN KHAN, i. 60).

The Ghalzais have a very democratic constitution and pay little obedience to their nominal chiefs. They are divided into two main sections known as Turān and Burhān (or Ibrāhimzai). (Possibly some allusion to a Turkish origin is implied by the name Turān). Each of these sections comprises several important clans; among the Turān the principal are Hōtak (from which the Persian invaders sprang) and the Tōkhī. The Nāsirs and Kharōti are sometimes included, but they are generally considered not to be Ghalzais at all. Among the Burhān the principal are the Sulaimān-khel (now the most important of all Ghalzai clans) the Tarakkī, the Andar, the Ishāk, and others of minor importance.

Bibliography: Muḥammad Hayāt Khān, *Hayāt-i Afghānī* (Eng. transl. *Afghanistan*, Lahore 1876); Bellew, *Races of Afghanistan* (Calcutta 1880); Ni'mat Allāh *Makhan-i Afghānī* (M.S. R. As. Soc., cf. Dorn, *History of the*

Afghans, London 1836); Elphinstone, *Caulbul*, 3rd Ed., London 1842; Hanway, *Travels in Persia* (London 1762); Père Krusinski *Mémoires*; Malcolm, *Hist. of Persia* (2nd Ed., London 1829); J. Marquart, *Erānshahr*, p. 253.

(M. LONGWORTH DAMES.)

GHĀNA, an ancient town in the Western Sūdān which has now disappeared. According to Barth it lay in 18° N. Lat. and 7° 8' W. Long. (Greenw.) not far from Walāta. M. Delafosse however, relying on certain statements by Arab geographers, notably al-Bakri, places Ghāna in the Awkār district within the triangle Walāta, Nema, Bassikūnū, i.e. about 240 miles north of the Niger on the meridian of Sansanding. Martin Hartmann (and this is also Desborough-Cooley's opinion) thinks that Ghāna must have been nearer the Niger, not far from Timbuktu. [Cf. in addition J. Marquart, *Die Benin-Sammlung des Niederl. Reichsmus. f. Völkerkunde* (Leiden 1912), where this question is fully discussed, particularly pp. cxxx et seq. and cxlix et seq.; Editors].

Barth and Delafosse agree in placing the foundation of Ghāna about 300 A. D. and ascribe it to men of some white race, Barth suggests that Fulbe, Delafosse on the other hand makes the bold suggestion that immigrant Jewish-Syrian tribes from Cyrenaika were founders. One of the leaders of these immigrants named Kara settled in Awkār and founded a state there which remained under the rule of his descendants till about the end of the viiith century. This dynasty was succeeded by another of Soninke negroes whose first ruler was called Kaya-Maghan. His successors, the Sisse-Tunkara extended their kingdom in the east as far as the Niger, in the west to the Atlantic Ocean, in the south to Tekrūr and in the north to the Sahara. In the xth century these kings had to wage long wars with the Berbers who had settled in Tagant, notably the Lemtūna, the lords of Awdaghost [q. v., i. 516^b]. But they finally won the upper hand, took the town of Awdaghost in 990 A. D. and installed a negro as governor there. During the next fifty years the kingdom of Ghāna was the most powerful state in the Sūdān.

According to al-Bakri's description (written in 460 = 1067-1068) Ghāna consisted of two towns lying in a plain. One of these was inhabited by Muslims, contained twelve mosques and numbered jurists and other scholars among its inhabitants. The other town six miles distant was the royal residence. The king's abode consisted of a palace and a number of huts with round roofs; a wall enclosed the whole. Near the royal court of justice was a mosque allotted to Muslims who appeared on special missions before the king. The houses were built of stone, probably the only ones of their kind in the Sūdān, or of the wood of the gum tree. The royal residence had received the name *ghāba* (the wood) from the woods around it. In these woods were the dwellings of the magicians and priests, whose duty it was to guard the idols. There also were the royal tombs and the prisons. The people like their rulers were fetish-worshippers, but the latter thought highly of Muslims and therefore chose his interpreters, his treasurer, and the majority of his ministers from among them.

Its situation between the Sūdān and Sahara made Ghāna an important trading centre at an early period. Copper and clothstuffs were imported from

the Maghrib, while caravans laden with salt came from the Sahara. The most important article of commerce however was the gold obtained in the mines of Wangara (the area drained by the Upper Senegal and the Faleme), which the merchants obtained in Ghayārō, eighteen days' journey from Ghāna.

In spite of its wealth and power and although al-Bakrī says that the king commanded 200,000 soldiers, including 40,000 archers, Ghāna could not resist the attacks of the Almoravids. 'Abd Allāh b. Yāsīn [q. v., i. 32^b *et seq.*] seized the town of Awdaghost in 446 (1054-1055). While one section of the Almoravids were conquering the Maghrib, other troops invaded the Sūdān under Abū Bakr. After fifteen years of war Abū Bakr finally succeeded in taking Ghāna in 1076. The inhabitants in part were forced to adopt Islām and in part massacred. The king had to pay tribute.

The death of Abū Bakr gained the kings of Ghāna their independence once more but did not restore their former power. The tributary lands regained their independence one by one, so that at the end of the xiith century A. D. the state of Ghāna only consisted of Awkār and Bassikūnū. It led a bare existence for a century more until, in the year 1203, Sumangūrū-Kannte, chief of the Sūsū conquered Ghāna and incorporated it in his dominions. Soon afterwards a number of the inhabitants, led by a Shaikh named Ismā'il, left the town and founded Wālatā at some distance to the northwest. Finally in the year 1240 the Malinke chief Sundiata overthrew the kingdom of the Sūsū and levelled Ghāna to the ground.

Bibliography: Ibn Hawkal, *Description de l'Afrique*, transl. de Slane in the *Journ. As.* 1842, p. 240; al-Bakrī, *Description de l'Afrique septentrionale* (transl. de Slane), p. 381 *et seq.*; Idrīsī (transl. de Goeje), p. 9; Ibn Khaldūn, *Berbères* (transl. de Slane), ii. p. 110; Yāqūt (ed. Wüstenfeld), iii. p. 370; E. Fagnan, *L'Afrique septentrionale du XII^e Siècle de notre Ère* (*Kit. al-Ishtīqār*), pp. 195, 199—204; H. Barth, *Reisen*, Vol. iv. Append. ix. p. 600 *et seq.*; Cooley, *Negroland of the Arabs*, London, 1841 Chap. i.; M. Delafosse, *Haut Sénégal et Niger*, First Series, Tome ii. *L'Histoire* (Paris 1912), Chap. ii.; M. Hartmann, *Zur Geschichte des westlichen Sūdān in der Mittheil. des Seminars für orientalischen Sprachen*, xv. fasc. iii. p. 155 *et seq.* (Berlin 1912).

(G. YVER.)

GHANĪ (A.), "the self-sufficing", one of the beautiful names of God. Cf. ALLĀH, i. 303^a.

GHANĪ B. A'SUR, a tribe in North Arabia, a branch of the Kaïs b. 'Ailān and related to the Ḥaṭafān [q. v., p. 144^b *et seq.*]. They lived around Himā Dārīya in Najd and were neighbours of the Tayi with whom they were constantly at feud. In the time of the Djāhiliya they worshipped the idols al-Lāt, Manāt and al-'Uzzā, all of whom are mentioned in the Ḳor'ān (Sūra liiii. 19, 20). The great pre-Islāmic poet Tufail b. 'Awf, called Tufail al-Khail (on account of his skill in depicting the horse) belonged to the Ghani.

Among the settlements of the Ghani were: Ayhab, Aw'al, Adhru'at, Baṭn Dhi-'Ādj, 'Amūd Ghirya'a, Djuraiyir, Ghamra, Haziz (a fairly large tract in the W. of Himā Dārīya), Kinās, Ma'din al-'Awsadja, Minā, Mutālī, Shardj, al-Shibāk (between Abraq al-'Azzāf and Medīna), Ti'ar. Among the mountains, that belonged to them, are mentioned: Uqākhi (a large mountain), Kabid, Kabsha La-

kiṭa(?), Kunbu', Naḍād al-Nir (in common with the Ghādira b. Sa'sa'a), Rābigha, Suwādj (a large mountain), Suwādima (with the stream of the same name), Thahmad (red hill); among Wādīs and waters: Abātir (W.) 'Ākil (W., only the upper part), al-Akhsā, al-'Anāk, al-Baṭha, al-Djathdjāsa, Dhū Bihār, al-Djanūka, Ghamr, Ghuzaiya (near Djabala, the largest water of the Ghani), al-Habandj, al-Hinbidj, al-Hunaibidj (al-Hanābidj), Hulaiya, Hars, Khad'a, Immara, Midh'a, Muḥallala, Sulmanān (two Wādīs on Mount Suwādj), Tabnān, al-'Udiya, al-Urāta, Urainiba, Zakā.

Bibliography: Ḥamdāni, *Djasīra* (ed. D. H. Müller), p. 153, 26, 170, 5, 174, 55, 8, 13, 18—20, 24, 175, 4, 177, 7, 15; Yāqūt, *Mu'djam* (ed. Wüstenfeld), i. 71, 148, 181, 191, 230, 498, 942; ii. 68, 199, 264, 327, 345, 397, 728, 936; iii. 121, 172, 180, 248, 274, 589, 667, 730, 734, 801; iv. 183, 232, 233, 307, 790, 855 and Index s. v.; Aghāni, vii. 147; x. 9—10, 14—16; xiv. 88—90; xvi. 52 and Index s. v.; F. Wüstenfeld, *Geneal. Tabellen der arab. Stämme und Familien* (Göttingen 1852), 2 Abt.: *Isma'ilitische Stämme*, Tafel D 9; do., *Register zu den geneal. Tabellen* (Göttingen 1853), p. 170. (J. SCHLEIFER.)

GHANĪ, *Takhalluṣ* of the Persian poet MUHAMMAD TAHRIR at Kashmīr, who died in 1079 (1668-1669). His *Diwān* was printed in 1261 (1845) and 1887 at Lakhnaw (lithographed).

Bibliography: Ethé in *Grundriss der iran. Philol.*, ii. 309.

GHANĪMA, spoils of war. By *ghanīma* Muslim scholars mean the weapons, horses and all other movable possessions taken in battle from conquered unbelievers (cf. FAR, ii. 38^b *et seq.*). Four-fifths of the booty were to be divided among the troops, who were present at the battle whether they actually fought in it or not. Horsemen could claim a share three times as large (according to Abū Ḥanīfa's view only twice) as that of a foot-soldier; one who had slain an enemy in battle also received his equipment (*Salab*).

The remaining fifth belongs to Allāh: "Know that a fifth of what ye have won belongs to Allāh — to his apostle, his family, to the orphan, the needy, and the traveller — if ye believe in Allāh". This verse in the Ḳor'ān (Sūra, viii. 42), was revealed shortly after the battle of Badr. From ancient times Arab chiefs had been accustomed to receive a certain portion of the booty and it was thus nothing new when the Prophet had one fifth of the *ghanīma* granted him in God's name in this verse of the Ḳor'ān to defray the expenses of the state.

After Muḥammad's death the Imām was at first considered qualified to apply the fifth of the spoils in the way that seemed to him best to further the general interest of the Muslims. This was also the teaching of Mālik Ibn Anas. But most of the later Muslim scholars have interpreted Ḳor'ān viii. 42 literally. In their view the fifth allotted to Allāh must be divided into five equal portions among the five categories expressly mentioned (in Abū Ḥanīfa's view however only among three of the categories mentioned in Ḳor'ān viii. 42: the orphan, the needy and the traveller); the portion originally allotted to the Prophet himself is, according to the Shāfi' school, to be applied to the general good of the Muslim community.

Prisoners of war are also included in the *ghanīma*.

Unbelievers, who are taken prisoners of war by Muslim's — women and children as well as men — are divided as slaves among the troops who are entitled to the booty. The Imām may, however, dispose of freeborn, male, adult prisoners of war in other ways. He can, as the good of the Muslims demands it, also set them free on payment of a ransom (or even without such payment), exchange them for captured Muslims or on the other hand he may put them to death; according to Abū Ḥanīfa, however, he may not set them free.

The rules regulating the division of *ghanima*, in the view of most Muslim scholars, do not apply to the division of lands in the conquered countries (cf. FAI², ii. 39^a).

Bibliography: The commentaries on *Qur'ān* viii. 42 and the chapter on *Djihād* in the collections on Tradition and the *Fikḥ* books; Māwardī, *al-Aḥkām al-Sultāniya* (ed. M. Enger, Bonn 1853), p. 217, 226 *et seq.*; F. F. Schmidt, *Die Occupatio im Islamischen Recht (Der Islām, i. 300 et seq.)*; and the bibliography given in p. 345 and 336 of T. W. Juynboll's *Handbuch des Islām. Gesetze* (Leiden 1910).

(TH. W. JUYNBOLL.)

GHANĪMAT, MUHAMMAD AKRAM, a Persian poet, who was governor of Lahore from 1106—1108 (1695—1697). He is the author of a *Mathnawī*, very popular in India called *Nairang-i 'Ishk* or *Shūhid-u 'Asiz* (lithographed at Lucknow).

Bibliography: Ethé in the *Grundriss der Iran. Philol.*, ii. 251.

GHARB and **Maghrib** [q. v.] are synonymous, and the opposites of "**Shark**" and "**Mashrik**". *Gharb* is a *maṣdar* of *gharaba*, *Maghrib* being derived from the same verb in the sense of 'to set', used of the sun or of a star. Then both come to mean the place of setting, the West. The dual, as used in the *Qur'ān*, 45, 16, 17 in the expression "Lord of the two *Mashriks* and Lord of the two *Maghribs*" means the two extreme points at which the sun appears to set, the most northern in summer (26° N. in Central Arabia) and the most southern in winter (26° S. in Central Arabia). The plural, on the other hand, as used in the *Qur'ān*, 70, 40, "Lord of the *Mashriks* and *Maghribs*", denotes the daily points of setting of the sun between these extreme points. There are, therefore, one hundred and eighty of these.

Geographically *Gharb* is used as a name of Morocco or of the northern part thereof. It survives in the name of the southern province of Portugal *Algarve*, which occurs also in the plur. *Algarves* for the province just named together with the north-western part of Morocco.

The district south of Bairūt in Syria is also named al-*Gharb*.

(T. H. WEIR.)

GHARBIYA, a province in the Delta of Egypt, lying between the Rosetta and Damietta arms of the Nile, bounded on the north by the sea, in the south by the *Menūfiya* [q. v.]. It has existed since the division of Egypt into *a'māl* (cf. Becker in the article *EGYPT*, section 2 *et seq.*). According to Abū Ṣāliḥ it was divided into 149 districts, included 165 villages and yielded a revenue of 470,955 dinārs. When the administrative units were increased in size, the *Ḳusāniya*, *Samanūdiya* and *Dandjāwīya* were incorporated in the *Gharbiya* province, so that Ibn Dīr'ān about 250 years later mentions 471 villages and a revenue of 1,844,080 dinārs. *Ḳalkashandī* praises

the great fertility and flourishing condition of the province. At the present day (according to Boinet Bey, 1899) it has 1,297,656 inhabitants, 515 towns and villages and is divided into the following 11 circles (*marāḥis*): 1. Burullus; 2. Sherbīn; 3. Dessūḳ; 4. Fūwa; 5. Kafr al-Shēkh; 6. Kafr al-Zaiyāt; 7. Maḥalla al-Kubrā; 8. Sānta; 9. Talkhā; 10. Tanṭa; 11. Ziftā. The capital is Tanṭa.

Bibliography: Abū Ṣāliḥ (ed. Ewetts), fol. 8a; *Kalkashandī, Geographic und Verwaltung von Ägypten*, transl. Wüstenfeld, p. 114; Ibn Duḳmāk, *Kitāb al-Intisār*, v. 43; Makrizī, *Khitaṭ*, i. 72 *et seq.*; Ibn Dīr'ān, *al-Tuhfa al-Saniya*, p. 4; Boinet Bey, *Dict. géographique de l'Égypte*; Baedeker, *Égypte*.

(E. GRAEFE.)

GHARDAYA, a town in Algeria, s. Art. *MZAR*. **GHARĪB** (A.), "strange, rare, foreign", whence a technical term in lexicography for rare words in the *Qur'ān* and *Hadīth*; in the science of Tradition for such traditions as are isolated, do not date from one of the companions of the Prophet, but only from a later generation; in prosody, for the rare metre *al-mutadārik*. Cf. the dictionaries.

GHĀRIM or **GHARĪM**, i. e. debtor. The *ghārim* can legally claim a share of the yield of the *zakāt* if he has brought the debt upon himself for a legitimate purpose and especially if he has voluntarily taken upon himself to pay it off "for God's sake". Cf. *Qur'ān* ix, 60.

In some districts of Sumatra people who leave their homes to study law, are regarded as *ghārim*; they receive something from the *zakāt*. See Snouck Hurgronje, *The Achehnese*, i. 269.

(TH. W. JUYNBOLL.)

GHARDJISTĀN (**GHARSHISTĀN**, **GHARISHTĀN**) a tract on the upper valley of the *Murghāb* in *Afghān Turkistān*. It seems to have corresponded with the country now occupied by the *Firōzkōhis*, although a passage in the *Masālik wa Mamālik* speaks of the town of *Bāmiyān* being on a mountain beneath which flows the river which passes through *Ghardjistān*, which if correct would locate *Ghardjistān* on the *Surkhāb* River; *Bāmiyān* however seems to have been rather the name of a country than a town, and *Ghardjistān* was undoubtedly further west, north of *Ghōr* and close to the *Ghōri* capital *Firōzkōh*, from which the modern *Firōzkōhis* probably derive their name. When *Ḳhusraw Malik* the last of the *Ghaznavids* was taken prisoner, he was taken to *Firōzkōh* and imprisoned in the fort of *Balarwān* in *Ghardjistān*, and we learn that *Firōz* son of *Yezdidjird* fled from *Sidjistān* to *Tukhārīstān* by way of *Ghardjistān*.

Ghardjistān was a separate state under its own rulers who bore the title of *Shār* i. e. king (from Old-Iranian *khshathriya*, cf. Marquart, *o. c.* and see *BĀMIYĀN* i. 634^b). They were under the suzerainty of the *Sāmānis*, and afterwards of the *Ghaznavides*. *Mahmūd* received the submission of the *Shār* in 389 H. and was again at war there in 401 when his son *Mas'ūd* took part in the expedition. The *Tājik* leader *Warmēsh* or *Warmēsh-bat* (apparently not yet converted to *Islām*) had to surrender the castles he had taken in *Ghardjistān*. The *Shār* is stated to have sold his rights to *Mahmūd* and died in imprisonment in 406. The dynasty however seems to have continued, for *Bahā' al-Dīn Sām*, who

began to reign at Firōzkōh in 544, made an alliance with the *Shārs* of *Ghardjistān*; he built the forts of *Bindār* and *Fiwār* in that country, and it afterwards formed part of the *Ghōri* kingdom. When 'Alā' al-Dīn *Djahān-sōz* attacked *Ghaznīn* he assembled the forces of *Ghōr* and *Ghardjistān*. He afterwards made over the kingdom of *Tukhāristān* including *Ghardjistān* to his half-brother *Fakhr al-Dīn*, and it remained separate from *Ghōr* until the invasion of 'Alā al-Dīn *Khwarizmī*. After the disappearance of the *Ghōris*, *Ghardjistān* no longer formed a separate province, and its name does not appear to be known to modern travellers.

Bibliography: Tabaqāt-i-Nāsiri, trans. Raverty, Vol. I. pp. 80, 113, 341, 423, 431. Elliot-Dowson, *History of India*, II, 286; *Bibl. Geogr. Arab.* (ed. de Goeje), i.—iii. s. Index; *Yākut* (ed. Wüstenfeld), iii. 785 f. (s. v. *Ghardjistān*) and Index; J. Marquart, *Erānsāhr*, p. 79; Le Strange, *The Lands of the Eastern Caliphate*, p. 415 et seq.

(M. LONGWORTH DAMES.)

GHAṢB, i.e. usurpation. By this term the law in general understands the illegal taking possession and illegitimate exercise of the rights of another (e.g. when some one rides on a horse without the owner's permission). The purloining of a thing in secret is not called *ghaṣb* but *sariḥa* (theft).

In learned discussions (*ādāb al-baḥth*) *ghaṣb*, means to seize suddenly upon some one's words and contest his opinion without giving him time to explain himself fully.

Bibliography: Djurdjāni, Ta'rifāt (ed. Flügel), p. 108; E. Sachau, *Muhamm. Recht nach Schafitischer Lehre*, p. 473 et seq.

(TH. W. JUYNBOLL.)

GHAṢHIYA (A.), "the covering", particularly a "covering for a saddle". Among the *Saldjūks*, *Mamlūks* etc., the royal *ghaṣhiya* was one of the insignia of royal rank and was carried before the ruler in public processions. Cf. C. H. Becker, *La Ghaṣhiya comme emblème de la royauté* in the *Centenaire de M. Amari*, ii. 148 et seq. — *Ghaṣhiya* is also used metaphorically of a great misfortune that overwhelms some one; in this sense it is found in *Sūra lxxxviii. 1* for the day of the last judgment or for the fires of hell and from this the *Sūra* has received the name *Ghaṣhiya*.

GHASSĀN (GHASSĀNIDS), an Arab dynasty in Syria, of *Yamanī* origin. They were monophysite Christians and were under the suzerainty of the Byzantine Emperors, whose frontiers they had to defend against the Persians and their vassals, the *Lakhmids* of *Hira*. Their rule extended approximately over the province of Arabia (roughly the *Ḥawrān* district and *Balkā'*), *Phoenicia* ad *Libanum*, *Palestina Prima* and *Secunda*. In contrast to their relatives and natural enemies, the *Lakhmids*, to whom they were far superior in culture from their contact with Greek civilization, the *Ghassānids* had no fixed residence. *Djawlān* [q. v., i. 1020^b et seq.] with the town of *Djābiya* [q. v., i. 988 et seq.] in *Palestina Secunda* is sometimes mentioned by the Arab poets as their capital, and sometimes *Djillik* [q. v., i. 1043^b et seq.] near *Damascus*.

The history of this dynasty is one of the most obscure portions of Arab history. The statements of the Arab historians *Ḥamza Ispahānī*, *Ibn Kutaiba*, *Ibn al-Kalbi*, *Mas'ūdi*, *Abū 'l-Fidā* (*Tabari* hardly mentions them) concerning them are limited

to a few lists of rulers and brief accounts which are full of contradictions; e.g. *Ḥamza* and *Abū 'l-Fidā* give thirty-one rulers of this dynasty, while *Ibn Kutaiba* and *Mas'ūdi* only give ten of them; *Ḥamza* makes king *Hārith b. Djabalā* [q. v.] about whom we are fairly well informed by the contemporary Byzantine chroniclers *Malalas*, *Procopius*, *Theophanes* etc., reign only ten years, while as a matter of fact he reigned forty years. According to the usual Arab tradition the *Ghassān* were descended from the South Arabian tribe of *Azd*. The latter is said to have left the *Yaman* after the breaking of the dam at *Ma'rib* and to have gone to *Mecca* (*Baṭn Marr* near *Mecca*). At a later period one section of the *Azd* led by 'Amr b. 'Amir *Muzaykiya* went to Syria; they are said to have received the name *Ghassān* from a stay of some considerable time at the pond of *Ghassān* in the Syrian desert (this name however had already been borne by *Māzid* son of *Azd*). According to *Ḥamza* and *Ibn Kutaiba*, it was *Tha'laba b. 'Amr*, a great grandson of 'Amr b. 'Amir, who led them to Syria. *Djafna* (Greek *Γνούφας*, a corruption of *Γούφνας*), a son of 'Amr, was considered the founder of the dynasty. In Syria they had to pay an annual tribute to the Roman phylarchs there, the *Ḍadja'ima* of the tribe of *Salih*, probably descendants of the Christian phylarch *Zōkomoos*, mentioned by the ecclesiastical historian *Sozomenus*. Ultimately they refused to pay this, conquered the *Ḍadja'ima* and took their place, in which they were recognised by the Byzantine emperor *Anastasius* (probably about the end of the fifth century A. D.), who made use of them as frontier guards against the *Lakhmids* of *Hira*.

The most important and the first ruler of this dynasty, whose existence is certain, was *al-Hārith b. Djabalā* (Greek *Ἀρέθας τοῦ Γαββάλα*), an enthusiastic patron and protector of the monophysite church. His genealogy is *al-Hārith b. Djabalā b. al-Hārith b. Tha'laba b. 'Amr b. Djafna*. His father *Djabala* may be identified with the *Γαβάλας* mentioned by the chronicler *Theophanes* as making raids into Palestine about the end of the fifth century A. D. In 529 A. H. he was appointed lord over all the Arab tribes in Syria by the Emperor *Justinian* and received the titles *Phylarch* and *Patricius*, the highest rank next to the Emperor in *Byzantium* at that time. In the same year he took part in the suppression of the rebellion of the *Samaritans* on the side of the *Byzantines*. The greater part of his reign was occupied with wars with *al-Mundhir III.* of *Hira*. In 528 he was victorious over his opponent. About ten years later he again quarrelled with *al-Mundhir* over the so-called "Strata", the land on both sides of the military road from *Damascus* to *Palmyra* as far as *Sergiopolis*, to which both laid claim. In 541 *al-Hārith* fought in the Byzantine army under *Belisarius* in *Mesopotamia*. But when he returned home to Syria by a different route from the Byzantine army without having won any successes worthy of mention, he was accused of treachery to the imperial cause. In a later war between *al-Hārith* and *al-Mundhir* (about 544) the latter took prisoner a son of the former and sacrificed him to the goddess *al-'Uzzā*, the Arab *Aphrodite*. In June 554 *al-Hārith* won a decisive victory over *al-Mundhir*, who fell in battle in the district of *Kīnesrin* (*Chalcis*), probably at *al-Hiyār*. This battle is perhaps identical with that celebrated by the Arabs

as the "Day of Halima" (according to the common Arab tradition, so called because Halima, daughter of al-Hārith, anointed the warriors with her own hands with *khaluk*, a perfume containing saffron; but it is very probably a place-name). His son and successor afterwards sought to avenge al-Mundhir's death and made a raid into Syria. In 563 al-Hārith went to Constantinople to give an account of these doings to the Emperor and to advise what measures should be taken. He also took advantage of his stay there to discuss the appointment of his successor with the Emperor. He died in 569 or 570. We may here mention the Arab tradition according to which al-Hārith besieged the Jew al-Samaw'al b. 'Ādiyā in his citadel of Ablak in Taimā and slew his son because al-Samaw'al would hand not over the cuirasses left with him by the poet Imru'ū 'l-Kais [q. v.] before his journey to Constantinople.

Al-Hārith was succeeded by his son al-Mundhir (Greek Ἀλμουνδάρης). Soon after his accession the Persian Arabs invaded the Ghassān territory. Al-Mundhir defeated their king Kābūs, apparently in the battle of 'Ain Ubāgh so often celebrated by Arab poets. The Emperor Justinus was not well disposed to al-Mundhir, who, like his father, was an ardent protector of the Monophysites, and tried to have him assassinated by underhand means. After the attempt on him had failed, al-Mundhir rebelled and refused allegiance to the Emperor for three years. On account of the renewed inroads of Persian Arabs into Byzantine territory, the Byzantines were forced to make peace with al-Mundhir and a treaty was concluded after several unsuccessful overtures at the tomb of St. Servius in Ruṣāfa (Sergiopolis) by a special envoy from Constantinople. Two years after Justin's death (580) al-Mundhir came with two of his sons to Constantinople and was received with great honour by Tiberius from whom he received the actual crown (*tāgū*) in place of the previous diadem (*klilā*). In Constantinople he also held an assembly of his co-religionists and endeavoured to smooth over the disputes among them. In the same year al-Mundhir raided Hira, burnt the town and brought back rich booty. This success did not serve to dissipate the general mistrust of him or the suspicion that he had had a treacherous understanding with the enemy on a raid into Persian territory undertaken with Mauricius, Comes of Anatolia, and the Syrian Magnus was commissioned to make him prisoner. Magnus was early able to attain his end at the dedication of a church in the village of Huwwārīn (between Damascus and Palmyra), to which al-Mundhir had come as a guest, and he was taken prisoner to Constantinople (581). The incarceration of al-Mundhir and the suspension of the payment of subsidies (*annonae*) at the same time to his family provoked his four sons under the leadership of the eldest, al-Nu'mān (Greek Νεαμάν), to raid Byzantine territory which they laid waste in a terrible fashion. The Emperor Tiberius therefore equipped an expedition against them under the leadership of the above mentioned Syrian Magnus. The latter succeeded in capturing al-Nu'mān who was likewise brought to Constantinople.

After the capture of al-Mundhir and al-Nu'mān anarchy broke out in the Syrian desert, the various tribes chose their own chiefs and some went over to the Persians. With the capture of Jerusalem and Damascus (613-614) by the Sassanian Khus-

raw Parwiz, the power of the Ghassānids seems also to have collapsed. Whether the phylarchate was restored on the reconquest of Syria by the Byzantines (629) is uncertain. According to the usual Arab tradition Djabala b. Ayham was the last king of the house of Ghassān. In the battle on the Yarmūk (635-636) he fought on the side of the emperor Heraclius against the Muslims. When the defeated Emperor then retired to Constantinople, Djabala is said to have submitted to the Caliph 'Umar and adopted Islām but to have afterwards taken refuge with the Byzantines in Constantinople and adopted Christianity again.

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(J. SCHLEIFER).

GHÂT, a town in the Sahara of Tripolitania, belonging to the sandjak of Fezzān, 400 miles S.S.E. of Ghadāmes and 280 W.S.W. of Murzūk in 24° 57' N. Lat. and 10° 17' 30" E. Long. (Greenw.), at the intersection of the caravan routes which lead to the Sūdān via Fezzān and Ghadāmes. This exceptional position at the intersection of important commercial routes has caused it to become one of the busiest trade centres in the Sahara. It is one of the starting points for trade with Central Africa.

Its topography is known fairly accurately from the accounts of the European explorers who have visited it, notably Duveyrier and Erwin von Bary. There is nothing remarkable in it. Like all towns in the Sahara it is surrounded by a wall with six gates which winds around it; three of these bear the name Tamelghat in common, a fourth is the gate of Tafelghat, a fifth Bāb Kelala and the sixth is Bāb al-Khair. The streets are narrow,

tortuous and full of sand. The houses are very primitive. Among the public buildings are a school and a mosque with a minaret. In the centre of the town is a little square called *Ishī*, from which radiate six streets to the six gates, cutting the town into six sections.

Ghāt owes its importance entirely to the caravan traffic. The town itself has barely 600 houses and 4000 inhabitants. Its suburbs are the two little villages al-Tadaramt and Tūin, about half a mile beyond the town wall.

The ground between these villages and Ghāt is a scene of great animation when the caravans arrive from the Sūdān. Dates, skins, cotton-stuffs, salt and natron are the principal articles traded here. Industry is limited to local needs. The chief manufactures are furs, wooden vessels, trappings and cases for weapons.

The population of Ghāt consists of about equal elements of Berbers, Arabs and Sūdānese. It includes: *a.* The Kil Ghāt or Ghātians proper, grouped into 8 sections: Imekammazen, Kil Khēsa, Yadjēnen, Kil Talāk, Kil Yanan, Kil Tamedghat, Kil Tūritt, Kil Tarat; *b.* Colonies of foreign traders, chiefly from Ghādāmes; *c.* Transitory bodies of Tuāreg, who are caravan leaders and lastly; *d.* *Harrāfīn*, negroes who till the soil.

The Ghātians speak Arabic and Hausa in their business transactions with foreigners. Among themselves they use a peculiar Berber dialect called *Tamadjek*, which is not connected with the groups of Tuāreg dialects.

For the history of Ghāt there is an absolute dearth of documents. Its origins are obscure. Duveyrier (*Touaregs du Nord*, p. 267) proposes to identify it with the oppidum of Rapsa mentioned by Pliny the Elder among the centres conquered by the Roman general Cornelius Balbus about the year 19 A. D., but his hypothesis, which is not based on any certain facts, has still to be verified. Nor can any more be made of the local legends which attribute the foundation of the town to the Berber tribe of Yadjēnen with the help of the Kil Khēsa, the Kil Tarat, the Kil Talāk and the Imekammazen. There are no historical texts to support this tradition.

Ghāt in fact only began to play a part in the history of the Sahara about the middle of the sixteenth century, at the time of the great expeditions of exploration in the Sahara. The majority of the travellers who have attempted to reach Central Africa from Tripoli have chosen it as the centre of their negotiations with the Tuāregs, from whom it was necessary to obtain permission to traverse the Sūdān.

From 1845 to 1876 it was successively visited by Richardson (1845), Barth, Richardson and Overweg (1850), Ismā'īl Bū Derba (1858), Duveyrier (1860) and Erwin von Bary (1876-1877). Before it was ceded by the Turks to Italy, it was ruled by a Berber chief whose power was hereditary, according to the Tuāreg custom.

In 1875 the Turks took advantage of a war which broke out between the Azdjer and Hoggar, two Tuāreg tribes, to instal their authority in Ghāt. It passed from them for a brief period in 1886 as a result of a rebellion of the Azdjer, fomented by a sheriff named Si Bū Bakr. Ghāt fell into the hands of the Tuāreg and a portion of the garrison was massacred. In the end the Azdjer made peace with the Turks and the town

was again occupied by Ottoman troops. It was governed by a *Ḳā'immaḳām* for civil matters and by a *Yūzbashi* for military affairs.

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On the Berber dialect spoken at Ghāt, cf. Stanhope Freeman, *A Grammatical Sketch of the Tamahug language* (London, 1862); René Basset, *Notes de lexicographie berbère*, 1st series (Paris, 1883); Krause, *Proben der Sprache von Ghat in der Sahara* (Leipzig, 1884); Nehlil, *Etude sur le dialecte de Ghat* (Paris, 1909).

(NEHLIL.)

GHATAFĀN, thought by Reiske to denote a kind of bird, apparently in error (Lane), the name of two Arabian tribes, Ghatafān b. Sa'd b. Malik b. Ḥarām b. Djudhām, a south Arabian tribe, and Ghatafān b. Sa'd b. Kais 'Ailān. The latter alone is important. The pasturing-grounds of the Kaisite Ghatafān extended eastwards from Khaibar and the borders of the Ḥidjāz to Adjā and Salmā the mountains of the Banū Taiy'. (For their camping-places see Wüstenfeld, *Genealog. Tabellen, Register*, p. 171.) Ghatafān was divided into two large branches, Ashdja', which inhabited the country in the neighbourhood of Yathrib, and Baghid, subdivided into 'Abs and Dhubyān, whose territory lay round about Sharabba and Rabadha. Their neighbours were branches of Khaṣāfa b. Kais 'Ailān, the most important being Sulaim on their south border, and further south Hawāzin, brother-tribe to Sulaim.

History: The history of the tribes of Khaṣāfa and Ghatafān commences from the middle of the sixth century, when the dominion of the Yemen over the Ma'add tribes came to an end. The chief of all Ghatafān at this time was Zuhair b. Djaḍhīma of 'Abs [q. v., i. 73]. He held the title of king (malik), and received tribute from Hawāzin also. He was assassinated by a Hawāzini, who became independent chief of that tribe. Zuhair was succeeded by his son Kais, as chief of 'Abs only, Dhubyān choosing Hudhaifa b. Badr of Fazāra, who was much the more powerful and influential of the two. The endeavours of Kais to avenge the death of his father were interrupted by the famous war of the Horse-race between the tribes of 'Abs and Dhubyān (see art. DĀḤIS). During the war Khālid who had killed

Zuhair was himself slain by Hārith b. Zālim al-Dhubyānī, whilst both of them were guests of the Lakhmid prince. Hārith took refuge with Ghatafān who refused him protection, but after some wanderings he returned secretly to them, but brought upon them the vengeance of Nu'mān, whose son he had unwittingly killed. Owing to the slaughter of Hudhaifa and other chiefs by Abs, all the remaining clans of Ghatafān became united against Abs, who migrated and after many wanderings became guests of 'Amir b. Sa'sa'a who were at war with Tamim. Dhubyān joined Tamim. Thus two tribal wars became merged in one and the situation may have been further complicated by the outbreak of a third war between Hawāzin and Kināna (see art. FUDJĀR). Abs having quarrelled with each of their hosts in turn became reconciled to the rest of Ghatafān.

No sooner had Ghatafān become re-united than they were involved in a war with Khaṣāfa (Hawāzin and Sulaim), which consisted largely of skirmishes and assassinations rather than pitched battles and ended only with the rise of the power of Muḥammad. A principal figure in the early stages of this war is that of Duraid b. al-Ṣimma [q. v., i. 1082a] of Hawāzin [q. v.]. At that time the opponents of Ghatafān were chiefly Hawāzin, but in the later stages, Duraid growing old, Sulaim took the lead under Mu'āwiya and Ṣakhr, the brothers of the poetess al-Khaṣā'a [q. v.].

When this war had burned itself out Ghatafān joined with Sulaim against the rising power of Muḥammad. Year after year mutual raiding took place between these two opposing powers. In the second year of the Hijra Ghatafān and Sulaim joined in an attack upon Madina, but Muḥammad marching out to Ka'karat al-Kudr, dispersed them. In the following year occurred the expedition to Dhū Amarr which had a similar result, Ghatafān again retiring into their mountains. And again in the fourth or beginning of the fifth year the raid of Dhāt al-Rikā'a produced the same result. In the fifth year also Ghatafān was amongst the tribes which took part in the investment of Madina known as the battle of the Trench. In the following year 'Uyaina, the chieftain of Fazāra, raided the camels of Muḥammad close to the city. Muḥammad pursued the robbers as far as Dhū Qarad. In the seventh year Ghatafān set out to the relief of Khaibar but finding Muḥammad stationed between them and the town they fell back. Muḥammad's guide in this expedition was an Ashdja'i who also divulged the whereabouts of a party of Ghatafān against whom Bashir b. Sa'd was sent. At last in the year viii. Sulaim threw in their lot with the Muslims and was followed by Ghatafān, and the wisdom of their action was shown by the conquest of Mecca shortly afterwards.

That their faith was not very deep is also shown by the celerity with which they fell away upon the death of Muḥammad, and the leading part played by 'Uyaina b. Hiṣn, the Fazāra chief, together with Abs and Dhubyān in threatening Madina, the Ashdja' branch alone holding back. Their attack on the city was twice repulsed by Abū Bakr. In retaliation they put to death those of their number who were Muslims. As soon as reinforcements had reached Abū Bakr (through the return of Usāma from Syria), he again attacked them and drove them out of the district of Rabadha, in which they had congregated. They be-

took themselves to Tulaiha, the prophet of the Asad tribe, and, when the latter was defeated by Khalid b. al-Walid in the battle of Buzākha, Ghatafān, and especially Fazāra under 'Uyaina, bore the brunt of the fighting. Ghatafān then once more became Muslim and, those who had put to death the faithful believers of their tribe having been executed, were pardoned.

In the year 14 A. H. we find the tribesmen of Ghatafān swelling the forces of Sa'd b. Abi Waḳkās. They took part in the battle of the Camel in the year 36, and sided with the Umayyads as against the Abbāsids, being present at the battle of the Zab in 132.

Bibliography: Ṭabarī, by index; Abu 'l-Fidā, *Hist. Ante-islam*, ed. Fleischer, p. 140; Caussin de Perceval, *Essai*, ii. 408 *et seq.* (T. H. WEIR.)

GHAWAZI (A.), Plur. of *Ghāsiya* [q. v.].

AL-GHAWR, AL-GHÖR, "depression", "low lying ground among hills", is often found as an Arab geographical term.

1. The best known is Ghawr in Palestine, the *Αὐλὼν* of the Greeks, i.e. the deep hollow through which the Jordan flows, the south end of which forms the Dead Sea. The Arab geographers define its boundaries as Tiberias in the north and Zughar in the south. The portion north of Baisān belonged to the province of al-Urdunn, the remainder to Filastin (q. v., ii. 107 *et seq.*)

It is described as a very hot, unhealthy district with bad water, but there were a number of springs, rivers, palm-groves and villages in it. Yāqūt says that its principal product was sugar-cane, Idrisi indigo. Besides Jericho, the capital, the following towns are mentioned, Tiberias, Baisān, 'Amātā and Zughar. Al-'Arabāt in the Ghawr of Filastin, where, according to Ibn Ishāk (Ṭabarī, i. 2125, 6; on the other hand 2107, 10 Ghawr al-'Arabāt), 'Amr b. al-'Asi joined the army which came from east of Jordan before the battle of Adjnadaīn, is probably to be sought for at the south end of the Dead Sea.

2. Another Ghawr is Ghawr Tihāmat al-Yaman or Ghawr Tihāma (Farazdak, ed. Boucher, p. 20, 12), also as a dual: Ghawrā Tihāmat (Ṭabarī, ii. 210, 11). The statements by the geographers regarding it are very vague, for it is sometimes identified with Tihāma and sometimes described as a district adjoining it; for example, according to Qudām b. Dja'far it stretched from Nadjd to the extreme borders of Tihāma; according to a passage in al-Bakrī it lay between Tihāma (the district from Dhāt 'Irak to two days' journey beyond Mecca) and al-Sarāt.

Bibliography: 1. *Bibl. Geogr. Arab.* (ed. de Goeje), i. 56, 58 *et seq.*; ii. 111, 114; vii. 326; Bekrī, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 703, 772; Yāqūt, *al-Mu'djam* (ed. Wüstenfeld), iii. 822. — 2. *Bibl. Geogr. Arab.*, vi. 248; Hamdānī, *Qasā'ir*, p. 46, 24, 48, 3, 6, 210, 1, 233, 16; Bekrī, *Geogr. Wörterb.* (ed. Wüstenfeld), p. 7, 11, 36, 818; Yāqūt, *al-Mu'djam* (ed. Wüstenfeld), iii. 821. (FR. BUHL.)

GHAWTH ("succour", "deliverance") is an epithet of the Kuṭb [q. v.], the head of the Sūfī hierarchy of saints. It is used of him only when he is thought of as one whose help is sought; but that, from the nature of the Kuṭb, is practically always. Thus it is a normal sequent to Kuṭb. Others say that the Ghawth is immediately below the Kuṭb in the hierarchy.

Bibliography: Djurdjānī, *Ta'rifāt* (ed. Cairo, 1321), p. 109; *Dict. of Tech. Terms*, pp. 1091, 1167; Lane, sub voce, p. 2306^a; Hughes, *Dict. of Islam*, p. 139^a; Hudjwiri, *Kashf al-mahdjuh*, transl. Nicholson, p. 214.

(D. B. MACDONALD.)

GHAZAL (A.), a short poem of more than four but less than fifteen lines. The first two have the same rhyme, which is repeated at the end of the fourth, sixth etc. lines; the poet usually mentions his own name (*takhallus*) in the last line. The matter is usually erotic, but other subjects, wine, spring, fate etc. are not excluded. The form should be the most perfect possible, especially from the point of view of language; vulgar and kakophonous words are to be most rigidly avoided. The ghazal is the kind of poem most favoured in Persian and the Indian and Turkish literature influenced by it.

Bibliography: Garcin de Tassy, *Histoire de la littérature hindoue et hindoustanie*², i. 31; Gibb, *A History of Ottoman Poetry*, i. 80 et seq.

AL-GHAZĀLĪ. (For the evidence at present available on this name see the *Journ. of the Royal As. Soc.*, 1902, pp. 18—22. Apparently Ibn al-Sam'ānī preferred the double Z.) ABŪ ḤAMID MUḤAMMAD IBN MUḤAMMAD AL-ṬŪSĪ AL-ṢHĀFĪ was the most original thinker that Islām has produced and its greatest theologian.

1. Life. He was born at Ṭūs in A. H. 450 (A. D. 1058) and was educated there and at Naisābūr, especially under the Imām al-Ḥaramain with whom he remained until the Imām's death in 478. A sceptical attitude showed itself in him from the first. Although in a Ṣūfī environment and practicing the Ṣūfī exercises, no impression was made on him by these, and he preferred rather to investigate theological and legal subtleties. This began when he was under twenty; with *taqlid* (acceptance of religious dogma on authority) he had broken from his earliest youth. From Naisābūr he went to the court of Nizām al-Mulk, the Seldjūq wazīr, and formed part of his retinue of canonists and theologians until 484 when he was appointed to teach in the Nizāmīte madrasa at Baghdād. During this time he became an absolute sceptic, not only as to religion but also as to the possibility of any certain knowledge. This scepticism he never overcame so far as philosophy was concerned. At Baghdād he taught and wrote on canon law; he wrote also controversial books against the Ta'limites (Bāṭiniya, Imāmiya, Ismā'iliya) Nizām al-Mulk and Malik Shāh were assassinated by them in 485. For himself he laboured to recover a possible intellectual and theological position and from 483 to 487 studied diligently the different schools of thought around him, especially philosophy. Finally he turned seriously to Ṣūfism. Intellectualism had failed him; what of religious experience? He had returned to belief in God, prophecy and the last judgment — or, as he put it, God had restored to him these beliefs — and fear of that Day of Wrath seized him. From Rādjab to Dhū 'l-Ḳa'da 488, he was in the throes of a conversion wrought by terror, and under it he collapsed physically and mentally. Finally, in Dhū 'l-Ḳa'da he put behind him his brilliant position and worldly ambitions and fled from Baghdād as a wandering derwish. By giving himself to the ascetic and contemplative life he sought

peace for his soul and certainty for his mind. And these he gained. From that time his position was pragmatic and he taught that the intellect should only be used to destroy trust in itself and that the only trustworthy knowledge was that gained through experience. A purely philosophical structure could have no base. On that his dialectic was as inexorable as that of Hume. Even the systems of the speculative theologians had no intellectual certainty, although their doctrines were correct. By speculative methods they could not be proved; but only by the direct knowledge with which God floods the heart of the believer. By that personal experience (*ma'rifa*) the fact of prophetic revelation is established and the truth of the theological structure assured. Yet there can be no question that his thinking had been indefinitely clarified by his philosophical studies, and that with him the forms of Greek dialectic made their final entry into Muslim thought. What al-Ash'arī half consciously began, al-Ghazzālī wittingly finished. Further, that he used the forms of Greek dialectic to found a pragmatic system is his originality and distinction. The later theologians did not always understand or follow him in this, but modern Islām seems to be recovering his method. That the account which he himself gives of all this in the *Munqidh min al-dalāl* is true cannot be doubted; the philosophical necessity, both for al-Ghazzālī as an individual and for the development of Muslim thought, both of which had got into a *cul-de-sac*, is plain. As in al-Ash'arī's case only a great emotional experience could break the fetters of tradition and give the personal force needed to turn the current of the age. Political complications may have helped to bring on his nervous breakdown. Barkiyārūq became Great Seldjūq and killed his uncle Tutush immediately before the flight of al-Ghazzālī, and the khalifa at whose court al-Ghazzālī held important place declared for Tutush. Similarly his return to active life in 499 followed the death of Barkiyārūq in 498. About two years he passed in strict retirement in Syria, finally pilgrimaging at the end of 490. Then came nine years of retreat in different places, with, from time to time, periods of return to his family and the world. The *Iḥyā* and other books were written, and he preached at Baghdād and taught the *Iḥyā* there and at Damascus. Finally "the Sultān of the time" (*Munqidh*, ed. of 1303, p. 42) compelled him to become a teacher in the Nizāmīte madrasa at Naisābūr, and he consented in Dhū 'l-Ḳa'da 499. The times called for some strong reforming influence. That he had himself recognized and also that there was need of a powerful and religious-minded ruler who would crush heresy and unbelief. Such a ruler was apparently found in Muḥammad, the brother of Barkiyārūq, who became Great Seldjūq in 498, and to whom he addressed the original Persian form of his *Tibr al-masbūk*, a manual of ethical guidance for kings. The immediate influence in his recall was, however, Fakhr al-Mulk, the son of his old patron, Nizām al-Mulk, who was wazīr at Naisābūr to Sandjar, the governor of Khurāsān. But he did not long stay in public life. His yearnings to quiet and contemplation continually drew him and there are stories, too, of friction. He returned to Ṭūs and lived there in retirement with some personal disciples, having charge of a madrasa and a *khānqāh* or Ṣūfī monastery.

There he died on the 14th of Djumādā II 505 (Dec. 19th 1111).

2. Doctrine and influence. Although a formative canon lawyer of a rank short only of the first, he yet deposed Fikh from the position it had usurped, lashed its casuistry and refused it a place as a part of religion. He dealt similarly with the intellectual subtleties of *Kalām* and especially denounced the tendency to make the faith of the masses a structure of logically demonstrated articles (*‘aḳā’id*). In this he followed the founder of his *madhhab*, al-Shāfi‘ī. He opposed the Mutakallims also in the intolerance which they had developed. All, he taught, who agreed in the broad principles of Islām were believers. This he lays down in his *Tafriḳa*; but he taught also in the *Ildjām* (ed. of 1303, pp. 31, 32, 51, 62) and the *Munkidh* (ed. of 1303, p. 42) that the religion of the unlearned should be protected by the secular arm of the state. These reforms his high rank as a scholar and popularity as a preacher carried through. They have been accepted by the Agreement of the Muslim people (*al-idmā‘*) and he himself is reckoned as not only the *mudjaddid* (renewer) of his century, but as the great restorer of the faith. Of course both canon lawyers and speculative theologians continued and still continue to spin their systems and to try to enforce them. He also brought philosophy into the open and dissipated the glamour of mystery which had surrounded it. It was simply "thinking", and the philosophers and their systems could be understood by any intelligent man. Further, by philosophy the ultimate and unconditioned could not be reached; there could be no metaphysics on a basis of pure thought. This agnosticism was a development into more perfect form of the system of the later Ash‘arites. On the positive side he continued the work of al-Kushairī and gave Sūfism a firm standing in Muslim orthodoxy. In this al-Ghazzālī marked the second great epoch of development as al-Ash‘ari with his applying of logical argument to the defence of orthodoxy had marked the first. Thus for al-Ghazzālī the basis of all religious certainty was ecstatic experience. By it he and all ‘arifs (those who have direct experiential knowledge, perhaps a translation of "gnostic", v. Bauer, *Dogmatik al-Ghazzālī’s*, p. 35) learn that the theological positions of the Fathers (*al-salaf*) are true, and how these should be interpreted. To that age of simple faith he looked back with longing. This led him to what might be called a Biblical theology-study of the Qur‘ān and of the record of the teachings of Muḥammad. Practically he endeavoured to arouse men to religion and lead them back to the old ways by preaching the Wrath to come at the judgment. His own conversion had been under the pressure of fear. Strongly contrasted and forming the paradox of his position is the emphasis which he laid on the love of Allāh. It is part of the contrast between the emotional life of the saints with Allāh which he had known and the inhuman dogmatism of the theological system which he felt compelled to accept. In spite of the curiously intolerant passage as to the faith of the masses referred to above, his influence has been and is for charity, the stimulation of free enquiry and intellectual life. His indirect influence on European thought, even the most modern, has also been marked. It flowed through the *Pugio Fidei* of Ramón Martí and affected, first, Thomas

Aquinas and, later, Pascal. For his alleged relationship to the ‘Alids and to the book *Djafr*, see *DJAFR* above (vol. i. p. 995^a) and references there and for his real relationship to magic, see *BUDUH* above (vol. i. p. 770^b) and *Descr. of Ar. and Turk. MSS. in Newberry Library, Chicago*, pp. 6 *et seq.*

3. Sincerity. Even by his contemporaries the reality of his conversion was doubted; the change, it was felt, was so great from the pugnacious, sceptical canonist to the ecstatic saint with his sermons on the fear of God. Later, the philosophers, hard hit by his dialectic, and unable to believe that a man who knew philosophy so well should not be, at least secretly, a philosopher, sought in his writings proofs of an esoteric teaching. Two things aided them in that. 1. He had openly preached an economy of teaching and had written a book with that publicly as its title, *al-Maḍnūn bihi ‘alā ghairi ‘ahlihi* — "That which is to be concealed from those who are not worthy of it" — a book, however, in which there is no heretical doctrine. In his *Imlā‘*, an answer to attacks on his *Iḥyā‘*, he formally defends, with the example of the Prophet and the Companions, the practice of keeping certain theological reasonings and developments secret from those who are not in a position to understand them and who might thereby be led astray either in faith or in practice (ed. on margin of *Ilḥāf al-sāda*, Cairo 1311, pp. 45, 159—164, 225 *et seq.*, 247 *et seq.*). There are other references to the same practice in the *Arba‘in* (ed. of 1328, pp. 25 *et seq.*); the *Diwāḥir* (ed. of 1329, pp. 25 *et seq.*, esp. 30 *et seq.*) all very important passages on the order in which his books were written; the *Mishkāṭ* (ed. of 1322, pp. 54 *et seq.*) and the *Mizān al-‘amal* (ed. of 1328, pp. 212 *et seq.*) on *madhhab*'s and what a man has a right to keep to himself. And this had really been the practice of Islām from the beginning. Even al-Shāfi‘ī, while denouncing *kalām*, had admitted that some should study it for the defence of the faith. The position of Ibn Khaldūn, at the extreme end of the development, was similar, only in his day the need had passed (ed. Quatr., iii. 43; de Slane, iii. 63). It was always a *farq kifāya* and not a *farq ‘ain* and had a similar origin with the *bilā kaifa* of al-Ash‘ari. Thus the advanced doctrine did not contradict, but only developed, based and deepened the simpler faith, and knowledge of it was open to all who would fit themselves for it. In the end, this led most ironically to the Averroistic doctrine of the two-fold truth. That was only a special case of the multiform truth which Islām has always admitted. 2. Those direct perceptions of religious truths which al-Ghazzālī had reached in ecstasy he was compelled to express in language by means of metaphor and symbol. He teaches consistently that there are ideas which language cannot render in exact terms and the content of which can be suggested only by pictures. When, then, such expressions were examined and held to account as intellectually exact statements, misunderstanding was certain to follow. Thus Ibn Rushd was led by the metaphor of the sun in the *Mishkāṭ* (p. 55) to believe that al-Ghazzālī was there teaching the Neoplatonic doctrine of emanation (*ṣudūr*). But the context is in the teeth of such an explanation, and the metaphor is one frequently used by al-Ghazzālī to suggest the relationship

between God and the world. On this point and on the *Mishkāt* generally I would refer to a paper by W. H. T. Gairdner of Cairo, shortly to be published. I am indebted to him also for several chronological and bibliographical suggestions.

4. Works. Our knowledge of al-Ghazzālī's works is still incomplete both as to extent and relative order, not to speak of dating. For lists approximately complete reference can be made to the introduction by the Saiyid al-Murtaḍā (based on al-Subkī) prefixed to his *Ithāf al-sāda*, a commentary on the *Ihyā* (ed. Cairo 1311, vol. i. pp. 41—44) and to Brockelmann, *Gesch. d. arab. Lit.*, i. pp. 421—426. The following is an attempt at a classified list of the works which have been printed and are accessible. The *Ihyā 'ulūm al-dīn* (the title expresses al-Ghazzālī's consciousness of the part the book was to play, cf. Bauer in *Der Islam*, iv. 159 *et seq.*) as a compendium of his whole system stands by itself, although it does not go into the ultimate details, either on philosophy, kalām or Sūfism. On its date see above. It divides into two parts, each consisting of two quarters (*rub*); the first is on external acts of devotion and religious usage, the second upon the inner side of life, the heart and its workings, good and evil. The four quarters are *Rub' al-'ibādāt* (Acts of a creature towards his Lord); *Rub' al-'ādāt* (usages of life); *Rub' al-muhlikāt* (Destructive matters in life); *Rub' al-mundjiyāt* (Saving matters). Each contains ten Books; the first of the forty is on 'ilm, the second on kalām and the last on eschatology. Otherwise all is experiential, traditional and practical. The present writer has translated Book viii. in *Rub' ii.* on the relation of music and singing (*samā'*) to the Sūfī ecstasies, in the *Journ. of the Royal As. Soc.* for 1901-1902; he has analyzed with extracts Book ii. *Rub' iii.* on the marvels of the human heart, in *Lectures viii.*—x. of his *Religious Attitude*, and Book vi. of *Rub' iv.* on the love of Allāh, in Hastings' *Dict. of Religions*, vol. ii. pp. 677—680. A great part of the *Ihyā* is also analyzed by Miguel Asín in his *Algazel*; a translation of the whole work is being prepared by H. Bauer. Another compend of introduction on 'ilm in general is his *Fāihlat al-'ulūm*; it resembles the first book of the *Ihyā*. His remaining printed works may be classified as follows. 1. Canon law: *Kitāb al-waḍ'iz*, the smallest of his general treatises on fikh; *al-Mustasfā min 'ilm al-'uṣūl*, written after his return (ed. of 1322, i. pp. 3 *et seq.*). 2. Logic and books against the philosophers: *Mi'yār al-'ilm*, an elaborate treatise on logic; *Mihakk al-naẓar*, a smaller book; *Maḳāsid al-falāsifa*, statement of their teachings on all subjects save the absolutely demonstrable, professes to be a *hikāya* only partly ed. by G. Beer, diss. 1888; *Tahāfut al-falāsifa*, demonstration that they could not by reason prove their system (cf. de Boer, *Widersprüche der Philosophie*; there are translations also in Asín's *Algazel*, pp. 735—880; also a translation begun by Carra de Vaux in *Muséon*, vol. xviii). 3. Contra Bāṭiniya: *al-Kuṣṭās al-mustaḳim*. 4. Speculative theology: *Risāla al-kudsiya*, incorporated in *Ihyā* as *Kawā'id al-aḳwā'id*; an abridged translation of it in H. Bauer, *Die Dogmatik al-Ghazzālī's*, Halle a. S., 1912; *al-Iḥṣād fi 'l-'iḳād*, an expansion of the preceding and his most elaborate treatment of kalām. 5. Books to be kept from those unfitted for them: *al-Maḡnūn bihi 'alā*

ghairi 'ahlihi, on Allāh and his creation — on angels, djinn etc. — on prophets and miracles — on eschatology; *al-Maḡnūn al-ṣaḡhīr*, otherwise called *al-Adjwiba al-ghazzālīya fi 'l-masā'il al-ukhrāwīya* (Analyses and translations from these in Asín's *Algazel*, pp. 609—733); *Mishkāt al-anwār*, on the mystical meaning of Allāh as Light and on the guidance of the Inner Light to Allāh — a book of the end of his life. 6. Expositions of the Faith of the Fathers on the basis of the Kur'ān and tradition: *Djāwāhir al-Kur'ān*; *Kitāb al-arba'in*, a second part of preceding; *al-Maḳṣad al-asnā fi 'l-'asmā' Allāh al-ḥusnā* (exhortation to imitation of the divine qualities); *al-Hikma fi mahkhūkāt Allāh*, evidence of creation for the wisdom of Allāh; *al-Durra al-fākhira*, eschatology (text and transl. by L. Gautier); *al-Kaṣṣf wal-tabyīn fi ghurūr al-khalq adjma'in*, how all mankind have strayed from obedience; *Idjām al-'awāmm 'an 'ilm al-kalām*, see above; *Risāla fi 'l-wa'z wal-'iṭikād*, another *Idjām*. 7. Books of religious experience and edification, personal and systematized; *Al-risāla al-laduniya*, on knowledge which is gained immediately from Allāh; *Kimīyā al-sa'āda*, original in Persian, an abbreviation of the *Ihyā* (trans. by H. A. Homes); *Ayyuha 'l-walad*, on the need of works besides knowledge (text and trans. by Von Hammer); *Mukāshafat al-kulūb*, the ed. of Bülāḳ 1300 is a *mukhtaṣar*; *Biḍāyat al-hidāya*; *Mizān al-'amal* (Hebr. transl. of Abraham bar Chasdai, ed. J. Goldenthal, Lipsiae, 1839), on saving works; *Khulāṣat al-taṣānif fi 'l-taṣawwuf*, what is worth while in religion — from the Persian and, if genuine, of the very end of his life; *Minhādji al-'ābidīn*, his last book, dictated (the prologue is translated by Asín in his *Algazel*, pp. 881—899). 8. Defences of himself: *al-Imtā' an ishkālāt al-ihyā*, margin of *Ithāf al-sāda*, vol. i. pp. 41—252; *al-Tafrīka bain al-Islām wal-zandāqa*; *al-Munḳidh min al-qalāl*, written after 500 (trans. by Barbier de Meynard in *Journ. As.*, vii. vol. ix.). 9. Miscellaneous: *al-Tibr al-masbūk*, an ethical Mirror for Princes, see above; *Sirr al-'ālamain wa-kaṣṣf mā fi 'l-durain*, a manual for kings to worldly success, assertedly after his return, but almost certainly apocryphal; *Antworten auf Fragen die an ihn gerichtet wurden*, ed. from Hebrew version in 1896 by Heinrich Malter, but certainly apocryphal; *al-Taḥbīr fi 'ilm al-ta'bīr*, on principles of dream interpretation; on a *kasida* of al-Ghazālī v. Mart. Schreiner in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xlviii. 43 *et seq.*, also Steinschneider, *Die hebr. Übers.*, i. 347.

Bibliography: It is very large and the following is a selection only of the more recent books. The period of Schmoelders and Gosche is past, and the popular articles, based upon these, in encyclopædias and histories of philosophy are untrustworthy. The principal sources for the life are the *Munḳidh* and the materials in the introduction of the Saiyid Murtaḍā to his *Ithāf*, vol., pp. 2—53. These can be controlled by al-Subkī, *Ṭabaḳāt*, iv. pp. 101—182 and by the extracts from Ibn 'Asākir in Mehren's *Exposé*, *Trans. of iii. Congress of Orientalists*, vol. ii. For the order and dating of the works there are numerous references scattered through them (see above for some), but these are not yet sufficiently collected and examined. Formal biographies, in order of date, are: D. B. Mac-

donald, *Life of al-Ghazzālī with special reference to his religious experiences and opinions: Journ. of Am. Or. Soc.* for 1899, vol. xx, pp. 71—132 (cf. also Chap. iv. of the same writer's *Development of Muslim Theology*, 1903); Miguel Asín Palacios, *Algazel, dogmática, moral, ascética*, Zaragoza, 1901; Carra de Vaux, *Gazali*, Paris, 1902. Goldziher has a luminous treatment in his *Vorlesungen über den Islam*, by index, and especially, pp. 117 *et seq.* Al-Ghazzālī's place in the history of philosophy De Boer has treated in his *Geschichte der Philosophie im Islam*, pp. 138—150 and by index (English trans., pp. 154—168). Cf. also Goldziher in *Kultur der Gegenwart*, i. 5, pp. 62 *et seq.* and, for his logic, Prantl, *Geschichte der Logik*, ii. pp. 361 *et seq.* (based on a mediæval Latin translation of the *Maqāṣid*). On his place in history cf. Nicholson, *Literary History of the Arabs*, pp. 338 *et seq.*, 380 *et seq.* and by index; Browne, *A Literary History of Persia*, by index; Jewish Enc., V, 649 *et seq.* Horten has not yet treated him systematically; but see (by index) many suggestive remarks in his *Philos. Systeme d. Specul. Theologen im Islam*; cf. also *Die Hauptlehren des Averroes nach seiner Schrift: die Wiederlegung des Ghazālī*, p. 323—328 of the same author For Muslim criticism of al-Ghazzālī see Asín, *Un Faḡīh Siciliano, contradictor de al-Gazzālī*, in *Centenario di Michele Amari*, vol. ii. pp. 216—244. (D. B. MACDONALD.)

GHAZĀLĪ, MUḤAMMAD ĆELEBĪ, called **GHAZĀLĪ** (probably after the gazelle-skin rug, peculiar to the Shaikhs of many orders), usually quoted as *Deli Birāder* (crazy brother), an Ottoman poet of the early Sulaimānian age. Born in Brusa he became a professor (*müderris*) in a Madrasa there, on the completion of his studies. But his bright nature, full of the joy of life, his love of pleasure, his skill as a conversationalist, a ready wit, his extraordinary imperturbability, an inexhaustible fund of anecdote and a great readiness in versifying marked him out for a life at court as an entertainer and companion to a prince almost without a rival. He therefore soon gave up his academic position and went to Magnesia, the residence of Bāyazīd II's ill-fated son Korkud. He soon succeeded in becoming the prince's secretary and inseparable companion which he remained till Korkud's execution. After the death of his patron he retired deeply affected to Brusa to the monastery (*zāwīya*) of Geikli Baba (also called Ahuly Baba). But he did not long adhere to a life of meditation. He became *müderris* in a number of Anatolian towns, till he finally had the good fortune to receive a pension (of 1000 aspers monthly) from the Sultān. He now settled in Beshiktash on the Bosphorus where with the help of several patrons he built a mosque, which still exists, a hermitage and a bath with a marble basin and laid out a garden. The bath soon became the rendezvous of all the dissolute youth, so that finally the grand vizier Ibrāhīm Pasha had it levelled to the ground by 'Adjemi-Oghlans. Ghazālī then found it advisable to go to Mecca in 938 (1434-1435). There also he laid out a garden and built a mosque. He died over 70 years of age in 941 (1437-1438), according to others in 942 (1438-1439) and was buried beside his masjid.

Ghazālī enjoyed a not unusual fame as a poet in his lifetime but it was for the most part due

rather to his winning personality than to his verses. His chronograms (*tārikh*) were particularly celebrated. He wrote a book called *Dāfī al-Ghumūm wa-Rāfī al-Humūm* (Dispeller of sorrows and dissipator of troubles), also known as *Manāḳib-i Ghazālī* (Anecdotes of Ghazālī), and *Hik'āyat-i Deli Birāder* (Tales of the crazy brother), according to Laṭīf a version of Azrakī's *Alfiya wa-Shalifiya* with additions of his own, in which all sexual pleasures and excesses are discussed in the greatest detail. Later prudish biographers say that Korkud therefore would not accept the dedication and dismissed Ghazālī from his court, but this is rather improbable. Ghazālī's poems were not collected till after his death by his friends into a *Diwān*, which is rather rare.

Bibliography: Tashköprüzāde, *Shakā'ik-i Nu'māniye*, Turk. transl. by Medjdi, Constantinople 1269, p. 471; *Tenzkerei Sehi*, Constantinople 1325, p. 86; *Tenzkerei Laṭīfī*, p. 254; Ḥāfiẓ Hüsein al-Aywānserāyī, *Hadīkat al-Djāwāmi'*, Constantinople 1281, ii. 115; Ismā'il Beligh Efendi Brusewī, *Tārikh-i Brusa; Gūldeste-i Beligh*, Brusa 1287, p. 496; Thureyya, *Sidjill-i 'Oṭhmānī*, iii. 619; Hammer, *Gesch. d. osman. Dichtk.*, ii. 198; G. Flügel, *Die arab. u. s. w. Handschr. der k. k. Hofbibl. zu Wien*, i. 426, No. 442; Pertsch, *Türk. Handschr. Berlin*, No. 460; Gibb, *A History of Ott. Poetry*, iii. 36. (TH. MENZEL.)

GHĀZĀN MAḤMŪD, a Mongol ruler (*Ilkhān*) of Persia (694—703 = 1295—1304) born in the year 670 = 1271. On the accession of his father Arghūn (q. v., i. 430) he was appointed governor of Khorāsān, Māzandarān and Ray; he administered these provinces in the reign of Gai-khātū also (cf. above p. 128). Ghāzān had been brought up as a Buddhist and, while governor, ordered a Buddhist temple to be built in the town of Kūcān; shortly before his accession, during the war with Baidū (q. v., i. 591), his general Naw-rūz persuaded him to adopt Islām. In his reign Islām was recognised as the State religion, the Mongol empire organised on a basis of Muslim culture, splendid buildings erected in and around the new capital Tabriz, notably charitable endowments, mosques, theological schools etc., the descendants of the Prophet sometimes mentioned in the first place in the state records before the princes and princesses of the ruling house, and lastly the turban introduced as the court headgear. But Ghāzān was more a Mongol than a Muslim; as a ruler and law-giver he displayed great activity entirely free from biased pietism, of which his physician and actual minister Rashīd al-Dīn (the vizier Sa'd al-Dīn al-Sāwī filled this office in name only and had in reality no say in the government) gives a detailed account. Particular attention was devoted to the finances of the country, the currency etc.; Ghāzān no longer appears on his coins (the inscriptions on which are in three languages Arabic, Mongol and Tibetan), like his predecessors, as representative of the Great Khān who lived in Pekin, but as ruler "by the grace of God" (Mong. *Tengrin Kučundur* = by the power of heaven). Ghāzān carried out his plans with vigour and bloodshed in the teeth of the opposition of the Mongol Emirs and even against the princes of the ruling house; every one whom he believed to be dangerous to the peace of the country or to his autocratic rule, was dis-

posed of with ruthless cruelty; among these was the Emir Nawrūz himself, to whom he owed his throne. On the other hand Ghāzān's measures increased the prosperity of the country and in particular protected the country people from oppression and extortion. The revenues of the state rose and in Ghāzān's reign amounted to 2100 tūmāns (before only 1700), i. e. about £ 2,500,000. Like other Mongol rulers Ghāzān particularly esteemed those arts and sciences which might be useful to the State; he is himself said to have been conversant with natural history, medicine, astronomy, chemistry and even with several trades; an observatory was built by his orders in Tabriz with a school for secular sciences (*hikmiyāt*) in connection with it. Ghāzān is said to have known several languages in addition to Mongol, his mother-tongue, and to have been acquainted with the history of many lands and peoples. He devoted particular attention to the history of his own people and had all that could be learned about it collected by Rashīd al-Dīn in a great work to which the name *Tārīkh-i Ghāzānī* was given; the author says that he received much of the information embodied in the work from his royal master. Ghāzān's activity abroad was less successful; he did not succeed in effectually defending the eastern frontier from invasion from Central Asia nor in conquering Syria.

Bibliography: D'Oshson, *Histoire des Mongols*, iv. 143 *et seq.*; Hammer-Purgstall, *Geschichte der Ilchane*, ii. 1 *et seq.*; Howorth, *History of the Mongols*, iii. 393 *et seq.* The section of the *Tārīkh-i Ghāzānī* dealing with Ghāzān's activities as a ruler and law-giver has not yet been published in the original; in the *Grundris der Iranischen Philologie*, ii. 576, Ghāzān's legal code is quoted according to the extract from Khondemīr translated by G. Kirkpatrick (*New Asiatic Miscell.*, i. p. 149 *et seq.*, Calcutta 1789). On Persia under Ghāzān Khān cf. also W. Barthold, *Persidskaya nadpis na st'enie Aniys-koi meleti Manuice*, St. Petersburg 1911 (*Aniys-koya seriya*, No. 5) and do. in *Mir Islama*, i. 76 *et seq.* (W. BARTHOLD.)

GHĀZĀT or **GHĀZWA** (A.). Razzia against unbelievers.

GHĀZĪ (A.), plur. *ghuzāt*, one who undertakes a *ghazwa*, particularly the leader of one; hence an honorary title for one who distinguishes himself in war against the unbelievers. For other meanings of the word cf. Dozy, *Supplément*, s. v.

GHĀZĪ, SAIF AL-DĪN, son of Zangī, born 500 (1106–1107), an Atabeg of Mōsul (al-Mawṣil) 541—544 (1146—1149). When the Atabeg Zangī was murdered by his own men in 541 (1146), the most prominent of his followers, including the vizier al-Djawād al-Iṣfahānī [q. v., i. 1025^b], attempted to persuade the troops to recognise the authority of the Saldjūk Alp Arslān b. Maḥmūd. But they were only successful with a section of them; another section went to Syria with Nūr al-Dīn [q. v.] the son of Zangī, afterwards so famous. Those who paid homage to Alp Arslān took the road to al-Mawṣil where Zain al-Dīn 'Alī Kučuk was in command as Zangī's representative. But because Alp Arslān did not show the courage to play the part allotted to him, it was decided to recognise instead the authority of another of Zangī's sons named Ghāzī, to whom the Saldjūk Mas'ūd had granted Shahrzūr in fief. The latter accepted the call, went to al-Mawṣil, took Alp Arslān prisoner

and henceforth ruled over this town and Diyār Rab'ā. There is not much to be told of his short reign — he died in 544 (1149) —. The inhabitants of Damascus besieged by the Crusaders called him to their help and he went thither with his brother Nūr al-Dīn, but no fighting resulted as in the meanwhile the people of Damascus had succeeded in forcing the Crusaders to retire. Ghāzī is further celebrated because he was a friend to learning and founded a madrasa in al-Mawṣil, which was called al-^ḤAtīka and became his last resting-place. Among his panegyrists was the poet Haiṣa-Baiṣa. He was succeeded as Atabeg of al-Mawṣil not by his son, who was brought up by his uncle Nūr al-Dīn and died young, but by his brother Kuṭb al-Dīn Mawdūd [q. v.]

Bibliography: Ibn al-Athīr, *Hist. des Atabecs de Mosul in Recueil des historiens des croisades, Historiens orientaux*, T. ii. 2^e partie, 116, 152—168; do., *al-Kāmil* (ed. Tornberg), xi. 74 *et seq.*; Ibn Khallikān, *Wafayāt*, s. v. Ghāzī; Abū Shāma, *Kitāb al-Rawḍatain* (ed. Cairo), i. 46 *et seq.*; Weil, *Geschichte der Chaldäer*, iii. 290 *et seq.*

GHĀZĪ, SAIF AL-DĪN, son of Kuṭb al-Dīn Mawdūd [q. v.], Atabeg of al-Mawṣil 565—576 (1170—1180). On Mawdūd's death it was not his eldest son 'Imād al-Dīn that was recognised as his successor, but Ghāzī, through the influence of his mother, a daughter of Timurtash, who had the powerful support of Fakhr al-Dīn 'Abd al-Masīh who held the reins of government in Mawdūd's reign. 'Imād al-Dīn had spent almost all his life with his uncle Nūr al-Dīn and married the latter's daughter and for this very reason was hated by 'Abd al-Masīh, apparently a Christian by birth. But Imād al-Dīn appealed to the powerful Nūr al-Dīn and the latter at once marched against al-Mawṣil, conquered Rakka, Niṣībīn and Sindjar, but made peace with Ghāzī, when he reached al-Mawṣil, by the terms of which Ghāzī was left in power and Sindjar alone given to 'Imād al-Dīn. When Nūr al-Dīn died in 569 (1174), Ghāzī seized the towns of Ḥarrān, Niṣībīn, Rakka, Edessa, Khābūr and Sarūdī, but had to come into conflict with Ṣalāḥ al-Dīn as a result. The latter came to Syria in the following year and as soon as he had dealt with the Syrians and the Christians, he put the Mōsulans to flight near Ḥamāt (19th Ramaḍān 570 = 13th April 1175). Ghāzī had in the meanwhile besieged his brother 'Imād al-Dīn, who naturally had not taken part in the campaign against Ṣalāḥ al-Dīn, in Sindjar, but, when he heard of the defeat at Ḥamāt, he raised the siege and retired to al-Mawṣil. In the following year (571) he again set out against Niṣībīn to fight Ṣalāḥ al-Dīn again in company with the Syrian rulers who were his allies, but he had again to take refuge in al-Mawṣil after the battle of Tell al-Sultān. (between Ḥamāt and Ḥalab). He held out here till his death on the 3^d Ṣafar 572 = 11th Aug. 1176. His brother 'Izz al-Dīn Mas'ūd [q. v.] succeeded him.

Bibliography: Ibn al-Athīr in *Recueil des Historiens des Croisades*, l. l., ii. 2, p. 276 *et seq.*; do., *Kāmil*, xi. 233 *et seq.*; *Kitāb al-Rawḍatain*, i. 187 *et seq.*; Ibn Khallikān, *Wafayāt*, s. v. Ghāzī; Weil, l. l., iii. 345 *et seq.*

GHĀZĪ, see (al-Malik) AL-ZĀHIR.

GHĀZĪ 'ALĪ PASHA, see 'ALĪ PASHA, i. 294^b *et seq.* (sub 8).

GHĀZĪ GIRĀY, name of three Khāns of the Crimea. Ghāzī Girāy I. reigned only about six months in the year 929 = 1523. Ghāzī Girāy II. twenty years (996—1016 = 1588—1607-1608), Ghāzī Girāy III. three years (1116—1119 = 1704—1707). Only the reign of the Ghāzī Girāy II. is of importance; he was known as *Bora* = storm from his impetuous bravery and was the son of Dewlet Girāy I. and reigned after his brothers Muḥammad Girāy and Islām Girāy. Before his accession he had taken part with the Turkish army in the campaigns against Persia and spent seven years as a prisoner in the Persian fortress of Kaḥḥāha; he afterwards came to Constantinople and enjoyed the favour of Sultān Murād III. (982—1003 = 1574—1595). As Khān he undertook a campaign in 1591 against Moscow, was defeated and wounded; in the following year he sent his brother, the heir-apparent (*Kālgāh*) Faṭḥ Girāy, to lay waste the Russian frontiers and on this occasion a larger number of prisoners were taken than had even been taken before. At a later period Ghāzī Girāy took part in the campaigns against Hungary. About 1005 = 1596-1597 he lost the favour of Sultān Meḥmed III. (1003—1012 = 1595—1603) for a short time, was deposed in favour of Faṭḥ Girāy, went to Sinope, while there received a grant of confirmation from the Sultān, returned to the Crimea and was recognised as Khān again without opposition; his brother had to pay for his brief rule with his life. Ghāzī Girāy took advantage of the decline of the Turkish empire under Meḥmed III. to adopt a more independent attitude to the Porte than before; he is said to have meditated founding an independent kingdom and introducing transmission of the throne from father to son into the Crimea. He was actually succeeded by his son Toktamish, but the latter was not confirmed by the Porte and could hold out against his uncle Salāmat Girāy. In Ghāzī Girāy II's reign Gözlew (the modern Eupatoria) was made capital for a short time in place of Bāghḥe-Serāī [q. v., i. 562^a et seq.]. Cf. V. Smirnow, *Krimskoie Khanstvo*, St.-Petersburg 1887, p. 444 et seq.; O. Retowski, *Die Münzen der Girci*, Moscow 1905, p. 100 et seq. (W. BARTHOLD.)

GHĀZĪ AL-DĪN HAIDAR was second son of Nawwāb Sa'ādāt 'Alī, nominally Wazīr of the Mughal Empire, in reality ruler of Audh. Sa'ādāt 'Alī died in 1229 (1814) and the children of his eldest son were set aside as *maḥdūb al-irṭh*. In 1234 (1819) he took the title of Pādshāh or king of Audh with the consent of the Governor General of British India, the East India Company having now become de facto suzerains of Northern India. His government was not successful. The king, although a man of ability and culture, was dissipated and very much under the influence of unscrupulous ministers, especially Aghā Mir (Mu'tamad al-Dawla), and the administration of the land-revenue led to much discontent. He died in 1244 (1827), and was succeeded by his son Nāṣir al-dīn Haidar. His coinage, struck at Lakhnau, commences in 1235 and continues till 1242. Lakhnau is alluded to as *Dār al-salṭanat* or *Dār al-'imārat*, and the coins are stated to have been struck in the *ṣūba* of Audh. They bear a coat of arms in imitation of European heraldry; two fishes (the badge of Lakhnau) supported by tigers bearing banners. A fine silver medal (weighing 1125 grains, 72.9 grammes), bearing the king's

portrait crowned, full faced, wearing a moustache but no beard, was issued also in the first year of his reign.

Ghāzī al-dīn Haidar was a man of considerable literary attainments and learning. He was the author of a valuable Persian Dictionary and Grammar called the *Haft Kulzum* or "Seven Seas", published at Lakhnau in 1822; cf. Pertsch, *Grammatik, Poetik und Rhetorik der Perser*. According to H. Ethé, *Grundr. d. iran. Philol.*, ii. 265, 348 *infra*, the real author is Kaḥlūl Aḥmad.

Bibliography: J. Mill, *History of India*, London 1857, Vol. viii. and ix.; Irwin, *The Garden of India*, London 1880.

(M. LONGWORTH DAMES.)

GHĀZĪ 'L-DĪN KHĀN was the title bestowed by Awrangzib on Mir Shihāb al-Dīn, elder son of 'Abid Khān, entitled Kīlīdj Khān, who rose to the rank of commander of 5,000 horse and held more than one provincial government under Shāhjahān. Shihāb al-Dīn came from Turkistān to Awrangzib's court in 1669, and was appointed commander of 300 horse. During Awrangzib's reign he served with distinction in the suppression of Prince Akbar's rebellion and in the long campaign in the Dakhan, especially at the sieges of Bidjāpur, Golkonda, and Adhwani. He received the title of Ghāzī 'L-Dīn Khān in 1679 and that of Firūz Dījān in 1685, and died in 1709, in the reign of Bahādur Shāh, being, at the time of his death, governor of the province of Guḍjarāt. He left a son, Mir Kāmar al-Dīn, entitled Cīn Kīlīdj Khān and, later, Nīzām al-Mulk and Āṣaf Dījān, who became, in the reign of Farrukhsiyar, viceroy of the Dakhan, and founded the line of the Nīzāms of Haidarābād.

Bibliography: *Ma'āthir-i 'Ālamgiri*; *Muntakhab al-Lubāb*.

(T. W. HAIG.)

GHĀZĪ KHĀN was one of the sons of Malik Suhrāb Khān Dōdāi Balōṭ who emigrated from Mekrān to Multān in the time of Shāh Ḥusain Langāh, King of Multān from 874 to 908 = 1502 [cf. BALŌCISTĀN, i. 628^b, 636^a]. They obtained dījāgirs [q. v. i. 996^a] in exchange for military service in the country below the junction of the Indus and the Čināb, although owing to a change in the course of the Indus a large part of this tract, formerly west of the Indus, now lies between that river and the Čināb. Another Balōṭ leader Mir Čakur Rind, who also came with his followers to Multān, was on bad terms with Suhrāb and his sons, who perhaps were forced to move further north. Bābar met Balōṭes as far north as Bhēra in 925 (1519) and twenty seven years later Shēr Shāh in his pursuit of Humāyūn was met at *Khushāb* by Isma'īl Khān, Faṭḥ Khān and Ghāzī Khān, sons of Suhrāb who were confirmed by him in their possessions along the Indus. The towns of Dēra Isma'īl Khān, Dēra Faṭḥ Khān and Dēra Ghāzī Khān were founded by these three sons, and Ghāzī Khān became founder of a line of Nawwābs of the Mirṭānī branch of the Dōdāis, who ruled there till the middle of the 18th century. They bore the names of Ghāzī Khān and Hādīdjī Khān [cf. BALŌCISTĀN, i. 629, 636^b] alternately. Ghāzī Khān was buried at Čurattā near Dēra Ghāzī Khān where his tomb still exists bearing an inscription of Akbar's time but undated. The tomb is octagonal with towers at the angles and is decorated with fine glazed tiles. Ghāzī Khān II built a tomb in memory of the

saint Pīr 'Ādil which still exists a few miles north of Dera Ghāzī Khān and is a place of pilgrimage. His own tomb is near it.

Bibliography: Fryer, *Settlement Report, Dera Ghazi Khan* (Lahore, 1872); Massy, *Chiefs and families of note in the Panjab* (Allahabad, 1890); *Tārīkh-i Shēr Shāhī* in Elliot and Dowson, *History of India*, IV, 388; Dames, *The Baloch Race* (London, 1904), p. 44.

(M. LONGWORTH DAMES.)

GHĀZĪ MĪYĀN. This celebrated personage is venerated by both Hindus and Muḥammadans, and his *shādī*, or wedding, is a popular institution among the unlettered masses throughout Hindustan. In the northwestern parts of India he is identified with Sālār Mas'ūd, the nephew of Maḥmūd of Ghazni, who was born at Adjmir A. H. 405 (1014) and after performing prodigies of valour in battle against the infidels, and capturing Dihli and Ayodhya, settled at Bahraich in Oudh. Here he was attacked by the Hindus under Rāi Sahar Deo and Har Deo, and in the battle that ensued he was killed and his army destroyed. This occurred on the 14th Rādjā, A. H. 424 (1033). Around this warrior's name strange and incredible stories have accumulated. It is believed in Oudh that only the bones of the hero were discovered in the 14th century, and that, whilst being exhumed, many miraculous events occurred; but a native historian informs us that Sikandar Lōdī in the 15th century abolished throughout his dominions the annual procession of the banner of Sālār Mas'ūd because of its being contrary to orthodox belief. No legislation, however, could stop such a popular festival as this has always been.

It is perhaps impossible to explain the meaning of the ritual performed by persons while celebrating the *shādī* of Ghāzī Mīyān.

At Gasyari in the Banda district, a fair is annually held in the month of Baisakh (April—May) in honour of Ghāzī Mīyān, at which „Daffālī fakīrs” (mendicant beggars who sing and dance to the accompaniment of a drum) tie coloured rags and horsehair about the top of a long bamboo, round which they sing and often burn incense.

In some parts of India Ghāzī Mīyān is described as the son of a famous general who served under the King of Dihli, and subsequently adopted the garb of a fakīr (mendicant), retired from the world, and shortly afterwards died, whereupon the son, Madār, joined the troops of a Pathān leader, and distinguished himself by his bravery and hatred for the Hindus. Hence his name has come to be regarded as a symbol of warlike prowess, and is used up to present times as a battle-cry by Hindustānī soldiers. While his nuptial ceremonies were being celebrated, the enemy appeared, and in his attempt to drive them back he was himself slain. The present day celebrations in honour of Ghāzī Mīyān are hence supposed to represent the incident of his untimely death and the capture of his nuptial banners and emblems by the enemy.

On the first Sunday of Djaith (May—June), a great fair is held at the tomb of Sālār Mas'ūd, at Bahraich when crowds of pilgrims make liberal offerings at the shrine; at Monir also, near the junction of the Sone and the Ganges, the anniversary of the death of Ghāzī Mīyān is celebrated. The history of this fair is interesting as showing how

legends about one holy man come to be ascribed to another quite different from him.

Van Graaf, sailing up the Ganges in 1669, stopped at „Monir”. The inhabitants were poor cultivators, and the country was formerly a desert until a very holy man, „Hia Monera” (Yaḥyā Munairī, a famous ṣūfī who is the author of the *Sharaf Nāma* and died A. H. 782, see Rieu, *Cat. of Persian Mss. Br. Mus.*, p. 492) struck by the general features of the place, fixed his abode there, and after having exterminated the wild beasts, erected a small chapel where he performed many miracles. At his death he left much money, with which, „his valet” built a mosque and a tank, frequented by fakīrs, who pretended to work miracles. The mosque still stands, but the fakīrs, finding the worship of Ghāzī Mīyān more profitable, established a fair in his honour instead.

The festival of Ghāzī Mīyān is not popular in Eastern Bengal, but few villages are without a shrine dedicated to Ghāzī Shāhib. This spot is usually a diminutive *Dargāh* (shrine), with a raised mound of earth in the middle, before which every Muḥammadan and Hindu makes obeisance as he passes, and, whenever his family is attacked with any malady, the villager makes votive offerings of flowers, milk, and sweetmeats. Along the banks of the Lakhya, on the outskirts of villages, a mound of earth, stands beneath a grass thatch. This mound has generally two knobs on the tops, said to represent the tombs of Ghāzī Mīyān and his younger brother Kālū. On the 22nd day after a cow has calved, the first milk drawn is poured over the mound as a libation, and in time of sickness rice, plantains, and sweetmeats are offered.

Bibliography: Elliot, *History of India*, vol. ii. App. 513—549, and supplemental Glossary, i. 251; *Asiatic Annual Register*, vi. (1801); *Asiatic Journal*, iv. 75; *Statistical and descriptive Account of the North-West Provinces of India*, i. 118 (Allahabad, 1874) and *Voyages de Nikolaas Van Graaf aux Indes Orientales*, (Amsterdam, 1719). (M. HIDAYAT HOSAIN.)

GHĀZĪ MUḤAMMAD, called KAZI-MULLA by the Russians, a Muslim leader in the war of liberation in the Caucasus. [See the article DAĞHES-TAN, i. 801a].

GHĀZĪPŪR, district of India in the United Provinces, lying on both sides of the Ganges below Benares. Pop. (1911), 839,725, of whom 10% are Muslims. It includes the site of the battle field where Shēr Shāh decisively defeated Humāyūn in 1539. The city of Ghāzīpūr stands on the N. bank of the Ganges. Pop. (1901), 39,429. Before the opening of railways, it was a considerable centre for river traffic. It contains the Government opium factory for all the poppy products of the United Provinces, and is also famous for rose water and otto of roses, made from roses grown in the neighbourhood. The name is traditionally derived from a Saiyid named Mas'ūd Malik al-Sādāt Ghāzī, who is said to have defeated the Hindu Rādjā and founded the city about 1330. The only notable buildings are the tomb and tank of Pahār Khān, governor in 1580; and the Čihil Sūtūn, or „Hall of forty pillars”, the palace of 'Abd Allāh Khān, governor in the 18th cent., which is still owned by his descendants.

Bibliography: *District Gazetteer of Ghazipur* (Allahabad, 1909).

(J. S. COTTON.)

GHĀZIYA (A.), plur. *ghawāzi*, a name given to the caste of dancing-girls in Egypt, who call themselves *Barāmika*. The origin of these two names is not quite certain; cf. *Revue du Monde Mus.*, Vol. xx. 110, 125. According to Lane, the *Chawāzi* mostly keep themselves distinct from other classes and marry only within their tribe; the men are household servants or sometimes also follow a trade when they do not accompany the women as musicians; one of the latter is called *ghazawāti*. They used to perform in the public streets, but this was prohibited in 1834 because they were notorious as prostitutes.

Bibliography: Burckhardt, *Arabic Proverbs* 2, p. 495; Lane, *Manners and Customs of the Modern Egyptians*, ii. Ch. xix.

GHAZNA (otherwise known as **GHAZNĪN**, **GHĀZNĪ**) is an ancient town in *Afghānistān* situated in lat. 68° 18' E. long. 33° 44' N. on lofty ground 7280 ft. above sea-level on the watershed of the *Arghandāb* and *Tarnak* rivers. It is now an insignificant town, its place as the northern capital of the country having been taken by *Kābul*, but has some importance still as a centre of the *Chalzai* traders who proceed annually to British India by the *Tōcī* and *Gumal* routes. It is still fortified and the ruins and mounds to the north-east testify to its former extent.

Its early history is obscure. Suggestions have been made of its identity with Ptolemy's *Gazaca* and with the Greek *Gazos*, but there is little to support these conjectures. On the other hand the *Ho-si-na* of *Hüen Thswang* (which V. de St. Martin first identified with *Ghazna*), seems to correspond with it accurately. He approached it from India either by the *Gumal* via *Wāno* or by the *Tōcī* via *Banū*. Either of these names might represent *Varana*, which is designated by the Chinese *Fa-la-na*. According to the Buddhist pilgrim it was the capital of the kingdom of *Tsao-kin-to* and of great extent. Buddhism still flourished there at that period (the 7th cent. A. D.). It is not however till the rise of the *Ghaznavid* dynasty which took its name from the town that *Ghazna* became famous. It is doubtful whether *Ghazna* was included in the *Sāmānī* dominions. It was certainly not one of their mint-towns. *Alp-tigin* conquered it from a certain *Lawik* whose position is uncertain. After his death his son *Ishāk* was driven out of *Ghazna* by *Lawik*, but recovered it with the aid of *Manšūr b. Nūh Sāmānī*. *Balkätigin* his slave succeeded him in *Ghazna*, and was himself succeeded by *Pirī* who allied himself with *Lawik* and the *Hindū Shāh* of *Kābul*, but *Subuktigin* another servant of *Alptigin* attacked them and became master of *Ghazna* in 366 (976). It was the head quarters of *Subuktigin* in his Indian expeditions and here in 380 (990) he imprisoned his son *Maḥmūd* for some time. After *Maḥmūd* had become an independent sovereign in 389 (998), *Ghazna* rose in importance owing to its commanding position towards India, although the actual capital of his empire was *Balkh*. It was to *Ghazna* he brought the idol from the *Somnāth* temple, part of it being thrown in front of the great mosque and part in front of his palace. It was one of his mints, although the coinages of *Nishāpūr*, *Herāt* and *Balkh* are more important. *Farwān*, his father's only mint, was quite given up. *Mas'ūd I* does not seem to have coined at *Ghazna*, but after his time the *Ghaznavids* were confined by

the rise of the *Saldjūk* monarchy and the growing strength of the *Ghōrī* Chiefs to the eastern part of *Afghānistān*, and *Ghazna* became the actual capital and the principal mint-town. During the reigns of the later kings of this dynasty the town underwent a series of misfortunes. In the time of *Arslān* there was a destructive fire said to have been caused by lightning, and in the same reign it was taken by *Sultān Sandjar Saldjūk* and made over to *Bahrām Shāh*. In the wars between *Bahrām Shāh* and the *Ghōrī* chiefs it was more than once taken, and in 544 (1149) 'Alā al-Dīn *Husain* sacked and destroyed the town, thereby earning the name of *Djahān-sōz*. It is stated by chroniclers to have been utterly destroyed, nevertheless it continued to be an important capital under the *Ghōris*. *Mu'izz al-Dīn Muḥammad b. Sām* became governor here under his brother in 569 (1173), and began his expeditions into India. It was to *Ghazna* he brought the last *Ghaznavid* king *Khusraw Malik* before sending him to *Firūz-kōh*, and here in later years he accumulated the treasure obtained from his Indian conquests of which fabulous accounts are given. After *Muḥammad b. Sām*'s death in 602 (1205) *Ghazna* again became an object of dispute. *Yalduz* held it for several years and after his death in 612 it fell into the hands of 'Alā al-Dīn *Khwarizm Shāh*, who in his turn was driven out by the *Mongols*. All these events are marked in the coinage of the *Ghōris*, *Yalduz* and 'Alā al-Dīn at the *Ghazna* mint, but after their time it relapses into obscurity. *Djalāl al-Dīn Mangubarti* held it till driven out by *Čingiz Khān*. The great conqueror sent his son *Ogotai* who took the city, massacred the greater part of its inhabitants and carried the remainder away as prisoners, and from this calamity *Ghazna* never recovered. This occurred in 618 (1221). *Ibn Baṭṭa* who visited *Ghazna* more than a hundred years after found it still a heap of ruins, 733 (1332). In the succeeding period we hear little of *Ghazna*. In *Ibn Baṭṭa*'s time it had been taken by the *Amīr Husain Kurt* after his defeat of *Tarmashīrīn*, 727 (1226), and in 804 (1401) *Timūr* granted it to his grandson *Pir Muḥammad*. *Bābar* obtained possession of it in 910 (1504) and in his autobiography gives an interesting description. He found it a poor place, and expressed his astonishment that former kings should have made it their capital in preference to *Khorāsān*. He also mentions the tomb of *Sultān Maḥmūd* (*Rawza*) and those of *Mas'ūd* and *Ibrāhīm* as existing in *Ghazna*. The *Minārs* or columns of victory erected by *Maḥmūd* and *Mas'ūd III* are still standing. *Maḥmūd*'s tomb also exists and was described by *Vigne*. The outer gates supposed to be those of the shrine at *Somnāth* in *Gudjarāt* plundered by *Maḥmūd* and brought to India by the Governor General *Lord Ellenborough* in 1842, are now considered to be the original gates of the tomb, as they show no sign of Indian style. Under the rule of the *Mughal* Emperors of India, and afterwards under the *Durrānīs* and *Bārakzais*, *Ghazna*, or rather *Ghāznī* as it is now called, played no important part. It was however a strong fortress, and had the popular reputation of impregnability. At the commencement of the war of 1839—42 it was stormed by a British force under *Keane*. *Rattray* at that time described it as still possessing signs of former greatness with some fine houses. It had perhaps recovered to some extent

since Forster in 1783 described it as maintained only by a few traders. Vigne's description in 1836 was more favourable. It was garrisoned by a small force of sepoys under British officers and was besieged from Nov. 1841 to March 1842 when it was taken by a Bārakzai force. Nott re-took it in September the same year, and in returning to India brought away, by Lord Ellenborough's orders, the supposed gates of Sömnāth. In more recent times Ghazna was the scene of the imprisonment of Afdal Khan by Shēr 'Alī and his rescue by 'Abd al-Rahmān after defeating Shēr 'Alī at Saidābād close by. In 1868 however Ghazni was again the scene of fighting when A'zam and 'Abd al-Rahmān were defeated by Shēr 'Alī's forces. In 1880-1881 Ghazni was traversed by Stewart's force marching from Kandahār to Kābul and by Roberts from Kābul to Kandahār.

The name Ghazna is found on coins and in Arabic chronicles. The form Ghaznīn is used in the *Ṭabaqāt-i Nāṣiri* and other Persian chronicles such as Firīšta up to modern times. The final *n* has been dropped and the form Ghazni is now generally used.

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(M. LONGWORTH DAMES.)

GHAZNAVIDS. The rise of the dynasty known as Ghaznavid or Ghaznawī (from the capital Ghazna) is connected with the struggle between the Iranian and Turkish races for the mastery of the borderland of Islām in the 4th cent. The Sāmānids, an Iranian or Tadjik stock from Sughd, had risen to power at the commencement of the 3rd century, becoming practically independent of the authority of the khalīfas. After the year 300, however, Turkish names begin to appear among their governors and generals; these were the so-called Turkish slaves, who distinguished themselves in war, and, gradually rising to positions of importance, paved the way for the Turkish and Mongolian invasions which swept away the independence of the Iranian races of Persia, Mā warā' al-Nahr, Tukhāristān and the regions now included in Afghānistān. The most important of these was Alp-tigin [q. v., i. 321^a], who became *Hādji* or chamberlain, and in 344 (955) governor of Herāt. At the accession of Mansūr b. Nūh he fell out of favour and betook himself to the eastern border of the kingdom, where he not only resisted all attempts to subdue him but himself conquered Ghazna, where he died in 352 (963). There is no evidence that Ghazna had previously formed part of the Sāmānid kingdom. It had been overrun, with the whole of Zābulistān and Kābul, by the Šaffāris by 260 (873), but it is doubtful how far their power was permanent, and even when the Sāmānides became paramount there is no evidence that Kābul and Ghazna were under them. The ruler of Ghazna is described as *Pādshāh* and was allied to the Hindū Shāhis of Kābul. These titles were not as yet used by Muhammadan rulers. The *Pādshāh* Lawik was probably a Hindū Chief, even though some Mss. of the *Ṭabaqāt-i Nāṣiri* give him the name of Abū Bakr or Abū 'Alī. Alp-tigin was succeeded by

his son Iṣhāk, but the power fell into the hands of other Turkish slaves Balkā-tigin and Subuktigin. Balkā-tigin was the first to obtain the power. He was an old servant of the Sāmānids, and had struck coins in his own name under their suzerainty at Balkh as far back as 324 = 935 (very much as Alptigin had done at Andarāba), but his coinage of 359 (969) at Ghazna is that town's first appearance as a mint-town. The mountain-fort of Farwān in the Hindūkush was also used as a mint by Alptigin and Balkātigin. Balkātigin was succeeded by Pīrī, who was perhaps a local man, as he allied himself with Lawik, the former ruler of Ghazna, and with the Hindū Shāhis. Subuktigin, who had perhaps remained at Farwān, attacked the allies and routed them, obtaining possession of Ghazna in 367 (977). He continued to issue coins (which are still abundant) at Farwān in his own name with that of Nūh b. Mansūr. Subuktigin rapidly spread his power through Tukhāristān, Zābulistān, Zamindāwar and Ghōr, and even Kuṣṣār (now in Balochistān), and then turned his arms against the Hindū Shāhi Djaipāl who is described as *Pādshāh* of Hind. This title may be due to confusion of Hind (India) with his capital Ohind or Waihind on the Indus, still locally known as Hind or Hund. This expedition against Djaipāl marks the commencement of the wars which ended in the destruction of the powerful Hindū kingdom of the Shāhis, commonly spoken of as the Hindū kings of Kābul. Kābul, however, had at this time passed out of their possession, though they still held the lower Kābul valley and the territory between the Indus and Djehlam. Their dominions in India extended far beyond these bounds to the east, along the line of the Himālaya as far as Kāngra, and through the northern and central Pandjāb to Bhaṭinda on the Hākṛā river (now dry owing to the diversion of the Satlādji to join the Biās). It has been held by some writers (see Raverty *Notes on Afghānistān*, p. 370, followed by V. Smith, *Early Hist. of India*, 2nd Ed., p. 353) that the kingdom of the Central Pandjāb, with its capital at Bhaṭinda, was distinct from that of the Shāhis, and that Elliot and Dowson were mistaken in treating them as one. Nevertheless there seems to be no good evidence in support of this theory, which involves the supposition that there were two Djaipāls reigning side by side, both of whom were simultaneously at war with the Ghaznavids, and both of whom were succeeded by sons named Anandpāl. Raverty himself says that Djaipāl of Bhaṭinda lost both Lamghān and Nangihār to Subuktigin, yet these territories were an integral part of the Shāhi kingdom, the last part of the Kābul valley held by them after the loss of Kābul itself. It seems most probable that the first Hindū kingdom of Kābul was distinct from that of the central Pandjāb, but that the earlier kings whose names end in *dēva* had been replaced (by succession or conquest) by the Rājput dynasty of the central Pandjāb who adopted the ancient Kushan title of Shāhi. Their names all end in *pāl* like those of other Rājput sovereigns of the time. Djaipāl appears to have succeeded to Bhīma Dēva and to have been allied to the kings of Kashmīr who had married into Bhīma Dēva's family and afterwards assisted Triločan Pāl (Djaipāl's grandson) in his war with Maḥmūd. It is evident therefore that the wars of Subuktigin and Maḥmūd with Djaipāl

and his successors were directed against the most powerful kingdom of northwestern India. In 369 (979) Subuktigīn defeated Djaipāl and plundered Lamghān, and there was war again in 378 (988) when Djaipāl seems to have been the aggressor. He was defeated, probably in the Kuṛam valley, and forced to surrender some forts in the neighbourhood of Ghazna. Maḥmūd first came prominently forward during these wars, and was more inclined to extreme measures than his father. There was some disagreement between them, and Maḥmūd was imprisoned for some time in 380 (990) in the fort of Ghazna. During this period Subuktigīn, although practically independent, admitted the suzerainty of the Samānid kings and fought their battles for them, especially in 382 (992) and 385 (995) against Abū 'Alī Simdjūr. He was made governor of Khorāsān with the title of *Nāṣir al-Dīn*, and Maḥmūd was at the same time given the military command with the title of *Saif al-Dawla*, which is commemorated in a coin struck by him at Nishāpūr in 385 (995). Subuktigīn died in 387 (997) having by his conquests and firm character laid the foundation for the wider empire of his son Maḥmūd.

Isma'īl. Subuktigīn was succeeded by his younger son Isma'īl who, however, was speedily put aside by his energetic brother.

Maḥmūd. Maḥmūd succeeded in 389 (999) at the time when the Samānid king had been dethroned by a rebellion. Maḥmūd ostensibly sided with his suzerain, but utilized the opportunity to assume the title of *Amīr* and to obtain investiture from the Khalifa al-Ḳādir billāh as *Yamīn al-dawla* and *Amin al-milla*, and these titles henceforth appear on his coins.

Maḥmūd finding himself now an independent ruler, and the once powerful Samānid monarchy having vanished, proceeded to consolidate his authority over the greater part of the dominions of that monarchy, and in addition to carry out a systematic series of invasions of India which had been beyond its scope. The position of his new and rising capital of Ghazna on the crest of the high plateau overlooking the plains of Northern India with which it possessed easy communications by the valleys of the Kabul, Kuṛam, Toḡr and Gumal rivers, gave him peculiar advantages for such expeditions. Nevertheless he did not at first make Ghazna his capital. He chose rather the ancient centre of Tūkhārīstān, Balkh, and issued his coinage there, as well as at Walwālīz in the same province, and Herāt and Nishāpūr in Khorāsān. Expeditions against Ḳhān in Turkistān, who had captured the last Samānid prince, and also against the Maliks of Sīdjīstān and Ghōr consolidated his home power and left him free for his almost annual cold weather raids into India. For further details of these expeditions which occupied the greater part of his reign see art. MAḤMŪD.

At the end of his life a danger which was soon to threaten the security of his successors made its first appearance. The Saldjūks crossed the Oxus and invaded Tūkhārīstān. Maḥmūd hastened northwards and defeated them, and then turned westwards to 'Irāk where also his arms were triumphant over the Būyids, till then the dominant family and masters of the caliphate, and Shī'ahs by creed. After annexing Persian 'Irāk Maḥmūd re-established the Sunnī faith and made his son Mas'ūd governor over Iṣfahān and Rayy. He returned to Balkh and

afterwards to Ghazna but was attacked by a severe illness and died soon after his arrival in 421 (1030).

Maḥmūd's dominions at the end of his reign comprised the whole of Khorāsān and Persian 'Irāk in the west, Tūkhārīstān and part of Mā warā' al-Nahr in the north, Sīdjīstān, Zamīndāwar and Kuṣdār in the south, and the Panjāb, Multān and part of Sindh in the east, with an admitted suzerainty over the Hindu kingdoms of the Ganges valley and the south coast. His authority was admitted too by the chiefs of Ghōr and Ghardjīstān and the mountain Afghāns. From the time of his accession he had recognized the nominal authority of the Khalifa al-Ḳādir billāh instead of the deposed Khalifa al-Ṭā'ī billāh whom the Samānids and Subuktigīn had acknowledged. The only part of his Indian conquests which was permanent was the establishment of a strong kingdom with its capital at Lahore, which now first becomes known in history as a centre of government. The Ghaznavid rule in the Panjāb outlasted that in the northern and western provinces of the empire, which fell into the hands of the Khāns of Turkistān or the Great Saldjūks of Persia, or in the centre, where the growing power of the Chiefs of Ghōr gradually overshadowed that of Maḥmūd's descendants; and Lahore was the last refuge of the kings of the dynasty. Maḥmūd's fame is mainly based on his Indian conquests, and beyond the actual realization of his projects they had the effect of showing that, in spite of the bravery of the Rādījūts, India lay open to a resolute invader from the northwest, who, himself screened by an impenetrable mountain barrier, was able to strike the disunited tribes of the plains when weather and opportunity served; and thus they led to the final overthrow of the Hindū states of northern India by Mu'izz al-Dīn two hundred years later. The weakness of the Ghaznavid monarchs was the want of a strong central body of supporters of their own race. They were themselves intruders, and were obliged to recruit their armies from various sources, wild Ghōrī and Afghān tribesmen, Khaljī Turks, and even Indians from the new Panjāb dominions. Such a rule could only be held together by strong personal influence, and no king after Maḥmūd was able to exercise such influence. In religion Maḥmūd was a strong Sunnī. He admitted the authority and sought the recognition of the Khalifa al-Ḳādir billāh, even when he was a powerless tool in the hands of the Shī'ah Būyids, and when he himself occupied the Bāyid territory in Persian 'Irāk he put down the Shī'ah creed with severity. In the same way he acted towards the Karāmiṭa, whom he found still powerful in Multān and Manṣūra. In the eyes of his contemporaries his greatest glory was the spreading of the light of Islām in pagan India and the destruction and plunder of celebrated shrines like Mathurā and Sōmnāth. His name is a household word in the east to the present day, and innumerable tales of a folklore type are told about him and his faithful servant Ayāz, some of which began to find their way at an early period into chronicles like the *Djāmi' al-Hikāyāt*. His ill-treatment of the poet Firdausī is not mentioned by early writers, but some probability is lent to the story by Firdausī's fierce denunciation of Maḥmūd in his ode.

Muḥammad. On Maḥmūd's death the process of disintegration soon began. Muḥammad was ab-

sent in his government of *Djūzdjān* and *Mas'ūd* (his twin brother) in his government of *Isfahān*. The supporters of the former called him to *Ghazna* and he was declared *Amir*, but he was rejected by the army, with whom *Mas'ūd* as a bold leader was popular. *Mas'ūd* on receiving an invitation to return proceeded towards *Ghazna*; a deputation went to meet him and *Muhammad* sent a force to stop them headed by a *Hindū* commander named *Siwinād* (*Shēo Nand?*) but he failed to do so. The deputation met *Mas'ūd* at *Herāt* and offered him the crown. *Muhammad* was soon dethroned, blinded and imprisoned.

Mas'ūd I. *Mas'ūd* was declared king in *Shawwāl* 421 (1030). His history is related in considerable detail by *al-Baihaqi*. He was of a bold and generous but rash disposition, a brave warrior but given to excess in drinking. He attempted to rival his father's fame both to the east and west, but was more successful in India than in *Mā warā' al-Nahr* where he was opposed by the rising power of the *Saldjūks* under *Tughril Beg*. For details of his Indian wars see art. *MAS'UD*. *Mas'ūd* engaged in various warlike adventures in the west in the intervals of his Indian expeditions. He took *Karmān* from the *Būyids* in 424 (1032) but lost it again soon afterwards. In 428 (1036) he had visited *Mā warā' al-Nahr* with a force containing a large Indian element, but without effecting much. Now the *Saldjūk* invasion was in greater force and *Mas'ūd* made a desperate effort to arrest it. He met *Tughril Beg* at *Dandānakān* 431 (1040) and, after a hard-fought battle which lasted three days, met with a disastrous defeat. He retired on *Ghazna* through the hill country of *Ġhardjistān*, and immediately collecting his family and treasures marched into India, leaving his son *Mawdūd* to defend *Balkh*, while *Maḡdūd* was sent to *Lahore*. His blinded brother *Muhammad* accompanied the march, and a conspiracy was formed to dethrone *Mas'ūd* in favour of *Muhammad*. On reaching the *Margala* Pass between the *Indus* and the *Djēhlam* *Mas'ūd* was seized and bound. [See art. *MAS'UD*.]

Muhammad (2nd reign). *Muhammad* became *Amir* a second time, and his son *Aḡmad* killed *Mas'ūd* in prison at *Girī* in 433 (1041). *Mawdūd* on hearing the news marched from *Balkh* to *Ghazna* and thence by the *Kābul* valley where he met *Muhammad's* army and defeated it at *Nagrahār* in 434 (1042), and afterwards took vengeance on all his father's murderers, "both Turk and *Tādjīk*". *Faṭḡābād*, near *Djalālābād*, was founded by *Mawdūd* in honour of this victory.

Mawdūd. 433—441 (1041—1048). *Mawdūd* now succeeded to the throne, but displayed no qualities calculated to delay the disruption of his kingdom. His brother *Maḡdūd* immediately rebelled and seized on the *Sawālak* province, lately annexed by *Mas'ūd*, but he died suddenly not without suspicion of poison. The *Hindūs* were not slow to take advantage of the discord, and the *Rādjā* of *Dihli* (a town recently founded) took not only *Hānsī* and *Thānēsār*, but recovered the strong fortress of *Nagarkōt* or *Kāngrā*, and then advanced on *Lahore*, which was saved with difficulty. Three *Rādjās* are said to have joined in this attack. *Mawdūd* made no move to assist his harassed servants. On the western side the *Seldjūk* invasions continued. *Mawdūd* sent one general after another against them, but did not take the field himself. In 434 (1042) *Tukhāristān*

was invaded and the *Hādjib Ārtigin* who was sent against the enemy failed to save *Balkh*, and was disgraced and beheaded. In 436 (1044) we hear of the *Saldjūks* as far south as *Bust*, and the next year they plundered both *Bust* and *Rubāt-i Āmīr* in *Zamīndāwar*, and advanced towards *Ghazna*. The general sent against them was named *Tughril Beg*. He inflicted a defeat upon them, but himself joined in traitorous plots and fled. The *Ghōrī* *Maliks* now took advantage of the *Seldjūk* invasion to throw off the *Ghaznevide* yoke. The general who succeeded *Tughril Beg* was named *Bāsi-tigin*. He obtained the alliance of one of the *Ghōrī* *Maliks* named *Yahyā* and attacked the other, 'Abū *Alī*, who possessed a strong mountain fort. After this fort was taken *Yahyā* was executed as well as Abū 'Alī. The *Saldjūks* under *Bahrām Niyāl* were defeated by *Bāsi-tigin* near *Bust*, and he also put down a rising in *Ġusdār*. The check to the *Saldjūks* was only temporary and *Mawdūd* at length marched against them in person, but was taken ill after starting and returned to *Ghazna* where he died in 441 (1049).

Mas'ūd II. An infant son of *Mawdūd* named *Mas'ūd* was enthroned through a palace intrigue, but quickly deposed by 'Alī, a son of *Mas'ūd I*.

'Alī. 'Alī only reigned for two years, during which the process of decay continued, and the mountain *Afghāns*, regarding whom we hear nothing since their punishment by *Mahmūd*, now began to take part in the internal discord. In 443 (1051) a successful rebellion was headed by 'Abd al-Rashīd.

'Abd al-Rashīd. He was a son of *Mahmūd* and was with *Mas'ūd I* at the battle of *Dandānakān*. He was declared *Amir* with the assistance of *Nōsh-tigin Karkhī* who became one of his generals and recovered the fort of *Nagarkōt* from the *Hindūs* who had taken it in *Mawdūd's* reign. *Tughril Beg* in spite of his treacherous conduct under *Mawdūd* is found still in command of the western army. As on the former occasion he inflicted a fruitless defeat on the *Saldjūks* and put down a rebellion in *Sidjistān*, but immediately put his treacherous plot into execution, took possession of *Ghazna*, murdered 'Abd al-Rashīd and declared himself *Amir*.

Usurpation of *Tughril*. *Nōsh-tigin* on hearing of these events marched from India towards *Ghazna*. *Tughril* was killed before his arrival, and he installed *Farrukhzād*, a son of *Mas'ūd I*, who with his brother *Ibrāhīm* had long been imprisoned.

Farrukhzād. This prince relied mainly on *Nōsh-tigin* who successfully repelled an invasion of *Ġaghri Beg* (*Dāwūd*) *Saldjūk* and his son *Alp-Arslān*. (The *Ṭabaḡāt-i Nāṣiri* says nothing of this invasion which is recorded by *Firishṭa*). *Farrukhzād* is also said to have earned popularity by remitting the taxes of *Zābulistān* ruined by frequent invasions. *Farrukhzād* died in 451 (1059), like *Mawdūd* from a disease which seems to have been cholera.

Ibrāhīm. *Ibrāhīm*, his brother, succeeded to the throne peacefully. About the same time *Alp-Arslān* succeeded his father *Ġaghri Beg* (*Dāwūd*) as governor of *Khorāsān*, and, in 455 (1063), he succeeded *Tughril* as sultan of the whole *Saldjūk* empire. *Khorāsān* and *Tukhāristān* were now permanently lost to the *Ghaznavid* kingdom, which seemed on the point of extinction. *Ibrāhīm's* long reign however restored some measure of prosperity. He

made peace with the Saldjūks, and married his son Mas'ūd (afterwards Mas'ūd III) to a daughter of Malik Shāh who succeeded Alp-Arslān in 465 (1072). This marriage had a great influence on subsequent history. He pursued the arts of peace with success and also strengthened his position in the Pandjāb. He took the fort of Adjōdhan on the Biyās, now known as Pak-pattan and celebrated for the shrine of Bābā Farīd (Shakargandj). Firīshṭa mentions two other strong places which he took, Rōdpāl and Dēra. The latter was situated in a mountainous country, and may be Dēra Dūn. Ibrāhīm was the first Ghaznavid monarch to use the title Sultān on his coins in imitation of Tugh-ril Saldjūk. He died in 492 (1099) after a reign of forty-one years.

Mas'ūd III. His son Mas'ūd succeeded and reigned for sixteen years. The conditions of his reign were similar to those of the preceding one. He enjoyed peace at home, and sent expeditions into India, one of which under Tughā-tigīn Hādījib of Lahore penetrated beyond the Ganges and brought back great spoil. The rise of the Ghōri Malik becomes noticeable in this reign. 'Izz al-Dīn Ḥusain received the government of Ghōr in 499 (1099). Mas'ūd III died in 508 (1115).

Shēr-zād. His son Shēr-zād who succeeded him was killed next year by his brother Arslān.

Arslān. Arslān assumed the crown in the Garm-sēr of Zamīndāwar in 509 (1116) and the remaining brother Bahrām Shāh fled to the court of the Saldjūk monarch Sandjar who took up his cause. Arslān insulted his father's widow, the sister of Sandjar, the alliance with the Saldjūks was broken, and the temporary prosperity of the Ghaznavids came to an end. Sandjar invaded Zābulistān and advanced on Ghazna. Arslān was defeated and retired on his Indian dominions. Bahrām Shāh was set up in Ghazna, but Arslān returned and drove him out as soon as the Saldjūks had departed. Sandjar returned and again took Ghazna. This time Arslān was captured, and appears to have been put to death. Cf. i. 463a.

Bahrām Shāh. [q. v., i. 586a] Bahrām Shāh's reign began in 511 (1117) and lasted till 547 (1153) but the independent monarchy of Ghazna was now at an end. Sandjar was his suzerain, and his name was placed on Bahrām Shāh's coins below that of the Khalifa (except on the coins of Indian type struck at Lahore). The Indian dominions were in fact the only part of the monarchy free from the Saldjūk power. Bahrām Shāh's downfall was however due not to his Saldjūk suzerain but to the rapid rise of the chiefs of Ghōr. In the beginning of his reign he had to deal with the rebellion of Muḥammad Bahlīm who had been governor of the Indian province. He attempted to assert his independence and built a fort at Nāgōr in the most remote part of Sawālāk, a province which had been conquered by Mas'ūd I, lost by Mawdūd, and apparently reoccupied afterwards, although of this there is no record. (For the importance of Nāgōr see Cunningham, *Ephthalites*, in *Transactions of the Oriental Congress*, p. 241 and Thomas, *Chronicles of Pathān Kings of Delhi*, p. 47). Bahrām Shāh encountered Bahlīm near Multān and defeated him, returning to Ghazna in 523 (1128). The rebellion of the Ghōri Chiefs was due to the murder of Kuṭb al-Dīn who was a refugee at Ghazna by Bahrām Khān's orders. His brother Sūrī, the principal malik, after driving Bahrām Shāh out of

Ghazna for a time, was himself driven out by the latter who collected a force of Afghāns and Khaldj Turks in the Kuṣam valley. Sūrī was himself captured and executed with great ignominy, 543 (1148). Then Sūrī's successor Sām with his brother Ḥusain advanced towards Ghazna, and Sām having died, Ḥusain ('Alā' al-Dīn Ḥusain, nicknamed Dja-hān-sōz) took Ghazna and ravaged it in a merciless manner, hence earning his nickname. Bahrām Shāh probably recovered possession of Ghazna for a short time after his departure, but accounts are contradictory. Ḥusain, on his return march through Zamīndāwar, destroyed the celebrated city of Bust, capital of that province. It has lain in ruins ever since, and Kandahār soon took its place as the capital. Bahrām Shāh died in 547 (1151).

Khusraw Shāh. His son Khusraw Shāh succeeded and would no doubt have received the support of his suzerain Sandjar who had been at war with Ḥusain, had not Sandjar himself been defeated and taken prisoner by the Ghuzz hordes in 548 (1153). He died soon after his release four years later. The Ghuzz rapidly overran the whole country, the Ghōris in their mountains alone being untouched. Khusraw Shāh was not in a position to resist them. He abandoned Ghazna for the last time and the Ghaznavid kings henceforward held only the Indian territory. Khusraw Shāh died at Lahore in 555 (1160).

Khusraw Malik. He was succeeded by his son Khusraw Malik. (There is a good deal of discrepancy as to dates in the chronicles but the date 555 is fixed as being the year of the death of the Khalifa al-Muktafi whose name appears on the coins of both Khusraw Shāh and Khusraw Malik). He was the last of the Ghaznavid Sultāns, and ruled the Pandjāb till 583 (1187). The Ghōri Sultān Mu'izz al-Dīn b. Sām, who recovered Ghazna from the Ghuzz in 569 (1173), almost immediately began his invasions of India, but did not attack the Lahore kingdom till after his expeditions to the south. After the campaigns of Multān, Nahr-wāla and Dēbal he made his first attack on Peshāwar which belonged to Khusraw Malik, and threatened Lahore. He occupied and strengthened the fort of Syālkōt in the country of the Khōkhars, a powerful tribe, and made it an outpost of his rule. Khusraw Malik tried to retake it with the help of the Khōkhars, and the Rādjā of Djamūn, who considered the Khōkhars his own subjects, turned against Khusraw Malik and took the side of Mu'izz al-Dīn. The latter finally entrapped Khusraw Malik by pretended negotiations, surrounded him and took him prisoner. Lahore and the Pandjāb fell into the hands of the conqueror. The unfortunate Ghaznavid king was sent first to Ghazna, then to Ghiyāth al-Dīn at Firūzkōh and lastly to the fort of Balarwān in Ghardjistān, where he and his son Bahrām Shāh were put to death in 587 (1191).

Thus the great Ghaznavid empire came to an inglorious end. Had it not perished when it did, it must inevitably have been swept away, like its successors, by the Mughal flood, for it had no stability. It was a purely military rule with no national force behind it, and in such a case weakness and domestic feuds must be fatal. Its fame is due to its having commenced the Muḥammadan conquest of Northern India, and established a firm foothold in the Pandjāb which made Mu'izz al-Dīn's later conquests possible.

The coinage of the Ghaznavids is full, and affords a numismatic record of the principal events from Alp-tigin's rise to Khusrav Malik's fall. Particularly noteworthy are the small issues of Subuk-tigin at Farwān, imitating in size and weight the coinage of the Hindū Shāhīs, followed later by Muhammad and Mas'ūd I who adopted the horseman type used by the same kings, with their own names above the horseman in Kufic letters. Later kings adopted the bull of Siva from the same coinage and even borrowed the title *Srī Samanta Dēva* in Nāgarī letters from the Shāhī coinage. Very remarkable also is Maḥmūd's bilingual *ṭanka* in Arabic and Sanskrit struck at Maḥmūdpur (Lahore). Side by side with these Indian coins the regular issue of dinārs and dirhams, following the models of the 'Abbāsī Caliphs, went on. Maḥmūd's early assumption (during his father's life) of the title of *Saif al-Dawla* under the Sāmānids is illustrated by a dirham struck at Nishāpur in 385, which bears the figure of a sword and the title Saif al-Dawla Maḥmūd b. Sabuk-tigin. The extensive coinage of Khorāsān and Tukhārīstān issued from the mints of Herāt, Nishāpur, Balkh and Walwaliz comes to an end in the reign of Mas'ūd I, as these places fell into the hands of the Saldjūks. The title *Amir* was the only one used at first. The chroniclers give Maḥmūd and his immediate successors the title of *Sulṭān*, but it does not appear on the coins till Ibrāhīm's reign.

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(M. LONGWORTH DAMES.)

GHAZZA, the ancient 'Azza, Greek Γάζα, an important commercial town in south-western Judaea, near the coast at the intersection of the chief route to Egypt and several caravan routes from Arabia. The town belonged to the Philistines and was not taken by the Jews till the time of Alexander Jannæus who had it destroyed. It was rebuilt by Gabinus somewhat farther south than the ancient town the ruins of which were still visible in the fifth century. The harbour of Maiumas (cf. *Mitteilungen u. Nachrichten des Deutsch. Pal. Vereins*, 1901, p. 52) was 2-3 miles away. Under Roman rule it belonged to the province of Syria Palestina and later to Palestina Prima. In Muhammad's time it is described by Antoninus Martyr as a splendid and luxurious city, whose inhabitants gave a kindly welcome to foreign visitors. The town was of very great importance to the merchants of Mecca who sent their great caravan to Syria every year. According to Tradition the Prophet's great grandfather Hāshim [q. v.] died in Ghazza and is buried

there, which gave "Hāshim's Ghazza", as it was called, a particular sanctity in the eyes of Muslims; 'Omar also is said to have won his wealth there. When Abū Bakr sent a section of the Arabian troops to Palestine, the Patricius of Ghazza was defeated at Dāthin (Balādhuri, p. 109; cf. Tabari, *Annales*, where this battle is confused with one in al-'Araba) or Tādīn (Eutychius, *Annales*, ed. Pococke, ii. 258), about three hours east of Ghazza (cf. the article FILASTIN), which was soon afterwards taken by 'Amr b. al-'Āṣi. Whether Saif's account of the siege of Ghazza by 'Alkama b. Muḍjazzir has any historical value, remains to be proved; at any rate its details are a repetition of what is related of 'Amr himself. In 767 the celebrated jurist al-Shāfi' was born in Ghazza. Towards the end of the viiith century the town, like several others in the neighbourhood, was devastated by the bloody feuds of several Arab tribes. It recovered, however, for in the xth century Ibn Ḥawkal and Muḥaddasī describe it as a large and wealthy city with a beautiful chief mosque. It must, however, have been laid waste again for, when the Crusaders came there, it was in ruins. In 1152 it was rebuilt by the Christians and a fortress built in it, which was granted to the Templars and garrisoned by them. It is from this period that Idrisi's brief mention of the city dates. The unfortified part of the town had been sacked with great cruelty by Salāḥ al-Dīn in 1170 but it was only after the battle of Ḥaṭṭīn in 1187 that the citadel fell into his hands. Richard I. Coeur de Lion succeeded for a while in holding it again, but it was finally taken by the Muslims again who held it henceforth. On the division of country into *mamlakāt* Ghazza became the capital of one of them. In the xivth century Abu 'l-Fidā describes it as a town of medium size with a small fort and flourishing orchards which were separated by sandhills from the sea; Ibn Baṭūta on the other hand calls it a large, thickly populated town without walls and with many mosques, including one newly built by Amīr Dīwālī, which had taken the place of the old chief mosque (perhaps the modern chief mosque, which, it may be added, was originally a Johannite church of the xiith century). In the xvth century Khālīl al-Zāhirī speaks of Ghazza as the capital of an extensive mamlaka and calls it a beautiful town in a flat country, rich in fruits and having mosques, schools and other fine buildings worthy of admiration.

At the present day Ghazza is very prosperous (about 40,000 inhabitants); the surrounding orchards yield a rich harvest and the market is a very busy one. Many pieces of marble from the ancient buildings are built into the houses but otherwise the town is not rich in relics of antiquity.

The above mentioned harbour of Maiumas is certainly mentioned by Muḥaddasī, al-Bakrī and Idrīsī as "Maimās" or some such name. The last named, however, says that the harbour of Ghazza is Tēda, which al-Bakrī merely mentions along with Maimās; it is the ancient Anthedon, the site of which Gatt has discovered an hour's journey N.W. of the town.

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in *Zeitschr. des Deutsch. Pal. Vereins*, vii. 140), 138. Ibn Hishām (ed. Wüstenfeld), p. 87; Ya'kūbī, *Historiae* (ed. Houtsma), i. 282; Tabari, *Annales* (ed. de Goeje), i. 1083, 1091, 1561, 2396—2398; *Fragmenta Histor. Arab.* (ed. de Goeje), 359; Ibn Athīrī *Chronicon* (ed. Tornberg), ix. 86; xi. 240; *Bohaddini Vita Saladini* (ed. Schultens), p. 72, *Excerpta*, p. 42; *Wilh. Tyr.*, xvii. 12; Wilken, *Gesch. d. Kreuzzüge*, iii. 2. 10, 138; Bakrī, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 695; Iṣṭakhri, *Bibl. Geogr. Arab.*, i. 58; Mukaddasi, *ibid.* iii. 174; Ya'kūbī, *ibid.* vii. 329; Idrisi in *Zeitschr. d. Deutsch. Pal. Vereins*, viii. 122 (Text p. 4); Dimichqui, *Cosmographie* (ed. Mehren), p. 213; *Géographie d'Aboulféda* (ed. Reinaud et de Slane), p. 239; Ibn Baṭūṭa (ed. Defrémery et Sanguinetti), i. 113; R. Hartmann, *Die geogr. Nachrichten in Ḥalil al-Zāhirīs Zubda*, p. 43; Robinson, *Palastine*³, ii. 36 *et seq.*; Guérin, *Judée*, ii. 178—194; G. A. Smith, *Historical Geography of the Holy Land*¹⁸, 181—189; *Palest. Exploration Fund, Memoirs*, iii. 234 *et seq.*, 248 *et seq.*; Gatt in *Zeitschrift d. Deutsch. Pal. Vereins*, vii. 1 *et seq.*; viii. 69 *et seq.*; xi. 149 *et seq.*; Baedeker, *Palestine and Syria*⁷; Murray's *Syria and Palestine*. On the harbours: *Bibl. Geogr. Arab.*, iii. 155, 174, 177; Idrisi, *op. cit.*, viii. 122; Gatt, *op. cit.*, vii. 5—7; Gildemeister, *ibid.* p. 142. (FR. BUHL.)

GHEBA. A Musalmān tribe of Rāḍjpūt origin associated with the Djōdrā tribe, and occupying a considerable part of the Pindī Ghēb Tahṣīl of the Atak District, Panḍjāb. Though not a large tribe they have a good social position. They are a branch of the Puṇwar Rāḍjpūts and related to the Tiwāna and Syāl tribes. Legend provides them with three founders, sons of Rāī Shankar Puṇwar, named Tēo, Sēo and Ghēo, the first the ancestor of the Tiwānas, the second of the Syāls and the third of the Ghēbas. The Ghēbas were nearly independent till subdued by Randjit Singh. The period of their conversion to Islām is not known.

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(M. LONGWORTH DAMES.)

GHIFĀR, an Arab tribe, belonging to the Ma'addī (Ismā'īlī) group. Their genealogy is: Ghifār b. Mulaik b. Damra b. Bakr b. 'Abd Manāt b. Kināna; they were closely allied to the Hudhail.

They lived in the Hīdjāz. The following places belonged to them: Aḍā'a (near Mecca), Ba'al (near 'Uṣfān, also given as a hill), Shadakh (in common with the Uslum), Ghaika, Waddān (both the latter between Mecca and Medina), al-Tanāḍīb and the hill of Musliḥ.

In the year 8 (629) the Ghifār adopted Islām. In the same year they took part in the conquest of Mecca along with the Muzaina, Djuhaina, Sulaim, Asad, Kais and other tribes under Khālīd b. al-Walīd. After the death of the Prophet, they recognised the Caliph Abū Bakr and fought for his party against the rebel tribes.

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(London 1858), iv. 24, 107, 114; Wüstenfeld, *Geneal. Tabellen der arab. Stämme und Familien* (Göttingen 1852), 2. Abt.: *Ismā'īlītische Stämme*, Tafel N 13; do., *Register zu den geneal. Tabellen*, p. 712. (J. SCHLEIFER.)

GHILZAI. [See GHALZAI.]

GHIRSH. [See GHRUSH.]

GHİYĀR (A.), a distinctive mark or strip of cloth which the Dhimmīs (Christians, Jews, Magians etc.) fasten on their shoulders, the colour of which is different from that of their clothes. The obligation to wear such a badge as well as that prescribing the wearing of the *zunnār* and forbidding riding on horseback, is said to date from 'Omar I, but no such edict was expressly proclaimed till the reign of Hārūn al-Rashīd in 191 (807) (Tabari, ed. de Goeje, iii. 712 *et seq.*). The edict in question was repeated by following caliphs from time to time and made more strict, namely by al-Mutawakkil in 235 (849-850), cf. Tabari, iii. 1389 *et seq.*, al-Muktadir (Ibn Taghribardi, ed. Juynboll, ii. 175), al-Muktadī (cf. Ibn al-Athīr, ed. Tornberg, x. 123). The same is related of the Fātimid caliph al-Ḥakim in 395 (1005), cf. de Sacy, *Exposé de la religion des Druses*, *Introd.*, ccviii. *et seq.* and of the Mamlūk Sulṭān al-Nāṣir in 700 (1301), cf. Lane-Poole, *A History of Egypt*, p. 301. These laws were enforced with particular rigour in the Maghrib, especially with reference to the Jews. The term used there is ('amala) *al-shakla*; cf. Fagnan in *Revue des Etudes Juives*, 1894, p. 294 *et seq.* As is well-known, this example was followed in various Christian countries.

As to the colour of the *ghiyār*, we read in the Fikh books that it should be blue for Christians, yellow for Jews, and black or red for a Magian, but in the regulations of the various caliphs and Muslim rulers mentioned above we meet with arbitrary deviations from this rule. A honey-coloured piece of cloth, for example, is almost always prescribed, so that 'asālī is used for *ghiyār* without further qualification. It is clear that the regulations were usually allowed to be forgotten, or exemption from them could be obtained on payment of a certain sum, so that they had repeatedly to be enforced anew till finally they fell utterly into desuetude. Nevertheless, Muslims still hesitate to wear a European hat and tie, because they regard these to some extent as *zunnār* and *ghiyār*.

Bibliography: Juynboll, *Handbuch des islām. Gesetzes*, p. 352 *et seq.*; Abū Yūsuf, *Kitāb al-Kharāj* (ed. Būlak), p. 72 *et seq.*; d'Ohsson, *Histoire des Mongols*, iii. 272 *et seq.* Cf. also the *Bibl.* to the article DHIMMA, i. 958^b, *et seq.*

GHİYĀTH AL-DĪN BALBAN etc. [See BALBAN, i. 616^b, KAIKHUSRAW, MUHAMMAD etc.]

GHİYĀTH AL-DĪN TAGHLAK, eighteenth Muhammadan emperor of Dihlī, was by birth a Karawnīya Turk, but of Indian descent through his mother. He began his career as a private soldier under the brother of 'Alā' al-Dīn Khaldjī but early in the reign of Kuṭb al-Dīn Mubārak Khaldjī was in command of the frontier district of Debālpūr. Here, by his services against the Mughals, whom he encountered no less than twenty-nine times, he earned the title of Ghāzī Malik, and when Mubārak's vile favourite, Khusrāw Khān, slew his master and usurped his throne Taghlak's eldest son, Fakhr al-Dīn Djaunā, fled

from Dihli and persuaded his father to take up arms against the outcast. Khusrāw was defeated on Sept. 5th 1320, and on the following day Taghlaḳ was proclaimed emperor. The restoration of order in the capital occupied him but one week, and, after modifying the harsh laws of the Khilḍji and founding his new capital of Taghlaḳābād, he dispatched his son, now styled Ulugh Khān, into the Dakhan. Details of Ulugh Khān's campaigns cannot be given here but he carried his arms to the extreme south of the Indian Peninsula. The defeat of an expedition against Warangal has been variously attributed by historians to a military mutiny and to the failure of Ulugh Khān to persuade the whole army to join him in a rebellion against his father, but he had no difficulty in convincing Taghlaḳ of his innocence, and in 1324 was summoned from Telingāna to act as regent during the absence of Taghlaḳ, who had resolved to lead an expedition into Bangāl, where two brothers, Shihāb al-Dīn Bughrā and Ghiyāth al-Dīn Bahādūr, were contending for sovereignty. The former submitted and the latter was captured, and on his return towards Dihli Taghlaḳ was received with great pomp in a temporary pavilion which had been erected by his son at Afghānpūr, six miles from Taghlaḳābād. The building fell and crushed its occupants, and Ulugh Khān has been accused by some historians of having contrived the disaster, but many circumstances, besides the clumsiness of the artifice, combine to render his guilt doubtful. Taghlaḳ died in February or March 1325.

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(T. W. HAIG.)

GHIYĀTH AL-DĪN TAGHLAḲ II, fourth emperor of Dihli of the Taghlaḳ dynasty, was the son of Faṭh Khān, eldest son of Firūz Shāh Taghlaḳ. On the death of Firūz in Sept. 1388, his second son, Muḥammad, was in rebellion, and Taghlaḳ was placed on the throne in accordance with his grandfather's will. He attempted, without success, to crush his uncle's rebellion, and, after he had reigned five months, he and his minister Malik Firūz Khāndjahān were put to death (Feb. 19th 1389) by Malik Rukn al-Dīn Canda, and his cousin Abū Bakr was raised to the throne.

Bibliography: Nizām al-Dīn Ahmad, *Tabaḳāt-i Akbari*; Badā'ūnī, *Muntakhab al-Tawārikh*; Firishta.
(T. W. HAIG.)

GHOMĀRA (Gumera in Leo Africanus), a Berber tribe in the western Maghrib. Ibn Khaldūn numbers it among the Mašmūdī tribes and traces it back to Ghomār, a son of Mašmūd, or, according to another tradition, son of Mestāf b. Melil b. Mašmūd. The Ghomāra are divided into a large number of clans (Benī Hamid, Metiwa, Benī Nāl, Aghsāwa, Benī Wazarwāl, Medjkasa etc.), names which are still to be found at the present day among a number of Rif tribes. It is rather difficult to define exactly the territory occupied by the Ghomāra. According to Ibn Khaldūn, it was five days' journey in length (from the "plains of Maghrib" to Tangier) and about the same in breadth (from Ksar Ketāma to the Wādī Wergha). It ran down to the Atlantic coast between Aṣilā and Anfā and here adjoined the lands of the Berghlawāta. Al-Bakrī no longer reckons the dis-

trict of Tangier and Ceuta to the Ghomāra and gives Nukūr in the east and Karūshat in the west as their boundaries.

The Ghomāra were settled in this part of the Maghrib long before Islām was introduced into these regions. Conquered by Mūsā b. Nuṣair, they became converts to the new religion, but in the second century A.H. they adopted Khāridjī doctrines and took part in the rebellion of the Maī-sara. Even after the defeat of the Khāridjīs they still showed themselves disposed to heretical doctrines however. "Their rudeness and lack of culture", writes Ibn Khaldūn, "prevent them recognising the truth in matters of religion". It therefore followed that they attached themselves in great numbers to the false prophet Hāmim, known as *al-Mustarī* "the forger" (cf. the art. HĀMĪM). He belonged to the tribe of the Medjkasa, appeared in the district of Tetuān in 313 (915) and fell in 315 (927-928) in a battle against the Mašmūda. Hāmim gave his followers civil and religious laws, limited the fast of Ramaḍān to three days, abolished the command to make the pilgrimage and composed a *Qur'an* in the Berber language, from which al-Bakrī and Ibn Khaldūn quote a few passages. At a later period another prophet named 'Asim b. Djemil al-Yazdadjūmī appeared; in 625 (1288) a rebellion broke out instigated by a certain Abu 'l-Tawādjīn, who claimed to be a prophet and magician. The Ghomāra have always had a particular fondness for magic. Al-Bakrī makes a number of references to it and Ibn Khaldūn says that the black art was particularly practised by young women.

As to the political history of the Ghomāra, they have undergone many changes. From the iith—ivth (viiith—xth) centuries the eastern part of their lands belonged to the kingdom of Nukūr. One of their chiefs named Soggen attempted in 144 (761) to seize the reins of government then held by the Benī Šālīh, the descendants of the founder of the Nukūr kingdom, but failed. On the division of the Idrisid kingdom, the eastern tribes passed under 'Omar b. Idris and his descendants. They remained loyal to them even after the Idrisids had been driven from Fās by the Fāṭimids and stood by them to the last in their wars with the Spanish Umayyads. After the disappearance of the Idrisids from the scene (264 = 974) the Ghomāra first recognised the suzerainty of the Umayyads, then that of the Hammadids of Ceuta until the coming of the Almoravids. On the rise of the Almohads the Ghomāra hastened to adopt the new teaching and assisted 'Abd al-Mu'min in his expedition against Ceuta (541 = 1146). But this loyalty, which had won them the particular favour of the Caliph, did not last long. Abū Ya'qūb in 562 (1166-1167) had to take the field in person to suppress a rising led by a Ghomāra chief named Seba' b. Menaghfād. The rebel was defeated and slain and Abū Ya'qūb appointed his brother to govern Ceuta and watch the Rif.

The Marinids also found it difficult to conquer the unruly Ghomāra. They only succeeded in subduing them by taking advantage of the feuds between the various *seff*. But this conquest was by no means permanent. "At the present day", writes Ibn Khaldūn (trans. de Slane, ii. 157 *et seq.*), "the Ghomāra have become powerful and numerous; they pay homage and tribute however to the Marinid government as far as the latter

can extort it from them; but as soon as the government once shows itself weak,.... it has to order troops from the capital to bring the tribes back to their allegiance. Protected by inaccessible mountains, they do not hesitate to offer an asylum to members of the royal family and to all rebels who seek refuge with them". From the xvth century onwards details of the history of the Ghomāra are entirely lacking; their name is still mentioned by Leo Africanus, however, in the xviith century and it is still borne by a powerful tribe of Djebala.

Bibliography: al-Bekri, *Description de l'Afrique septentrionale*, transl. de Slane, p. 288 et seq.; Ibn Khaldūn, *Berberes*, transl. de Slane, ii. 133, 144, 156 et seq., 197 et seq.; Leo Africanus (ed. Schefer), i. 19 et seq.; E. Fagnan, *L'Afrique septentrionale au XII^e siècle de notre ère (Kitāb al-Istibār)*, Constantine 1900, p. 45 et seq., 144—147; Moulières, *Maroc inconnu*, ii. 291—355. (G. YVER.)

GHŌR a mountainous country now included in Afghānistān [q. v. i. 149^a] occupying the block between the Helmand valley and Herāt, and corresponding roughly with the modern Hazāristān, occupied by the Hazāra and Čahār Aimāk tribes. The country gave its name to the Ghōrids [q. v.] who succeeded the Ghaznavids in power. Ghōr formed part of the kingdoms of the Sāmānids and Ghaznavids. The Ghōrids themselves were conquered by the Shāhs of Khwārizm and shortly afterwards, in the early part of the viith = xiiith century, the country came under Mongol rule, and Firūz-kōh the capital was destroyed. The population, formerly Irānian, became from that time largely Mongolian, as it still remains, [see under art. AFGHĀNISTĀN i. 151^a, 154^b]. The name Ghōr gradually disappears from history, and has not been in use in modern times.

Bibliography: For authorities see under art. FIRŪZKŌH, p. 114^a and GHŌRIDS.

(M. LONGWORTH DAMES.)

GHŌRIDS. The family of the Maliks of Ghōr claimed an illustrious Iranian descent, and took the name of Shansabāni from Shansab a supposed descendant of Zuhāk, but nothing is known of their actual history before the time of the Saffārids, when Ya'qūb b. Laith invaded Zamīndāwar and Bust. At that time the mountain region of Ghōr (sometimes called Mandēsh) was under a Malik named Sūrī, and the population were not yet converted to Islām. His son Muḥammad who was attacked by Maḥmūd Ghaznawī is also stated in the *Rauzat al-Safā* to have been still a pagan, in spite of his name, and al-'Otbi calls him a Hindū. Maḥmūd took his stronghold in the year 400 (1009) and carried the chief into captivity, where he is said to have poisoned himself. His son Abū 'Alī, who was put in his place by Maḥmūd, no doubt had embraced Islām, and is said to have built masjids. Nevertheless he was seized and imprisoned by his nephew 'Abbās after Mas'ūd had succeeded to the throne of Ghazna. 'Abbās seems to have been a powerful ruler and built himself a strong castle in the mountains of Mandēsh. Mas'ūd himself is stated by Baihaqi to have conducted warlike operations in the Ghōr country against chieftains named Abu 'l-Hasan and Warmēsh, but no allusion is made to Muḥammad, Abū 'Alī or 'Abbās. It is probably that there were at that period several tribes in Ghōr under separate chiefs, and that there was no cen-

tral government. 'Abbās seems to have continued in power under Ghazna suzerainty until he was dethroned by Sulṭān Ibrāhīm who put his son Muḥammad in his place. Through this comparatively peaceful period, when the raids of the Saldjūks were suspended, the power of the Ghaznavid monarchy was evidently sufficient to exact obedience from the hill chiefs. The maliks who succeeded Muḥammad were Kuṭb al-Dīn Ḥasan and 'Izz al-Dīn Ḥusain. The latter came into collision with Sulṭān Sandjar the Saldjūk ruler in 501 (1007), and was taken prisoner but released after two years (strange to say a similar story is told of 'Alā' al-Dīn Ḥusain Djahānsōz, and as both were called Ḥusain it is probable there has been some confusion). After this his allegiance appears to have been divided between the Saldjūks on the west and the Ghaznavids on the east. Mas'ūd III confirmed him as chief in 493 (1099). After his time the family divided into the two branches of Ghōr and Bāmiyān. 'Izz' al-Dīn is said by Faṣīhī to have died in 545 (1150), but this is evidently too late a date. His son, Saif al-Dīn Sūrī, succeeded as principal chief, being the eldest of the sons by a mother of high status. They had an elder brother, however, named Fakhr al-Dīn Mas'ūd, the son of a Turkish woman, and another, the son of a serving woman, named Kuṭb al-Dīn Muḥammad. Sūrī made a division of his father's dominions awarding a part of the mountain tract of Ghōr called Warshāda (perhaps corresponding to the Taimani country of to-day) to Kuṭb al-Dīn, who founded there the fortress of Firūzkōh and was known as Malik al-Djibāl. Fakhr al-Dīn received the northern territory of Bāmiyān with Tukhāristān and, according to the *Tubakūt-i Naṣiri*, even Shagh-nān and the country up to the boundary of Wakhs and Badakhshān, but it is clear that his authority over the more remote parts of this region must have been very slight. The later history of the Maliks of Bāmiyān may be here briefly given before continuing that of the main Ghōrid family. Fakhr al-Dīn was succeeded by Shams al-Dīn Muḥammad who is said to have extended his power to Balkh and Badakhshān, and to have subdued Tukhāristān, which evidently had not been really subdued before. He took the title of Sulṭān with the consent of his uncles of Ghazna who had by this time risen to great power as will be seen. His son Bahā' al-Dīn Sām succeeded him in 538 (1192) and reigned till 602 (1205) when he died (soon after the murder of Mu'izz al-Dīn Muḥammad b. Sām). His son Djalāl al-Dīn 'Alī who held power after him, assisted his brother 'Alā' al-Dīn to seize the throne of Ghazna, and himself obtained great booty. 'Alā' al-Dīn having been expelled from Ghazna by Yalduz, Djalāl al-Dīn again assembled a force said to consist of Ghōri, Ghuzz and Beghū (or Eastern Turks), but met with no success. He was himself taken prisoner by Yalduz, but was released and recovered possession of Bāmiyān which had meanwhile been usurped by his uncle 'Alā' al-Dīn Mas'ūd. Djalāl al-Dīn continued to reign till the invasion of 'Alā' al-Dīn Khwārizm-Shāh, when he was defeated and put to death 612 (1215). Bahā' al-Dīn and Djalāl al-Dīn were rulers of great importance and the last of the Shansabāni race to enjoy real power. Coins of both of them are known. It is necessary now to return to Saif al-Dīn Sūrī and carry on the story of the main line.

The origin of the insurrection of the Ghōri

Maliks is not very clear, but apparently the Malik al-Djibāl quarrelled with his half-brothers and took refuge with Bahrām Shāh in Ghazna. It is probable that this was connected with the enmity between Bahrām Shāh and Sultān Sandjar who had been making overtures to the Ghōrī Maliks. Whatever the cause, Bahrām Shāh became suspicious of the Malik al-Djibāl and put him to death by poison 541 (1146). Sūrī, on hearing this news, marched on Ghazna which he took. Bahrām Shāh retired into Kuṛām and there assembled an army of Afghāns and Khaldj. Meanwhile Sūrī had declared himself Sultān at Ghazna and made over Ghōr to his brother Bahā' al-Dīn Sām, but on the approach of Bahrām Shāh the leading men of Ghazna rose against him. He attempted to retreat to Ghōr, but was surrounded, captured and executed.

His brother Bahā' al-Dīn Sām who succeeded him in 544 (1149) had already taken charge of Ghōr in his absence and completed the unfinished town and fort of Firūzkōh abandoned by the Malik al-Djibāl when he went to Ghazna. On learning of the death of Sūrī he collected an army and marched towards Ghazna, but died at Kidān on the way in the year of his accession. His brother 'Alā' al-Dīn Ḥusain succeeded him, and took up the work of avenging his brothers. Bahrām Shāh's army met him near Tiginābād in the plain country of Zamīndāwar but was defeated, Dawlat Shāh, son of Bahrām Shāh, being killed. The chroniclers enlarge upon the valiant deeds of two champions in 'Alā' al-Dīn's army both named Kharmil, who fought with Bahrām Shāh's war-elephants. Nearer to Ghazna Bahrām Shāh's troops twice attempted resistance, but 'Alā' al-Dīn defeated them and took Ghazna by storm. His revenge was terrible. The city was laid waste and its inhabitants slaughtered; and the remains of the later Ghaznavī monarchs were dug up and burned. The name of Djahān-soz was given to 'Alā' al-Dīn on account of this terrible event. He did not attempt to hold Ghazna, being threatened on the west of his kingdom by Sultān Sandjar Seldjūk. Some chroniclers assert that Bahrām Shāh was dead and had been succeeded by Khusrāw Shāh before the fall of Ghazna but this is improbable. The author of the *Ṭabaqāt-i Nāṣirī* states that he recovered Ghazna after 'Alā' al-Dīn's departure. The latter, after leaving Ghazna, marched by way of Bust, which he utterly destroyed so that it has been a ruin ever since, and then spent some time in his capital Firūzkōh till roused by Sandjar's advance. The armies met at Nāb in the valley of the Hari-rūd. 'Alā' al-Dīn was deserted by his Turkish, Khaldj and Ghuzz troops. The Ghōrīs were defeated and 'Alā' al-Dīn taken prisoner. After a time he found favour with Sandjar who restored him to the throne of Ghōr. He re-established his power and extended it northwards, getting possession of the Murghāb valley (Ghardjīstān) and the strong fort of Tūlak. The defeat and capture of Sandjar by the Ghuzz probably made this development possible, and 'Alā' al-Dīn was himself at Herāt at the time of his death in 551 (1156). His son Saif al-Dīn Muḥammad succeeded at Firūzkōh. The two sons of Sām, Ghiyāth al-Dīn and Mu'izz al-Dīn, who had been imprisoned by his father he set at liberty, and also began a persecution of the Malahīda who had obtained influence in 'Alā' al-Dīn's time. He was soon recalled by the incursions of the Ghuzz who were

rapidly increasing in power, and was defeated and killed in a battle with them near Marv in 558 (1162). It is said his death was due to the treachery of his general Abu 'l-'Abbās in revenge for his brother Warmesh whom Saif al-Dīn had killed through jealousy. Ghiyāth al-Dīn b. Sām was with him at the time, and was brought back and raised to the throne by the army at Firūzkōh. Mu'izz al-Dīn who had been at Bāmiyān with Fakhr al-Dīn joined his brother and became his principal support. They soon killed Abu 'l-'Abbās, and then had to meet an attack from their uncle Fakhr al-Dīn assisted by Tādj al-Dīn Yalduz of Herāt. Fakhr al-Dīn considered that the Ghōr territories should belong to him and not to his nephew, and obtained the support of the rulers of Herāt (Yalduz) and Balkh (Kimādj), no doubt Turkish chiefs. The Ghōrī chiefs met their army at Rāgh-i Zarīz in the Hari-rūd valley and defeated them. Both Yalduz and Kimādj were killed and the latter's head was sent to Fakhr al-Dīn. The defeated uncle was received with ironical courtesy by his nephews, who however released him and restored him to his own territory of Bāmiyān 559 (1163). Ghiyāth al-Dīn then proceeded to liberate other parts of his territory from the intruding Ghuzz, who had taken possession of Ghazna after the death of Saif al-Dīn Muḥammad the year before, and retained it till 569 (1173) when Mu'izz al-Dīn conquered them and got possession of the old Ghaznevide capital. The last Ghaznevide kings had abandoned it and made Lahore their capital. Ghiyāth al-Dīn then installed his brother Mu'izz al-Dīn as Sultān at Ghazna, himself retaining the suzerainty over that kingdom and the actual rule over Ghōr, as may be seen from the coins, on which Ghiyāth al-Dīn appears as *al-Sultān al-aẓam* and Mu'izz al-Dīn as *al-Sultān al-mu'azzam*. Ghiyāth al-Dīn himself operated against Herāt which had fallen into the possession of one of Sultān Sandjar's Turkish slaves named Tughril, and obtained possession of the city in 571 (1175), but no doubt it was recovered by Tughril who was not finally disposed of till 588 (1192). Ghiyāth al-Dīn also received the adhesion of Tādj al-Dīn Ḥarb, Malik of Sidjīstān, who accepted his suzerainty, though it is not the case as stated by Raverty in a note on p. 192 of his translation of the *Ṭabaqāt-i Nāṣirī* that the name of Sultān Ghiyāth al-Dīn was put on the coins (see *B. M. Cat. Oriental Coins. Additions*, vols. i. to iv. p. 268). Mu'izz al-Dīn after consolidating his authority at Ghazna began to conduct expeditions into India where the Ghaznavī king Khusrāw Malik was still reigning at Lahore, while Multān had fallen back into the hands of the Karmatians who had been expelled by Maḥmūd. He took Multān in 570 (1174) and Utch soon after. The latter place was held by a Rādjā of the Bhaṭṭī tribe, and according to Firishṭa Mu'izz al-Dīn obtained possession of it through an intrigue with the Rādjā's wife. In 574 he marched to attack Bhīm Dēv king of Nahrwāla (Anhilwāra on the Guḍjarāt coast), but was defeated and forced to retreat. In 575 (1179) he took Peshāwar and threatened Khusrāw Malik at Lahore, and in 578 (1182) he turned south again and took Debul on the sea-coast of Sind. In 582 (1186) or perhaps the following year he defeated Khusrāw Malik and obtained possession of Lahore (see under Ghaznavids), and from that time onwards the Ghōrī kings,

having destroyed the last remnants of the dynasty of Maḥmūd, considered themselves heirs to all his conquests. In 588 (1192) Mu'izz al-Dīn joined his brother in repelling an attack of Sulṭān Shāh, a son of the Khwārizm-Shāh, who was finally defeated at Rūdbār on the Murghāb River. Tughril of Herāt who had joined Sulṭān Shāh was killed in this battle, and the unfortunate Khusrāw Malik was put to death the same year. Nishāpur was taken from the Khwārizm Shāhis in 596 (1199) or perhaps the year after, but was not held for long, and the rising power of 'Alā' al-Dīn b. Takash, the Khwārizm-Shāh, soon became predominant in Khorāsān, although Ghiyāth al-Dīn and Mu'izz al-Dīn were able to hold him at bay as long as they lived, and Mu'izz al-Dīn was able to prosecute his Indian conquests.

Ghiyāth al-Dīn died in 599 (1202) at Herāt leaving a very wide-spread empire. His brother Mu'izz al-Dīn was at that time in Khorāsān. On succeeding to the throne he bestowed the government of Ghōr on his cousin Ziyā' al-Dīn, who took the name of 'Alā' al-Dīn Muḥammad. Mu'izz al-Dīn during his brother's life had been pursuing his schemes of Indian empire since his conquest of the last of the Ghaznavids. Immediately after his occupation of Lāhore, in 587 (1191), he took the strong fort of Bhaṭinda on the Hākra, and leaving Ziyā' al-Dīn in charge advanced towards the Djamnā to attack the Rādja of Dihli. (It may be noted that in many histories of this period Mu'izz al-Dīn is alluded to by his earlier name Shihāb al-Dīn).

Since Maḥmūd's invasions the great kingdom of Kanauj had recovered some of its former prosperity under the Gaharwār dynasty which had succeeded to the Pratihāras. Dihli, a recent foundation, had been taken a short time before from the Tomara or Tuwar tribe by the Čauhāns whose capital was at Adjmēr. The Čauhān Rādja at the time of Mu'izz al-Dīn's invasion was Prithvi Rādji, popularly called Rai Pithōrā, who was married to the daughter of the Rādja of Kanauj with whom he had eloped. He was a bold and successful warrior, and is still famous in folklore. The kingdom of Adjmēr and Dihli stood in the way of a conqueror from the northwest, and must first be subdued before the more eastern regions could be attacked. It was therefore against this kingdom that Mu'izz al-Dīn's efforts were directed, and in Prithvi-Rādji he met a worthy antagonist. Prithvi Rādji met him at Tirāori, accompanied by his brother Gōbind Rāi (or Khāndi Rāi), governor of Dihli. A desperate battle ensued in which Mu'izz al-Dīn was wounded by Gōbind Rāi, and saved with difficulty by one of his Khaldj followers. His army met with a defeat and was forced to retire on Lahore. Prithvi Rādji advanced on Bhaṭinda to which he laid siege, but Mu'izz al-Dīn appeared in the field again in 588 (1192); Prithvi Rādji who had just gained possession of Bhaṭinda thereupon fell back to his former position at Tirāori. (The name is given as Tarāin by some chroniclers and Talāwari by others, but Tirāori is the actual name and was so in Firishta's time. It is situated between Karnāl and Thānēsar). Here he was again attacked by Mu'izz al-Dīn, this time with complete success. Gōbind Rāi was killed in the battle and Prithvi Rādji in the pursuit. This battle destroyed all power of resistance. The whole territory of Sawālakh southwards to Adjmēr, including Hānsi

and Sarsuti (now Sirsa) fell into the conqueror's hands. The Sulṭān returned to Ghazna leaving his general Kuṭb al-Dīn Aibak to prosecute his conquests. Mirāth was soon taken by this commander and Dihli the next year. In 590 (1193) Mu'izz al-Dīn again took the field and advanced against Kanauj. He was met by the Rādja Djaichand at Čandwār near Itāwa not far from Kanauj and on the banks of the Djamnā. Djaichand was killed in the battle and over 300 elephants taken. Next year he took Thankir (now Bhiāna), and Gwāliyar soon followed. Kuṭb al-Dīn carried on the conquests south of the Adjmēr kingdom into Udjdjain and Anhilwāra (Nahrwāla) where Bhīm Dēv who had once repulsed Mu'izz al-Dīn was now defeated. Another general Ikhtiyār al-Dīn, Khaldj carried the war into Bihār, which he subdued, destroying Hindū and Buddhist shrines in great numbers. He also took Nūdia (Nadia) and drove out its king Rāi Lakhmania, who took refuge in Bang (Bengāl). Lakhnauti now became the Muhammadan seat of government. Kalandjar was also taken by Kuṭb al-Dīn in 599 (1202).

In these later conquests Mu'izz al-Dīn does not seem to have taken part personally. He was in fact occupied jointly with his brother Ghiyāth al-Dīn in the affairs of Khorāsān and in resisting the growing power of the Khwārizm-Shāhs. He was in Khorāsān when his brother died in 599 (1202) and succeeded to the supreme government. In 601 (1204) he organized a powerful army to invade Khwārizm and put an end to Alā' al-Dīn Muḥammad's depredations, but was unsuccessful and had to retire followed by the enemy. He was deserted by 'Izz al-Dīn Ḥusain, one of his principal maliks, and was for a time in great danger. He escaped to Ghazna with the wreck of his army. An outbreak then took place among some of the Pandjāb tribes, especially the Khokhars near Lahore; the same tribe that had turned against Khusrāw Malik in favour of Mu'izz al-Dīn. The Sulṭān marched into the Pandjāb and punished this tribe. On his return march while encamped at Damyak on the bank of the Indus he was assassinated by a fanatic of the Malāhida, whom he had persecuted at an earlier period. The Khokhars have also been accused of the act, and by confusion of names its responsibility has been placed on the Gakhars; but the *Ṭabaḳāt-i Nāsirī*, by far the best authority, supports the account here given.

The death of Mu'izz al-Dīn broke up the Ghōride empire. The power in India passed to the Turkish slaves and generals. Kuṭb al-Dīn remained at Dihli and Tādji al-Dīn Yalduz who was in Kuṣamān (the Kuṣam valley) took possession of Ghazna, defeating the Ghōride maliks of Bāmiyān. Ghiyāth al-Dīn Maḥmūd, son of Ghiyāth al-Dīn Muḥammad, succeeded to the chieftainship of Ghōr, now reduced to something like its original importance, and deposed and imprisoned 'Alā' al-Dīn Muḥammad who had been installed by Mu'izz al-Dīn. Sulṭān Maḥmūd continued to rule at Firūzkōh, and at the request of the Khwārizm-Shāh imprisoned there the latter's brother 'Alī Shāh. He was assassinated by 'Alī Shāh's followers in 609 (1212). His son Bahā' al-Dīn succeeded and 'Alī Shāh was set at liberty, apparently as a defiance to the Khwārizmi monarch. The latter thereupon attacked and took Firūzkōh and added the whole of Ghōr to his kingdoms. 'Alā' al-Dīn Utuz, a son of Djahān-sōz, became nominal Sulṭān under Khwārizmi suzer-

ainty; he was attacked by the Ghazna forces by order of Yalduz in 611 (1214) and killed. Alā' al-Dīn Muḥammad who had been imprisoned in 602 was again made nominal sultān by Yalduz, but after the latter's death next year he surrendered to the Khwārizm-Shāh and was taken in 612 (1215) to Khwārizm where he died some time after. The same year, as already related, the last of the Bāmiyān branch of the Ghōrid family were swept away by the Khwārizm-Shāh, and the dynasty was now extinct.

The territories in Ghōr, Ghazna and Khorāsān now formed part of the Khwārizmi kingdom, soon to disappear before the advancing Mughals. The Indian conquests although they passed away from the family were more permanent. The Turkish slave generals continued its traditions, and took from Mu'izz al-Dīn their title of Mu'izzī Sultāns. The most faithful of these slaves Tādī al-Dīn Yalduz who reigned in Ghazna, Kuṣamān and Baniyān (Banū) till 612 (1215) continued to put Mu'izz al-Dīn's name on his coins as suzerain, and called himself 'his servant' (عبد). Kūṭb al-Dīn never even struck coins in his own name, but called himself "Mu'izzī" as did Nāsir al-Dīn Kabāchāh who obtained possession of Sindh. Ikhtiyār al-Dīn Muḥammad Khaldj founded a semi-independent rule in Lakhnauti deriving from Mu'izz al-Dīn. The most important of the slave generals was Shams al-Dīn Iltutmish who founded a royal family which continued to rule at Dihlī for some generations.

Bibliography: The only valuable contemporary authority is the *Ṭabaḳāt-i Nāsiri* of Minhādī-i Sirāḍī (Raverty's trans., London 1881); see also Thomas, *Chronicles of Pathān kings of Dehlī*, London 1871; Defrémery, *Histoire des Sultans ghourides*, extraite de Mirkhond, Paris 1844; Hamd Allāh Mustawfī, *Tārīkh-i Guzīda* (ed. Browne), i. 406—413; Elliot and Dowson, *Hist. of India*, London, 1869; Firishṭa's *History* (text of Lucknow). For coins, see *B. M. Catalogues* (Oriental coins, Additional Vol. i. to iv. and Sultāns of Dehlī); Elphinstone, *Hist. of India*, London 1866; Raverty, *Notes on Afghanistan*, London 1880.

(M. LONGWORTH DAMES.)

GHORĪ DYNASTY, the, of Mālwa, was founded by Ḥusain, entitled Dilāwar Khān, an amir of Firūz Shāh Taghlaq of Dihlī claiming descent from Shihāb al-Dīn Muḥammad b. Sām. Dilāwar Khān, having been appointed governor of Mālwa by Muḥammad Shāh, son of Firūz, became independent in 1401, after the overthrow of the empire of Dihlī by Timūr. He died in A. D. 1405-1406, and was succeeded by his son Hūshang, who was suspected of having poisoned him. Hūshang, who built the fortress of Māndū, was chiefly occupied during his reign in unsuccessful warfare with Guḍjarāt. In 1420 he reduced the Gond kingdom of Kherla to the condition of a tributary state, and in 1422 led a raid into the distant Hindū kingdom of Džāḍnagar and returned with much plunder. In 1423 he besieged Gwāliyār without result, and in 1428, having forced Aḥmad Shāh Bahmanī I to raise the siege of Kherla, pursued him, but was defeated. In 1433 he captured Kālpī. The last years of his reign were embittered by disputes between his sons, the eldest of whom, Ghaznīn Khān, was, not without opposition, raised to the throne under the title of

Muḥammad Shāh on Hūshang's death in July 1435. Muḥammad Shāh's debauchery and his cruelty towards his brothers and their sons alienated the affections of his subjects, and he foolishly quarrelled with his powerful cousin and brother-in-law, Maḥmūd Khān Khaldjī, to whom he owed his throne. Maḥmūd Khān caused him to be poisoned and the amir's proclaimed Muḥammad's elder son, Mas'ūd, a boy of thirteen years of age, king; but Mas'ūd and his brother 'Umar Khān fled and the throne, after having been declined by Malik Mughith, Maḥmūd's father, was usurped by Maḥmūd, and the kingdom of the Ghōris passed, in A. D. 1436, to the Khaldjīs.

Bibliography: Firishṭa; *Ṭabaḳāt-i Akbari*. (T. W. HAIG.)

GHRŪSH (T.), *ghirsh* or *kirsh* (A.), the name of the heavy silver coin of Turkey, translated by piastre in European languages. The Oriental nations borrowed this name from the Slavonic-German form of the word *grossus* (*gros*, *grosso*, *groat*, *groš*, *Groschen*). The national coin of the early Ottoman empire was the *aḳā*, a small silver piece, which had evolved from the half and third dirhem of Western Asia and weighted about 15 grains at the time of the foundation of the Ottoman empire but fell in weight very rapidly. The last *aḳā*'s, which were struck at the end of the xviiith century, weighed only 2 grains. So small a coin, the only piece intermediate in value between the gold and copper coins, could not serve the purposes of commerce, so that silver coins of all the countries of Europe also circulated in Turkey. Soon after the appearance of the groat in Europe (the earliest was the *gros tournois* of Louis IX., struck in 1250, weighing 60 grains = 12 deniers) it must have found its way to Turkey also, for we find the word *ghrūsh* officially mentioned as early as a *berāt* of Sultān Bāyazīd I. of the year 795 (1392). The same must have been the case with the taler, but it has not yet been clearly explained why the Ottomans now gave the same name *ghrūsh* to the taler as they had formerly given to the groat. Perhaps the transition of the name was facilitated by the "Guldengroschen" (uncialis) struck in South Germany at the end of the xvth century or by the "Dickgroschen", the immediate predecessor of the taler. In any case it is certain that the word *ghrūsh* had already undergone this change of meaning as early as the reign of Selim I. (918—926 = 1512—1520). Suleimān II. (1099—1102 = 1689—1691) was the first to take the final step of striking this large silver piece in his own mints, — at least no Turkish piastre of an earlier reign has as yet been found. This national *ghrūsh* was struck on a standard of 6 (Constantinople) dirhems (296 grains), i. e. considerably lighter than the Austrian taler (valued at 9 dirhems) which was then the pre-dominant coin in Turkey. (This Austrian taler was struck at the rate of 9.75 to the Vienna mark of 4380 grains and therefore weighed 442 grains, from which weight divided by 9 we actually get the Constantinople dirhem weight of 49.4 grains). After the *aḳā* had been finally supplanted by the new small silver coin, the *pāra* [q. v.] the relationship between the *ghrūsh* and the *pāra* was fixed at 40:1, which still holds. The fractions of the piastre were: the *soloṭa* [q. v.] of 30 *pāras*, the *yirmilik* or half piastre, *onbeshlik*, *onluk* and *beslik*; its multiples were the *altmışlyk*, *ikilik*

(double piastre) and *yūslik*. In the reigns of Maḥmūd I. and Othmān III. (1143—1171 = 1730—1757) the weight (although not the value) was temporarily raised and the *ghursh* approximated to the Austrian taler (c. 475 grains); with the accession of Selīm III. (1203 = 1789) a rapid depreciation of the weight and value of the alloy began, which lasted till the currency was definitely reformed by Sulṭān ‘Abd al-Maḍjīd in 1259 (1843). This last reform transformed the piastre to a small coin weighing 19 grains of .83 fine silver and worth about two pence.

Ghursh were struck not only in Constantinople but in the North African vassal states of Turkey also, in inconsiderable numbers however and only after the reign of Muṣṭafā III. (began in 1171 = 1757). The first *ghursh* were issued in Egypt under ‘Alī-Bey in 1183 (according to the inscriptions but probably not till 1185), on a standard of c. 5 drachms = 248 grains and halves of c. 2½ drachms = 124 grains; they were to contain .5 fine silver but hardly attained ⅓. They were worth 40 and 20 pāras (called *medīn* [q. v.] in Egypt) respectively. The same coins but still more reduced in weight and value were also struck at the mint in Cairo during the French occupation.

Bibliography: See the authors cited in the article FUNDUQLY, ii. 117^b.

(E. V. ZAMBAUR.)

GHUBĀR (A.), “dust”, an exceedingly fine kind of writing, the lines of which are finer than hairs and which requires to be read with the aid of a glass. It may be used in any of the various calligraphies. — It is also the name of a kind of decimal figures, which are very similar to the Hindu-Arabic numerals.

Bibliography: Cl. Huart, *Calligraphes et Miniaturistes*, p. 53; S. de Sacy, *Grammaire Arabe* 2, i. 91 and Pl. viii. (Cl. HUART.)

GHUJDUDWĀN, a large “village like a town” (according to the *Rashahūt ‘Ain al-Hayāt* of ‘Alī b. Husain al-Kāshifī, MS. of the University of St. Petersburg, Or. 293, f. 12^a) six farsakh from Bukhārā, the birthplace of the saint ‘Abd al-Khālīk *Ghudjduwānī* (vith = xiith century) is mentioned at quite an early date by Narshakhī (ed. Schefer, p. 66 at the foot) in his account of Muḳanna’ (second = viiith century) and probably dates from the pre-Muslim period. In the vith = xiith century there was a much frequented weekly market there (cf. the text of Sam‘ānī in Barthold, *Turkestan v epokhu mongolskago nashestviya*, ii. 123, note 6). In the xth = xvith century *Ghudjduwān* appears as a strong fortress and the key to Bukhārā (‘Abd Allāh Balkhī in Barthold, *Zapiski vost. otd. arkhl. obshch.*, xv. 202); Bābur was defeated here by the Uzbegs in 918 = 1512 and this ended the rule of the Timūrīds in Mā warā’ al-Nahr. At a later period *Ghudjduwān* is mentioned as one of the seven *tūmen* in the neighbourhood of Bukhārā (‘Abd al-Karīm Bukhārī, ed. Schefer, p. 77) and there is still a tax-collector (*Amlākdār*) stationed there. (W. BARTHOLD.)

GHUJDUDWĀNĪ, *KHWĀDJĀ* ‘ABD AL-KHĀLĪK, a famous Ṣūfī, born in the village of *Ghudjduwān* (see preceding article); almost nothing is known of his life except that he studied under *Shāikh* Abū Ya‘qūb Yūsuf Hamadhānī in Bukhārā and died in 575 (1179-1180). Ḥādījī Khalīfa, vi. 444 mentions his *waṣāyā* (admonitions) and some of them are given in *Djāmī*, *Nafahāt al-Uns*, ed.

Lees, p. 431, and in Cod. Leid. 1051 (2). The *Nakshbandis* hold him in particular reverence, whence his name appears in the *sanad* of this order. Further materials for his biography may perhaps be found in the manuscripts described by Pertsch (which exist elsewhere however also but are not accessible for publication): Cod. Gothanus, *Cat.*, p. 123 and Cod. Berol., *Cat.*, no. 260. Cf. also Rieu, *Cat. of Persian Mss.* (Brit. Museum), 862^a and Herbelot, *Bibliothèque orient.*, s. v. Agduani.

GHUFRĀN (A.), pardon (of sins).

GHÜL. For the ancient Arabs the *ghül* (fem. pl. *ghūlān* and *aghwāl*) was a peculiarly bestial, diabolic and hostile variety of the mārids of the djinn which allured men from their path by assuming different forms, then fell upon them unawares, destroyed and devoured them. In the root seem to lie two ideas: 1. changing into different appearances and 2. treacherously assailing and destroying. There are many references to them in the early poets. According to the *Aghānī* (vol. xviii. 209 *et seq.*) Ta‘ab-bāṭa-Sharran spoke frequently in his verses of them; see especially his description of one (*ibid.*, p. 212 foot) and his boasting of comradeship with them as a wanderer of deserts (*ibid.*, p. 210 top). It was said to be the same as the *si‘lāt* (pl. *sa‘ālī*) which had a similar power of transforming itself and which was called on that account the sorceress (*sāhira*) of the djinn. The masculine of the *ghül* was said to be the *kuṭrub*. It is plain that the word *ghül* is a descriptive, for it can be used, and not apparently as a metaphor, of any destruction which comes upon a man; so even of spiritual things in the *Ta‘rifāt* of al-Djurdjānī, *sub voce* and Horten, *Theologie des Islām*, p. 335. Otherwise a man could hardly have been called Abū ‘l-Ghül (*Hamāsa* (ed. Freytag), p. 12) and Ka‘b b. Zuhair in his Burda-poem could not have compared Su‘ād, even in her changeableness, to a *ghül*. For some reason Muḥammad disliked the word, and only one derivative from the root occurs in the *Kur‘ān* (xxxvii. 46) *ghaul*, “insidious destruction”, used of the effects of wine (cf. *Mufradāt* of al-Rāghib, p. 375). In a tradition, also, he declares that there is no such thing as a *ghül* (*Lisān*, xiv. p. 21, ll. 10 *et seq.*). This has justified Muslims, especially Mu‘tazilites in denying the existence of the *ghül* altogether, e. g. Zamakhsharī on *Kur.* xxxvii. 46 (ed. Calcutta, p. 1205). But others held that it was only the changing of appearance (*taghawwul*) which the Prophet denied, and they quoted traditions from him telling how to drive away the *ghül* by reciting the *adhān*. For the mediaeval system in which the *ghül* is fully accepted, see *Damirī sub voce*, also under *si‘lāt* and *kuṭrub*; Jayakar’s transl., vol. ii. 47 *et seq.* *Qazwīnī* classifies the *ghül* among the diabolic (*mutashakkiṭānā*) djinn (ed. Wüstenfeld, i. 370) and that is overwhelmingly the later attitude. In the popular mind *ghül* (also *ghūla*; similarly *kuṭrubā*) was an ordinary word for cannibal, whether human or demonic, and thus became equivalent to the European ogre, and the standard ‘Märchen’ told elsewhere of ogres are connected with them. For Persia see Sir John Malcolm’s *Sketches of Persia*, chap. xvi.; for Egypt, Spitta’s *Contes arabes*, by vocab. under *ghul*; for North Africa, Stumme, *Märchen aus Tripolis*, passim; for Turkey, Künos, *Türkische Volksmärchen*, by index under *Dev* and *Dschinn* and passim. See also in *Arabian*

Nights, Sindbad, voyage iv, Story of Saif al-mulūk, Story of envious Wazīr, all with Lane's notes. On ghūls haunting graves and feeding on dead bodies see Lane, *Modern Egyptians*, chap. x.; *Arabian Nights*, end of Note 21 to Introduction and addition by editor, with reference to a passage to Makrizi's *Khitaṭ*, to Note 39, chap. x. For ghul as a demon producing hydrophobia (al-Madina) see Burton's *Pilgrimage*, chap. xviii. *Ṣaidūna*, a kind of ghul, is an Ethiopic loan-word; see Nöldeke, *Neue Beiträge*, p. 50.

Bibliography: Besides the above references, *Lisān*, *sub voce* and especially, pp. 21 *et seq.*; al-Djāhiz, *Kit. al-Hayawān* (Cairo 1325), vi. 48, cf. von Vloten, *Wien. Zeitschr. f. d. Kunde d. Morg.*, vii. 178; Wellhausen, *Reste*, pp. 137 *et seq.*; *Hamāsa*, p. 12; Nöldeke in *Hasting's Encycl. of Religion*, vol. i. 670.

(D. B. MACDONALD.)

GHULĀM (A.), boy, servant, slave = 'abd [q. v.]; whence frequently found in proper names (see the following articles), in Persia and India with the meaning of 'Abd.

GHULĀM AHMED KĀDIĀNĪ. [See AHMEDĪYA, i. 206].

GHULĀM 'ALĪ [ĀZĀD] AL-HUSAINĪ AL-WĀSITĪ AL-BILGRĀMĪ, a member of the Saiyid family of Bilgrām [q. v.], was born in 1116 A. H. (= 1704); he travelled extensively in India and in 1151 made the pilgrimage to Mecca, where he stayed two years; after his return to India, he settled in Awrangābād and died there in 1200 (1786). Among his numerous writings may be mentioned *Mu'athir al-kirām fī tarīkh-i Bilgrām*, a biographical work on the famous men of Bilgrām and other parts of India, and *Rawḍat al-Awliyā'*, a brief account of the great saints of India; he compiled three *Tadhkiras*, giving biographies not only of Persian but also of Hindūstānī poets, *Sarw-i Azād*, *Yad-i Baidā'* and *Khazāna-i Amīra*; biographies of Indian theologians and learned men together with a compendium of rhetoric and poetics in *Subḥat al-Mardjān fī Athār Hindustān* printed 1303; he also brought out the first edition of *Mu'athir al-umara'*, a biographical dictionary of famous nobles under the Mughal emperors in India, compiled by Ṣamsām al-Dawlah [q. v.]; after the assassination of Ṣamsām al-Dawlah in 1171 A. H. (= 1758), the manuscript of this work was scattered, but was collected together again and put in order by his friend, Ghulām 'Alī. His *takhalluṣ* was Āzād and he wrote poems in Arabic, Persian and Hindūstānī. An autobiography of the author is given in most of his works e. g. *Subḥat al-Mardjān*, p. 118.

Bibliography: Lāhmī Narāyan, *Shafiq, Gul-i Ra'nā*, s. v.; Ibrāhīm Khalil, *Suḥuf-i Ibrāhīm*, s. v.; Rieu, *Cat. Pers. MSS. Brit. Mus.*, iii. 978; Pertsch, *Pers. Handschriften Kön. Bibl. Berlin*, Nos. 603, 1051; Ethé, *Cat. Pers. MSS. India Office Library*, Nos. 622, 655, 682—685, 1722; Houtsma, *Catalogue d'une collection de Mss. arab. et turcs*, No. 91; Blochet, *Cat. Paris*, ii. 326.

GHULĀM HUSAIN SALIM ZAIDPŪRĪ, an Indian historian, born at Zaidpūr in Awadh; he migrated to Māldah in Bengal, where he held the office of *Dāk Munshī* (or Post Master) under Mr. George Udny, the Commercial Resident of the East India Company's factory at that place, at whose instigation he compiled his history of

Bengal. This work, entitled *Riyāḍ al-Salāṭīn*, was completed in 1788, and is the fullest account in Persian of the Muhammadan history of Bengal. It was published in the Bibliotheca Indica, (1890-1891). Ghulām Husain died in 1233 A. H. (= 1817).

Bibliography: *The Riyāzu-s-Salāṭīn, a history of Bengal by Ghulām Husain Salīm*, translated from the original Persian, by Maulavi Abdus Salam. (Bibliotheca Indica, Calcutta, 1902—1904), pp. 2—5.

GHULĀM HUSAIN KHĀN B. HIDĀYAT 'ALĪ KHĀN AL-HUSAINĪ AL-ṬABĀṬABĀ'Ī, historian, born 1140 A. H., author of *Siyar al-Muta'akkhirin* (or *Manners of the Moderns*), a history of India from 1118 to 1195 (= 1707—1781), comprising the reigns of the successors of Awrangzēb [q. v.] and an account of the progress of the English in Bengal, together with a critical examination of their government and policy; printed in India several times, e. g. Calcutta, 1836, Lucknow, 1866; translated into English by Raymond (Hājī Muṣṭafā), Calcutta, 1789; a revised translation by J. Briggs (only one vol. published), London, 1832.

Bibliography: *Asiatic Annual Register, (Characters)*, p. 28—32 (London, 1802); Elliot-Dowson, viii. 194 *et seq.*; Rieu, *Cat. Pers. MSS. Brit. Mus.*, i. 280.

GHUMDĀN, a castle in Ṣan'ā in the Yaman, famous for its size and splendour. Hamdānī and other contemporary geographers give very full descriptions of it, but by that time it had long been merely a gigantic ruin. It is said to have been already destroyed when the Abyssinians conquered the Yaman in 525 A. D. It was then rebuilt, however, for, according to an oft quoted verse, which is ascribed by some to the father of the celebrated Umayya b. Abi 'l-Ṣalt, it was the abode of Dhū Yazan's son, after the Persians had conquered South Arabia about 570. Several authors say that it was the Caliph 'Othmān who finally destroyed it, but D. H. Müller considers this to be probably a malicious invention. In any case its destruction was connected with the Muslim conquest of the country. From several poems, whose South Arabian origin is confirmed in an interesting way by a number of technical expressions which are also found in Sabaean inscriptions, we learn that the castle was built on a rock and that the lower part was built of freestone and the upper part of polished marble. According to Hamdānī, the ruins lay opposite the two first east doors of the chief mosque; he was still able to see a stronghold on the top, where the Ḳarmaṭians had encamped in 908. E. Glaser has actually discovered, northeast of the chief mosque, a large mound of ruins in the lower part of which were many beautiful freestone blocks; the large mosque has been built of the debris of the ancient castle as the style and size of the stones show.

Bibliography: Ibn Hishām (ed. Wüstenfeld), p. 26 *et seq.*; Tabarī, *Annales* (ed. de Goeje), i. 928 *et seq.*, 957 (cf. the commentary under *nhm*); Kāmil (ed. Wright), 239, 12, 16; D. H. Müller, *Burgen und Schlösser Südarabiens (Sitzungsberichte der Wiener Akademie, phil. hist. Cl., xciv.*, 1879, p. 345—351, 385—390; Bekri, *Geogr. Wörterbuch* (ed. Wüstenfeld), p. 299, 464, 698; *Biblioth. geogr. arab.*, i. 24; ii. 31; v. 35 (cf. the commentary under *ḡrb*), vi. 136; vii. 110 *et seq.*; Yāqūt, *al-Mu'ājam* (ed. Wüstenfeld), iii. 811 *et seq.*; *Corpus in-*

scriptionum semiticarum, Vol. iv. part i. 3 *et seq.*; Niebuhr, *Reisebeschreibung nach Arabien*, i. 418, 421. (FR. BUHL.)

AL-GHURĀB (A.), "raven", the name of a constellation in the southern sky (*corvus*), cf. Kazwini, *Kosmographie* (ed. Wüstenfeld), i. 420.

GHURĀBIYA, a branch of the Shī'ī "exaggerators" (*ghulāt* q. v.). Its adherents believe that 'Alī and Muḥammad were so like in physical features as to be confused, as like "as one raven (*ghurāb*) is to another" (a proverbial expression for great similarity, cf. *Zeitschr. f. Assyriol.*, xvii. 53), so that the Angel Gabriel when commissioned by God to bring the revelation to 'Alī gave it in mistake to Muḥammad. 'Alī was, they say, appointed by God to be a Prophet and Muḥammad only became one through a mistake. It is related that in the fourth century A. H. the holders of this view in Ḳumm raised a serious revolt against the decision of the judge Abū Sa'īd al-Iṣṭakhṛī (died 328 = 940) when he divided an inheritance equally between two claimants, one of whom was the daughter and the other the uncle of the deceased. The Ghurābiya demanded that the whole estate should go to the daughter and the uncle be quite excluded; as our authority rightly observes, this was the result of their political creed, according to which the succession to Muḥammad was only legitimate in the line of his only daughter Fāṭima and not in that of his uncle ('Abbās) (Subkī, *Ṭabaḳāt al-Shāfi'iya*, ii. 194). Cf. the regulations made by the Caliph al-Mu'izz regarding the inheritance of daughters in Ibn Ḥaḍḍar, *Raf' al-'Isr*, ed. Guest (in the appendix to al-Kindī, *Governors and Judges of Egypt*, Gibb-Memorial, xix.), p. 587, 3 from below. Ibn Dju-bair, who visited Damascus in 580 = 1184, mentions the Ghurābiya among the minor sects to be found in Syria.

Bibliography: I. Friedländer, *The Heterodoxies of the Shiites according to Ibn Ḥazm* (New Haven 1909), i. 56; ii. 77 (= *Journal of Americ. Or. Soc.*, xxviii. xxix); Ibn Rosteh in *Biblioth. Geogr. Arab.* (ed. de Goeje), vii. 218, 20 *et seq.*; *The Travels of Ibn Jubayr* (ed. Wright—de Goeje; Gibb-Memorial, Vol. v.), p. 280, 5 *et seq.* (Italian transl. by C. Schiaparelli, Roma 1906, p. 272). (I. GOLDZIEHER.)

GHURAMĀ'. [See GHARĪM.]

GHURSH. [See GHRŪSH.]

GHUSL is the so-called "major" ritual ablution, which the law ordains for a *ḡunub*, i. e. a man who is in a state of major ritual impurity (cf. the article *ḌANĀBA*, i. 1013^a). The *ghusl* consists in washing the whole body. The formulation previously of the *niya* (intention) is indispensable for this and the believer has to be careful that not only is every impurity removed from his body but also that the water moistens every part of his body and his hair.

Bibliography: The chapter on purity (*ṭahāra*) in the collections on Tradition and the Fikh books; R. Strothmann, *Kultus der Zaiditen* (Strassburg 1912), p. 21 *et seq.*; A. J. Wensinck in *Der Islam*, i. 101 *et seq.*; iv. 219 *et seq.* (TH. W. JUVNOLL.)

GHŪṬA is the name given to the girdle of gardens that surrounds Damascus; it is the intensively cultivated area, watered by the delta and the canals of the Baradā [q. v., i. 652^b], extending from the exit of this river from the gorges

of the Antilebanon to its disappearance in the Lake of 'Ataiba, the ancient "Sea of Damascus", a number of lakebeds only intermittently filled with water. The Ghūṭa is protected by this network of ponds with their reedbeds from the advance of the desert. "The area reclaimed on the east looks like a green mountain spur thrust boldly into the sea of sand" (Maspéro). The name Ghūṭa is found in the Umayyad poets, Ibn Kaïs al-Ruḳaiyāt, Akḥṭal, al-Rā'ī and in Ḥadīth, where it is designated by the Prophet as the scene of a future great battle (Mardj Rāhiṭ?). It is to this wonderful oasis that Damascus [q. v., i. 902^b *et seq.*] owes the glory of ranking as one of the four "paradises on earth". Tradition says that Abraham was born here and points out the hill which served 'Isā and his mother as a refuge (Ḳorān, xxiii. 52). Its greatest diameter is from west to east. The statements of the authorities on its area vary; 18 square miles or 2 days' journey (*marḥala*) in length and one in breadth. It is entirely covered with gardens and plantations — particularly orchards, from which come the celebrated fruits of Damascus, notably apricots, which are exported great distances — with villages buried among them, quite recalling the "*dhāt al-ḡurā wa 'l-ḡilā'*" of Ibn Kaïs al-Ruḳaiyāt (ed. Rhodokanakis, p. 209). Several of these villages, says Ṣāliḥī, possess the importance of towns, such as al-Mizza, Dārāyā, Harastā and Dūmā. Others have disappeared like Dair Murrān [q. v., i. 898], Bait Lāhyā, which Ṣāliḥī proposes to identify with a quarter in Damascus. The same writer also mentions the Druzes, *Tayāmīna* (i. e. those who come from the Wādī 'l-Taim, on the western slope of Hermon) as already here. According to the old geographers, the Ghūṭa was occupied chiefly by the Banū Ḥassān (cf. GHAS-SĀNIDS), then by the Banū Ḳalb and various groups of the Kaïs. Ṣāliḥī counted 5345 *bostān* or estates and 530 vineyards in his day (xth century A. H.); cf. the interesting monograph which he has devoted to the Ghūṭa: *Ḍarb al-ḡūṭa 'alā ḍamīc' al-ḡhūṭa* (ms. in Leiden, no. 1862; section on cosmography).

Bibliography: Yaḳūbī, *Geographie* (ed. de Goeje), p. 326; Ibn Rosteh, *A'lāḳ* (ed. de Goeje), p. 91; Ibn al-Faḳḥ, *Buldān* (ed. de Goeje), p. 104, 140; Maḳdisī, *Aḥsan al-taḳāsim* (ed. de Goeje), p. 35, 154, 160; Iṣṭakhṛī, *Masālik* (ed. de Goeje), p. 59; Yaḳūt, *Mu'djam* (Cairo), vi. 214—315; Bakrī, *Mu'djam*, p. 703; *Aḡḥānī*, xiv. 8; xvii. 55; von Kremer, *Mittelsyrien und Damaskus*, p. 169 *et seq.*; Wetzstein in *Zeitschr. der Deutsch. Morgenl. Ges.*, xi. 475 *et seq.*; Le Strange, *Palestine under the Moslems*, s. Index. (LAMMENS.)

AL-GHUZULĪ, 'ALĀ' AL-DĪN 'ALĪ B. 'ABD ALLĀH AL-BAḤĀ'Ī AL-DIMASHQĪ, an Arab author, of Berber origin, who died in 815 = 1412; under the title *Maḡālīc' al-Budūr fi Manāzil al-Surūr* he composed an anthology after the model of the Adab books but which, as the author in his preface rightly prides himself, is favourably distinguished from the mass of these books by its contents. He deals with the house and its parts, with all the pleasures of life and sport and the accessories required for these. He illustrates these subjects by anecdotes and verses from the later poetry, thereby giving us a very rich wealth of material, which is still far from being exhausted, for the study of the history of Muslim culture, similar to the *Kitāb al-Muwashshā*, to which it is superior

however in the greater area covered by its subject matter. The book was printed in two volumes in Cairo in 1299-1300 A. H. (C. BROCKELMANN.)

GHUZZ, the Arabic name for the Oghuz branch of the Turkish people. This seems to have been the name of the great people who united all the tribes from China to the Black Sea into one nomad empire in the vith century A. D.; in the Orkhon inscriptions of the viiith century they are also called Tokuz-Oghuz ("the nine Oghuz") so that they were divided into nine tribes. On the linguistic and ethnological relationship of the Oghuz to other Turkish peoples opinions differ; Ramstedt's attempt (in *Sbornik v čest semidiesyatičetiya G. N. Potanina, Zapiski Imp. Russk. Geogr. Obšč. po otdieleniyu etnografii*, Vol. xxxiv, p. 547 *et seq.*) to prove that Oghuz is to be identified with the Mongol *oirat* (properly *oyirad*) has found no support, any more than the equation to Ughor and Uighur proposed on the same philological grounds by different scholars (B. Munkácsi etc.).

The Tokuz-Oghuz (called Tughuz-ghuz by the Arabs) are mentioned for the last time in the west in 205 = 820-821, when they are said to have invaded the land of Ušrūsāna (Tabari, iii, 1044). The geographers of the ivth = xth century call the people living in the west Ghuzz alone without the addition of a numeral. These Ghuzz were the immediate neighbours of the *Dār al-Islām* from Djurdjan on the Caspian Sea to Fārah and Asbidjāb in the Sir-Daryā territory; in the west their territory was bounded by the lands of the Khazar and Bulghār, in the east by the lands of the Kharlukh, in the north by the lands of the Kaimāk (in Turkish probably Kimāk), cf. Ištakhri, ed. de Goeje, p. 9; on the other hand to reach the land of the Tughuzghuz from the *Dār al-Islām*, one had to traverse the whole of the broad territory of the Kharlukh, more than 30 days' journey, setting out from the eastern frontier of Fārhāna (Ibn Hawkal, p. 11). The boundary between the Ghuzz and the Kaimāk was formed by the upper course of the river Itil, i. e. the Kama (Ištakhri, p. 222); in the same century a section of the Ghuzz had separated from its fellow-tribesmen and migrated to the previously uninhabited peninsula of Siyāhkūh (Mangishlak) (*ibid.*, p. 219). The headquarters of this people were on the lower course of the Sir Daryā (Ibn Hawkal, p. 393). According to Ibn al-Athīr (ed. Tornberg, xi, 117) these Ghuzz had separated from the Tughuzghuz in the time of the Caliph al-Mahdī 158-169 = 775-785 and even at this early period adopted Islām; in reality Islām only began to spread among the Ghuzz in the ivth = xth century; one section of them had adopted Christianity perhaps even earlier (Kazwini, ed. Wüstenfeld, ii, 394). The Muslim Ghuzz were also called Turkman (Turkomans): this name (of uncertain origin), which was later to supplant the name Ghuzz utterly, first appears in Muḥaddasī (ed. de Goeje, p. 274 *et seq.*).

The migration of the Ghuzz to Muslim territory began towards the end of the ivth = xth century; they first settled at Nūr in Bukhārā; at an even earlier period Constantine Porphyrogenetos mentions the advance of another branch of the Ghuzz (Ožgoi, called Torki in the Russian annals) westwards over the Volga against the Pečenegs. In the vith = xith century considerable bodies migrated in both directions; in Western Asia the Ghuzz or Turkomans, sometimes as robber bands

and sometimes under the leadership of their chiefs, penetrated all the civilised lands up to the Mediterranean sea; in the west the Uz crossed the Danube in 1065 and ravaged the Balkan peninsula as far as Thessalonica and Hellas but were soon afterwards almost exterminated by the Pečenegs and Bulghārs; the remainder entered Byzantine service and seem afterwards to have become merged in other peoples. The campaigns of conquest of the Ghuzz had nevertheless great influence on the ethnographic conditions of Western Asia. The Saldjūk dynasty which arose from among the Ghuzz gradually succeeded in subduing all the lands from Chinese Turkestan to the frontiers of Egypt and the Byzantine empire. The Saldjūks seem to have been fond of settling their unruly relatives on the western frontier of their empire and thus Asia-Minor and the northern provinces of Irān received their Turkish population. Only one movement of the Ghuzz in the east of any importance is mentioned; in 548 = 1153 the tribes settled around Balkh rose against Sulṭān Sandjār, a rising which resulted in the taking prisoner of the Sulṭān and the devastation of Khorāsān and several other provinces, but these events only affected political conditions for a brief period and the ethnographic not at all, as far as can be seen. The lands abandoned by the Ghuzz on the Sir-Daryā and north of the Caspian Sea and Sea of Aral were occupied by the Kipčak (also written Khifčak), a branch of the Kaimak (so Gardizi in Barthold, *Očēt v Poendkie v Srednyu Aziyu*, p. 82). As early as 421 = 1030 we find the Kipčak mentioned as neighbours of Khwārizm (Baihaqi, ed. Morley, p. 91 at the foot); Nāṣir-i Khusrāw (in Browne, *A Literary History of Persia*, ii, 227) already uses the term "desert (*dash*) of the Kipčak", afterwards adopted by the Muslim geographers, in the same sense as Ištakhri (p. 217 *et seq.*) at an earlier period uses the term "desert of the Ghuzz" (*maḥāzat al-Ghuzziya*).

Ibn al-Athīr (xi, 54) mentions the division of the Ghuzz into two groups of tribes, the Učuk and the Buzuk; we do not learn further details of this division, or of the 24 tribes of the Oghuz and their common ancestor, the eponym hero Oghuz Khān till the *Ta'rikk-i Ghāzāni* of Rashid al-Dīn (cf. the article *GHĀZĀN*, ii, 149^b *et seq.*); the same authority gives the totem (*onghon*) and seal (*taughā*) of each tribe. Oghuz Khān appears as early as this as a Muslim hero; geographically also the saga is for the most part localised in Western Asia, Egypt and Europe (even the Franks are subdued by Oghuz Khān). Another version of the same saga, still free from Muslim colouring, in the Uighur script, but composed in a dialect differing from Uighur (such Persian words as *dōst* and *dushman* are also found in it), has been published by W. Radloff; nothing is known of the origin of this version or the date of its composition. The geographical proper names mentioned in it refer mostly to Eastern Asia and suit the Mongol period; a similar saga was utilised by Rashid al-Dīn in another section of his work (in the section on the Turks; cf. Baron Rosen in *Collections Scientifiques*, iii, 99 *et seq.*) and by Abu 'l-Ghāzi. All that is given by later Muslim writers on Oghuz Khān and the 24 tribes of the Oghuz may be traced to the *Ta'rikk-i Ghāzāni*; this is particularly true of the *Tawārikk-i Āli Saldjūk*, whose author has taken the alleged claims of Čingiz Khān from the *Ta'rikk-i Ghāzāni* and simply substituted Oghuz

Khān for **Čingiz Khān**. Led astray by this falsification, a Turkish scholar has recently propounded the thesis that we have the foundations of the celebrated *Yāsā* of Čingiz Khān in the book of laws of the Oghuz Turks (cf. M. Hartmann, *Der Islamische Orient*, iii. 37 *et seq.*). As late as the xixth century the Turkomans of the Caspian Sea still considered Uz Khān (for Oghuz Khān) as the ancestor of their people (Galkin, *Etnograficeskie i istoričeske materialy po srednei Azii i Orenburgskomu krayu*, St. Petersburg 1868, p. 5); popular legends of his life and deeds are not yet known.

In Asia Minor even in the Ottoman period the "times of the Oghuz" (*Oghūz-zamāni*) were for long famous; every saga handed down by the bards (*ūzān*) about the past was called an *Oghūz-Nāma*; a collection of such legends is contained in the *Kitāb-i Dede Korkud* which is preserved in a unique manuscript in Dresden (Fleischer, N^o. 86). The Korkud or Korkut, who appears in this book, is also known on the Sir-Daryā (the erstwhile abode of the Oghuz) and in the Turkoman steppes as a saint, bard and sage; similar legends were also current at one time in Ādhar-bāidjān, at Derbend (cf. i. 943^b *infra seq.*) and in Asia Minor. The view propounded by Inostrantzew (*Zapiski vost. otd. arkh. obšč.*, xx. 040 *et seq.*) that this Korkud may be identical with the Korkūd b. 'Abd al-Hamid, mentioned by 'Imād al-Dīn Iṣfahānī (ed. Houtsma, p. 281 *et seq.*) and by Ibn al-Aṭhīr (xi. 54), will hardly hold; the saga must certainly be older and have been known to the Oghuz even at the beginning of their wanderings; its wide dissemination cannot be otherwise explained.

Bibliography: M. Th. Houtsma, *Die Ghuzenstämme* (*Wiener Zeitschr. für die Kunde des Morgenlandes*, ii. 219 *et seq.*). For the text of Rashīd al-Dīn see Berezin, *Trudi vost. otd. arkh. obšč.*, vii. 13 *et seq.*, and C. Salemann in W. Radloff's *Kudatku-Bilik*, i., St. Petersburg 1891, p. xiv. *et seq.*; the text of Abu 'l-Ghāzī (p. xxviii. *et seq.*) and the "Uighur" saga (p. x. *et seq.*, 232 *et seq.*) is also given there. On the name Tughuzghuz: M. J. de Goeje on the authority of Th. Nöldeke in *Bibl. Geogr. Arab.*, vii. p. viii. The identity of the Oghuz with the Turks of the vith century was recognised by Radloff (*Kudatku-Bilik*, p. lxxvii.) even before the discovery of the Orkhon inscriptions; for details see Barthold, *Otčet o poezdke v Srednyuyu Aziyu*, p. 33 *et seq.* On the contents of the *Kitāb-i Korkud* cf. Barthold in *Zapiski vost. otd. arkh. obšč.*, viii. 203 *et seq.* On the Greek accounts (especially Joannes Scylitzes, p. 654 *et seq.*) Hertzberg, *Geschichte der Byzantiner*, Berlin 1883, p. 245; J. Marquart, *Osteuropäische und ostasiatische Streifzüge*, Leipzig 1903, p. 338 *et seq.* (W. BARTHOLD.)

G^AAUR (T.) = Geber [q. v., ii. 131^b].

G^AAUR DAGH, the Turkish name for the Amanus mountains, to be more accurate, for the northern part of the range [cf. i. 312^b].

GIBALTAR, a rocky limestone peninsula belonging to Great Britain in the S.E. of the Spanish province of Cádiz [q. v., i. 810] almost the most southerly point in Spain (3 miles from N. to S., greatest breadth one mile with an area of 2 square miles and greatest height 1439 feet) with a town and harbour of the same name lying along the gentler western slope, with

28,000 Spanish, English, Jewish and Moroccan inhabitants (including a garrison of 7000 men). Being the key of the Mediterranean it is very strongly fortified and honeycombed with batteries; in the Bay of Gibraltar or Algeciras (q. v., opposite it in the west) there was in ancient times the European pillar of Hercules (Herakles = Phoenician-Punic Melqart from Malkart = king of the city), also called Calpe or Alyba Mons, opposite (15 miles) the African Columnae Abyla or Abenna, the modern Ceuta [q. v., i. 836^b *et seq.*] with Castillo and Monte del Acho (600 feet high) and Punta de la Almina (but not along the strait like the whole chain of the Sierra Bullones [as Baedeker⁴ still has it] or of the Djebel Mūsā [called after Mūsā b. Nuṣair]. The very ancient Carteia (Calathe) on the most northerly point of the Bay of Gibraltar, east of the mouth of the Guadarranque, seems to have been of Iberian origin in spite of the Phoenician name, and played a part in history under the Carthaginians as a seaport; in 171 B.C. it received the first Roman colony on the peninsula and under the Arabs was called *Qarṭāḡienna* like Carthago and Carthago Nova (Cartagena); in the xviiith century the tower built on its ruins was still called Cartajena or Cartagena, the modern Torre del Rocabillo on the Farm el Rocabillo with low mounds of ruins. Gibraltar from the northeast commands the whole of the strait between Europe and Africa, between the Atlantic and Mediterranean usually called the strait of Gibraltar, Strasse von Gibraltar, Estrecho, Détroit de Gibraltar, in ancient times Γαδεύριδος Πόλις, Fretum Gaditanum (from Gades, Cádiz) or Herculeum, Arabic (*khalidī*) *al-Zakāk*, (canal of) the street [cf. BAHR AL-MAGHRIB]. After 711 Gibraltar was called *Djebel Tārik*, Tārik's hill, by the Arabs after Tārik's first landingplace, which was soon fortified by him (also *Djebel al-Fath*, hill of victory) but never wrongly with the article as one frequently finds it even to the present day: the Spanish only inserted a euphonic *r*, Gibraltar for *Gibaltar* (cf. *estrella* from Latin *stella*, Priego, Arab. *Bēgha*, and the correctly Italianised form of the name, Gibilterra, just as it has added an *r* in Tanger = Arab. Tāndja (Tingis); cf. also the citadel of Malaga: Castillo de Gibralfaro from *Djebel Fārō*, "hill of the Pharos", while Gibraleon, north of Huelva = Arab. *Djebel al-'Uyūn* "mountain of the springs", of which the name of the hill El Jabaleon, N.W. of Baza in the N.E. of the province of Granada, is only another form (cf. Monte Jabalcuz S.W. of Jaén = Arab. *Djebel Kūz*). Throughout the whole of the Arab period, the harbour, town and citadel ("The Moorish Castle") on the N.W. of the rock played a constant part as a strong base for the fleet; while Algeciras opposite became more and more the prosperous capital of the southern part of Andalusia (cf. the decline of Cadiz, i. 810^a *infra seq.*). In 1160 the Almohad 'Abd al-Mu'min strengthened the fortifications of the rock. In 1309 Gibraltar was taken by Alonso Perez Guzmán el Bueno for Ferdinand IV of Castile, but in 1333 it passed to the Marinids of Morocco from whom it was taken in 1410 by the Naṣrid Yūsuf III Abu 'l-Ḥadīdjādī of Granada, and finally on the 20th August 1462 it was won for Henry IV of Castile by Count Guzmán of Medina Sidonia. From 1462 it was with the whole mountainous Campo de Gibraltar, in the N.W. of Gibraltar (practically the whole Sierra de los Gazules) the hereditary fief of

the Guzmans de Medina Sidonia till 1502, when it lapsed to the crown. In 1540 Gibraltar was plundered by the Algerian corsair K̄hair al-Dīn, but strongly fortified by Charles V till 1552; it was from here in 1610 that Admiral Don Juan de Mendoza shipped the banished Morescoes back to Africa. During the war of the Spanish Succession Gibraltar was taken by the English in 1704 and had subsequently to suffer severe sieges, notably in 1779–1783 under General Elliot against the French and Spanish.

Bibliography: Idrīsī, *Description de l'Afrique et de l'Espagne*, p. 177 = transl. 213; *Géographie d'Aboulféda*, p. 68 = transl. 85; *Marāṣid al-Iṭṭilāʾ*, v. 23 et seq.; Ibn K̄haldūn, *Histoire des Berbères* (Slane), iv. Index; *Encyclopédie arabe (Dāʾirat al-Maʿārif)*, vi. 383–386; Seybold, *Zur spanisch-arabischen Geographie: die Provinz Cádiz*, Halle 1906 (s. Cádiz); Baedeker, *Spanien und Portugal*⁴ (with plan); Gayangos, *History of the Muhammedan Dynasties in Spain*, ii. 355 "Gibraltar was afterwards taken from the Benī Merin by Muḥammad, surnamed al-Ḡhanī-billah" and Index s. v. Jēbal-Tārik, "recovered by Mohammed IV" has misunderstood Maḳkārī's text i. 295; it is rather the conquest of Algieras in 1369 by Muḥammad V (not IV) that is referred to. (C. F. SEYBOLD.)

GILĀN (properly land of the Gēls, *Gelae*, *Γῆλαι*), a province of Persia, south of the Caspian Sea and north of the Elburz chain. It is bounded in the east by Ṭabaristān or Māzandarān, and its northern limit is marked by the juncture of the Kur and the Araxes; its political boundary with Russia, however, is marked by the Astāra stream. The chief town is Resht. The interior is swampy (whence the popular etymology of the name from *gil* "mud") and covered with woods and mulberry groves; the mountainous part bears the name Dailam; the natives call themselves *Gilek*. The Safid Rūd flows into the sea near Lāhidjān. The silk industry and the cultivation of rice flourish in it.

The perpetual moisture of the climate has a relaxing effect; the mild and wet winter is broken by the *bād-i garm* (warm wind). Seen from the above, the forests have the appearance of a vast sea of green; in them a kind of tiger, resembling that of India, is found.

According to the recent reforms Gilān forms an independent wilāyet of the first class with Resht as capital and its seaport Enzeli [q. v., ii. 28] ranks as a village. The population numbers about 250,000 and revenues amount to 20,278 tūmāns. The province is divided into 4 *bōlūk*: Tawālīsh (chief town Kergāne-Rūd), Lāhidjān, Lenge-Rūd (with Rūdsar and Rānhuk) and Mandjil (with Raḥmetābād). It was formerly divided into five districts: Rānekū, Lāhidjān, Resht, Fūmen and Gesker. Fūmen was once considered the capital and the most important places were Tūlem, Lāhidjān, Bimashahr, Kūtem, Salūs and Djeshm. The natives, however, only recognise the geographical division of the province into two districts by the Safid-Rūd: Biye-pas (district of Resht) and Biye-pīsh (district of Lāhidjān); in the dialect of the country *biye* means river (Aḥmed Rāzi, *Haft Iklim*, quoted by Schefer, *Chrest. Pers.*, ii. 104; cf. Melgunof, p. 230, note; Dorn, *Caspia*, p. 46). After remaining for long independent Gilān was conquered by Hūlāgū, who razed the fortifications of Shamirān to the ground in 1227, and was finally incorporated in Persia by the Ṣafawids; under

ʿAbbās I the capital was Resht. Ṭalīsh in the north was separated from it and the greater part ceded to Russia by the Treaty of Gulistān (1813).

Yāḳūt mentions a tribe named Djilān, which emigrated from Iṣṭakhr to Bahrain; according to a verse by Imruʾ al-Ḳais they entered the service of the rulers as miners and masons (Van Vloten, *Wien. Zeitschr. f. d. Kunde d. Morgenl.*, viii. 1894, p. 62); it is probably Gēls that are referred to.

The old kings seem to have borne the title Gēl (Arab. *Djil*; cf. Gloss. Ṭabarī; Masʿūdī, *Murūdj*, i. 359; Nāsir-i Khusraw, *Sefer-nāme*, p. xxii. and 16).

Bibliography: *Bibl. Geogr. Arab.*, i. (al-Iṣṭakhrī), p. 204, 205; ii. (Ibn Hawḳal), p. 267 et seq.; iii. (al-Muḳaddasi), p. 51, 355, 360, 367 et seq.; Yāḳūt, ii. 179; Dorn, *Muḥamm. Quellen zur Geschichte der südlichen Küstenländer des kaspischen Meeres*, Vol. ii. iii. and iv.; Barbier de Meynard, *Dict. geogr. hist. et litt. de la Perse*, p. 187 et seq.; Alex. Chodzko, *Le Ghilan et les Marais caspiens (Nouv. Annales des Voyages, 1849-1850)*; G. Melgunof, *Das südliche Ufer des Kaspischen Meeres* etc. (Leipzig 1868), p. 227–288; Fr. Spiegel, *Erānische Altertumskunde*, i. 77; Dorn, *Caspia*, passim cf. Index; Marquart, *Erānsahr*, p. 124 et seq., 127, 230; Ch. Schefer, *Chrestomathie persane*, ii. 82 et seq.; *Revue du Monde musulman*, xxii. 1913, p. 282.

(CL. HUART.)

AL-GILDAKĪ (DJILDAKĪ) ʿALĪ B. AIDAMIR B. ʿALĪ, according to other authorities, ʿIzz al-Dīn Aidamir b. ʿALĪ, author of a number of works dealing with occult sciences, notably alchemy which are detailed by Brockelmann, *Gesch. der arab. Litterat.*, ii. 139, who gives the following as printed: *al-Miṣbāḥ fī Asrār ʿIlm al-Miṣṭāḥ*, Bombay 1302, and *Natāʾidj al-Fikar fī Aḥwāl al-Ḥadjar*, Būlāk n.d. Almost nothing is known of his life; all that is certain is that he composed one of his works in 740 (1339) in Damascus and another in 742 (so Hādjdjī Khalifa, not 743) in Cairo. 743 (1342) is usually given as the date of his death; Brockelmann, however, also gives 762 (1361).

Bibliography: See Brockelmann, *op. cit.*

GILGIT. A province in the extreme N.-W. of the Indian empire, the capital of which is the small town of Gilgit, situated in a valley 4890 feet above sea-level on the Gilgit R. which is a tributary of the Indus. It is surrounded by great mountain ranges, and is opposite to the gap leading to Hanza, beyond which the northeastern Hindū Kush separates it from Wak̄hān and the Muẓtāgh from Chinese territory. The population belongs to the Shīn race, and the Shīna language, one of the Pishāca group, is spoken. This race is probably mainly Aryan, the people are good cultivators and fond of sport, light-hearted and cheerful, but with a reputation for treachery. The routes by which Gilgit is approached from India lead down the Gilgit R. to its junction with the Indus near Bundjī, and hence to Kashmīr by the Trāgbal and Burzil passes or to Abbottābād by Cilas, the Bābusar pass and the Kāghān valley. In Gilgit the whole population is Muhammadan, mainly Shīʿah, and not fanatical. Little is known of the earlier history. In Paurānic lists the Čīnas (or Shīns) are classed with the Dardas. Al-Bīrūnī mentions Gilgit, and says that the people speak Turkish and that their king is called Bhatta Shāh. It is improbable that Turkish was actually spoken, but the Shīns still claim relationship with the

Mughals of India. Till recently Gilgit was under kings of the Trakhānī family, from a former king Trakhān who reigned in the 14th cent., and established the Muḥammadan faith. The title of the kings before that period was Rā, but since then it has been *Shāh-rai*. The country is also said to have been formerly called Sārgin, and afterwards Gilit.


In 1841 the last of the legitimate rulers Karīm Khān was expelled by Gauhar Rahmān (or Gauhar Amān) a member of the Khushwaḳtī family of Yāsīn who made himself master of the country, and proved to be a cruel tyrant. The expelled ruler took refuge with the Sikh governor of Kashmīr, who invaded Gilgit and set up Karīm Khān again in 1842. He ruled under Sikh suzerainty, and when Gulāb Singh Dōgra became Mahārājā of Kashmīr in 1846, Gilgit passed to him with the other Sikh possessions. In 1852 however, Gauhar Rahmān attacked and routed the Dōgras while they were invading Hanza, and Karīm Khān was killed. The Dōgras recovered possession in 1860, and shortly afterwards 'Alidād Khān, an infant, was installed by them as Rā. He was a son of the ruler of Nagar, but was considered to be a representative of the Trakhānī family. The Gilgit agency under Biddulph was first established in 1877, and renewed afterwards under Durand in 1889. In 1895, at the time of the Čitrāl war, Gilgit was occupied by a small force which advanced on Čitrāl via the Shandur Pass. (See art. ČITRĀL). The country has continued to form part of the Kashmīr kingdom, but the relations with the local chiefs are controlled by the British agent at Gilgit.

Bibliography: Biddulph, *Tribes of the Hindu Koosh* (Calcutta 1880); Holdich, *The Indian Borderland*, London, 1901; Capt. W. R. Robertson, *The Čitrāl Expedition*, Calcutta 1898; Grierson, *The Pisāta Languages*, London 1906. (M. LONGWORTH DAMES.)

GIMBRI, GINBRI. [See ҖONBUR.]

GIRĀY, a Tatar dynasty, which ruled the Crimean peninsula for three centuries (ixth—xiith = xvth—xviiith). The accounts of the beginnings of the dynasty and the deeds of its founder Ḥādjīdī Girāy b. Ghīyāth al-Dīn b. Tāsh-Timūr, a prince of the kingdom of the Golden Horde are very meagre and contradictory. His earliest coins are of the year 845 = 1441-1442; he is said to have laid the foundations of his power at a considerably earlier period with the help of the rulers of Lithuania and Poland, on whom he afterwards continued to rely till his death (871 = 1466). We have no reliable information on the origin of the name Girāy. According to local tradition the tutor (*atalīk*) of the prince is said to have belonged to the tribe of Girāy (this tribal name is still known in Central Asia where it is pronounced "Kirāy"); Ahmed Wefīk Paṣha says in his *Dictionary* (p. 1043), without giving authorities, that Girāy is a Mongol word, pronounced "Garāy" in Mongol and used with the meaning "meritorious, worthy, qualified" (*mustaḥaḳḳ*, *shāyista*, *aḥaḳḳ*). Ḥādjīdī does not seem to have intended to transmit this name to his descendants; only one of his sons, Mengli, and he not the eldest nor the immediate successor of his father, bore the name Girāy; on the other hand this name was given to every prince of the ruling house from Mengli's time onwards. After the conquest of Kaffa by the Turks (880 = 1475) the Crimea nominally belonged to the Ottoman empire. The southern coast passed directly under

Turkish rule while the Girāy retained possession of the remainder as vassals of the Porte; but neither the relations of the Paṣha stationed in Kaffa to the Khān nor the relations of the Khān himself to the Porte were accurately defined. It was only after the reign of Islām Girāy II (992—996 = 1584—1588) that the Sultān's name was mentioned before the Khān's name in the Friday service; the coins were afterwards struck in the name of the Khān only. The earliest Khāns (Ḥādjīdī Girāy, Nūr Dawlat and Mengli-Girāy before the Turkish conquest) bore the title "Sultān" on their coins; they afterwards contented themselves with the title Khān; the word "Sultān" denoted, as among the Uzbek and Kāzāk, a prince of the reigning house, who was not actually ruling. The seal (*tam-*

ghā)  is characteristic of the coins and docu-

ments of the Girāy. Several Khāns extended their power far beyond the bounds of the peninsula, sometimes independently and sometimes by authority of the Sultāns of Turkey: northwards to Moscow, eastwards to the Volga and the Caspian Sea. In 1736 the peninsula was occupied temporarily for the first time by Russia, in 1771 it was permanently conquered and has not been vacated since then, although, according to the terms of the peace of Küçük-Kainardje (1774) and of the treaty of Ainali-Kawaḳ (1779), the Khān was to be chosen freely by the Tatar population and was to rule his land as an independent prince, free of the Porte and Russia alike. In 1783 the Crimea was incorporated in the Russian empire whereupon the rule of the Girāy came to an end; the last Girāy to bear the title Khān, Bakhtī-Girāy died in Ramaḍān 1215 = January 1801 on the island of Mytilene. Cf. also article BAĞHÇE-SARĀI (i. 562 *et seq.* where *Bibliography* is given).

(W. BARTHOLD.)

GIRGĀ, a province (*mudīriya*), district (*markaz*) and town in Upper Egypt. The etymology is uncertain. The name of Saint Giris (George) is presumably concealed in Girgā. 'Alī Mubārak connects it with a Dagirgā or Digirgā known in the same district (the latter place is also mentioned by Ibn Dīr'an, p. 189 and Ibn Duḳmāk, v. 27). The older Egyptian sources do not seem to be acquainted with Girgā so that it is not mentioned in Ḳuḍā'i's list of *kūra's*; it is given by Yāḳūt however. The name first appears as that of a province in the *Description de l'Égypte* (1212 = 1798); it is not yet found in the *Rōk Naṣīri* of 715 = 1315. The province of Girgā therefore probably first arose in the Ottoman period. In the Khedival period Sōhāg became capital of the province of Girgā, while Girgā itself declined to the level of the chief town of a district. The town was celebrated for its industries in wood and leather, which, like all Egyptian industries, were in the hands of Christians. Its large Christian population is evidence of its age. The town flourished as long as the pilgrims' caravans went via Ḳuṣair, as its inhabitants provided the pilgrims with provisions, particularly *baḳsamāḳ* (παḱαμḱδιον "biscuit"). With the alteration in the route Girgā began to decline; cf. the similar fate of 'Aidhāb [q. v., i. 210^a]. Under Muḥammad 'Alī the town, which was well built, suffered from the inundations of the Nile, but it was saved from destruction by protective works under Ismā'īl. At the present day

the population of the town is 19,893, of whom 5443 are Copts, and that of the province about $\frac{3}{4}$ of a million.

Bibliography: 'Alī Mubārak, *Khīṭaṭ ḍjādida*, x. 53; Yāqūt, *Muḍjam*, ii. 48; Boinet Bey, *Dictionnaire Géographique de l'Égypte*, p. 214 sub Guerga; Baedeker, *Égypte*, v. Index.

(C. H. BECKER.)

GIZEH (Djiza), town in Egypt [s. i. 821^a *infra* seq.].

GOG AND MAGOG. [See YĀPJUDJ.]

GOGO, a town in the Sūdān on the left bank of the Niger, about 250 miles east of Timbuktu in 16° 12' 4" N. Lat. and 42' 53" E.

(Greenw.). The name Gogo (گوكو) has been written in various ways by the European translators of the Arab geographers; we find the following forms, Kaogha, Caucau, Kaokao, Kaokou, and Gago in Leo Africanus. Barth writes Gao or Gogo. The etymology of the name moreover is obscure. Al-Bakrī (*Description de l'Afrique*, transl. de Slane, p. 399) gives a fantastic explanation of it. "The inhabitants say that the name Kao Kao has been given to their town because their drums make this sound very distinctly". According to Houdas, (*Tarikh es-Soudan*, transl., p. 6, Note 3), these various forms are corruptions of *Kokoy Korya* "the king's town", the first of these two names having been taken for a place-name.

Gogo was the capital of the Songhai empire (cf. the articles SŪDĀN, SONGHAI). It was founded in the viith century A. D. When Dia (Zā) al-Aimān had settled at Gugia (Kukiya of the Arab authors), on the right bank of the Niger, a section of the Songhai, the Sorko-Faran, who lived in these regions, had to go northward and build a new town, Gogo, about 100 miles up the river on its left bank. About 890, according to Barth, the sovereigns or *Dia* of Gugia seized Gogo. Even at this time Gogo was an important commercial centre to which the caravans from Tripolitania and Ifrikiya flocked. This is how (according to Ibn Khaldūn. *Hist. des Berbères*, transl. de Slane, iii. 201), Abū Yazid, the adversary of the Fāṭimids, came to be born in this town during a business journey which his father had taken into the Sūdān. The presence of these merchants from the north made Gogo a centre of Muslim propaganda. The fifteenth prince of the dynasty of the Dia, Dia Kossoi, became a convert to Islām, perhaps during a journey to Gogo, about 400 = 1009-1010 and moved his capital to the latter town. M. Delafosse thinks that this change of residence was brought about at the request of Arab and Berber merchants, whose caravans ran the risk of being pillaged between Gogo and Gugia by the Sorko or by the Tuāregs of Awellimiden and for whom the presence of the sovereign was a guarantee of security.

In any case, we find Gogo one of the most prosperous cities in the Sūdān in al-Bakrī's time. It consisted of two parts, the native town inhabited by infidels in the midst of which rose the royal palace and the merchants' quarter occupied by Muslim traders. The population consisted of negroes, Berbers, and Arabs. The Arabs called the natives *Buzurganin*, a word which Slane (*l.c.*) connects with the Persian words *buzurgān* (the great) or *bāzurgān* (merchants). Although the rulers had adopted Islām, the mass of the people had remained pagan and never abandoned their ancient

beliefs. Commerce was active but money was unknown; its place was taken by salt, which came from the mines of Taotek in the middle of the Sahara, 6 days' journey beyond Tadmekka (es-Sūkh). Idrīsī likewise emphasises the economic importance of Gogo and describes the part taken by the natives in the trade. "Persons of importance and the notables (transl., p. 13) far from keeping apart from the merchant class, visit them, associate on equal terms with them and supply them with means for their commercial undertakings by entrusting them with merchandise and receiving from them in return a share of the profits". Ibn Baṭṭūṭa, who spent some time at Gogo in 752 (1352) says that it is "one of the fairest and largest cities of the land of the negroes and the best supplied with provisions".

About 1325 A. D., the king Dia Assibai had to acknowledge himself a vassal of the empire of Malli (Melle), but by 1339 his son, 'Alī Kolen, escaping from the court of Malli where he had been kept as a hostage, recaptured Gogo and restored its independence. 'Alī Kolen was the founder of the *Sonni* dynasty, of which 19 sovereigns ruled from 1335—1493. Limited in size under the early rulers of this dynasty, the kingdom of Gogo became of considerable extent through the conquests of the last of the dynasty, Sonni 'Alī (1464—1492), who conquered Timbuktu (1468) and Djenne (1473). Under the Askia dynasty whose founder was the Soninke Muḥammad Tūri (Muḥammad Askia) Gogo became the capital of a vast empire comprising the greater part of the country enclosed in the northern part of the bend of the Niger. The description of Gogo given by Leo Africanus gives a very clear idea of the great city of the Sūdān. "Gago" he says "is a very large city, like the above-mentioned (Kabara) i. e. without walls and about 400 miles south of Tombut. The great majority of the houses are ugly in appearance; however, it does contain a certain number of buildings of considerable beauty and convenience, in which the king and his court live. The inhabitants are rich merchants, who spend their time on the marketplace, selling their merchandise and trading in all directions. A vast number of negroes come to this city, who bring gold in immense quantities to buy and carry away the goods brought from Europe and Barbary, but they cannot find sufficient goods, so great is the sum of dinars that they bring with them, so that they are forced to return home taking a half or a third of their money with them. The other towns of the negroes cannot equal it in culture". The slave-trade was a busy one, the other goods sold, particularly salt and European goods, fetched very high prices.

Gogo's reputation for wealth attracted the attention and covetousness of the Sherifs of Morocco. Profiting by the dissensions in the second half of the xvith century, which were enfeebling the power of the Askia, Aḥmad al-Manṣūr al-Dhahabī appointed Djuder Pasha to conquer the Sūdān. The Askia Issihak II's army was routed on the 12th April 1591 at Tangondibo⁶, about 35 miles N. of Gogo. By their ruler's orders, the inhabitants then evacuated the town and retired to the opposite bank of the Niger. The Moroccan troops entered the capital without resistance and only found in it an aged khaṭīb, several students and foreign merchants. Djuder Pasha was then able to confirm how exaggerated was the reputation of the Sūdānese capital.

"The palace of the Askiya" he wrote to the Sherif "is not equal to the house of the chief muleteer of Marrākush".

Djuder's expedition put an end to the Gogo empire. The Askia of the north who continued to reside in this town till the xviiith century were now subordinated to the Moroccan pashas of Timbuktu. A garrison was installed in the town to protect it against the attacks of the Askias of the south, who had succeeded in maintaining their independence in the region of Say and against the incursions of the Tuāregs. The Tuāregs ultimately however succeeded in taking Gogo from which they expelled the Moorish garrison in 1680. The Pasha Maṣṣūr Seniber retook the town in 1688 but did not leave a garrison in it. After 1770 (according to Barth) all trace of Moorish domination disappeared and the Awellimiden were henceforth masters of Gogo.

The town continued to decline more and more. When Barth passed through it in 1854 it was only a village of 300—400 huts, built on the edge of a dry arm of the Niger and inhabited by Songhai, Tuāregs and Ruma, degraded descendants of the Moorish conquerors. Of the monuments of architecture praised by Leo Africanus there only survived a tower about 60 feet high and some traces of the great mosque (Djingereber) where Muḥammad Askia was buried. Barth, however, claims to have recognised the site of the ancient town, the circumference of which must have been about 4 miles. At the present day Gogo is "a collection of large villages of straw huts" (Hourst). As a result of the occupation of the Timbuktu region by the French, a station was established at Gogo (1898) which has become the centre of a region and of a military circle in the Sudan.

Bibliography: al-Bakrī, *Description de l'Afrique septentrionale*, transl. de Slane, p. 399; al-Ya'qūbī, *Historiae*, ed. Houtsma, i. 220; Idrīsī, transl. de Goeje, p. 13; Ibn Baṭūṭa, *Voyages*, transl. Defrémery, iv. 335; Leo Africanus, Bk. vii., ed. Schefer, iii. 298 *et seq.*; Es-Sa'dī, *Tarikh es-Soudan*, transl. Houdas, Paris, 1900 (*Public. de l'Ecole des Langues orient.*, viv., ivth Ser., Vol. xiii.); H. Barth, *Reisen*, iv. 605 *et seq.*, v. ch. ix. p. 216 *et seq.*; Nozhet Elhadi, *Hist. de la Dyn. Saadienne au Maroc*, ed. Houdas, text, p. 88—95, transl. p. 155—166 (*Publ. de l'Ecole des Lang. orient. viv.*, iiith Ser., Vol. ii. iii.); Hourst, *La mission Hourst* (Paris, 1898), p. 158 *et seq.*; E. F. Gautier, *A travers le Sahara français in La Géographie*, 15 Febr., 1907; F. Dubois, *Tombouctou la mystérieuse* (Paris, 1897), chap. vii.; M. Delafosse, *Haut Sénégal et Niger*, First Series, Vol. ii., *L'Histoire*, Paris, 1912.

(G. YVER).

Cf. now also M. Hartmann, *Zur Geschichte der westlichen Sudan*, *Mittel. des Seminars f. orient. Sprachen*, xv. (1912), Part 3, Afrik. Stud., p. 155 *et seq.*; do., *Kūga und Kūgū*, *Orientalist. Literaturzeitung* 1911, col. 465 *et seq.*; H. von Mzik, *Kūga, Kūgū und Gāna*, *ibid.* 1912, col. 193 *et seq.*; J. Marquart, *Die Benin-Sammlung des niederländ. Reichsmuseums f. Völkerkunde in Leiden* (Leiden 1913), p. xc. — cvii. and Index.

Hartmann considers Bakrī's كوغه to be Gogo and the Kūgū (كوكو) of the other geographers to be the land of Wadai.

Marquart, *Benin-Sammlung*, p. cvi., observes that no fewer than seven places in the Sūdān are to be distinguished which have names written in the same or similar ways and proceeds to discuss them in detail.

GÖKÇAI, Turkish Gökçe-tengiz ("blue sea"), Armenian Sewanga (Sew-Wank = "Black cloister"), a freshwater lake in Russian Armenia (gouvernement of Eriwan), 7000 feet above sea-level, covering an area of 62 square miles and drained by one stream, the Zanga, which flows into the Araxes. As Le Strange (*The Lands of the Eastern Caliphate*, p. 183) points out, the name first appears in Ḥamd Allāh Ḳazwīnī; in the Muhammadan sources of the pre-Mongol period the lake is not mentioned at all. The monastery from which the lake has received its Armenian name lies on an island near the north-western shore. At the present day the Gökçai is best known for its wealth in fishes (trout, Turk. *ishkhan*, Armen. *gegarkuni*). Cf. E. Weidenbaum, *Putevoditel po Kavkazu*, p. 31.

(W. BARTHOLD.)

GÖKLÂN, a Turkoman tribe who dwell in the mountains between the upper course of the Görden and Atrek [q. v., i. 512^b *et seq.*] i. e. in Persian territory; but some are said to live on Russian territory in Khiva, Ḳarāḳal'a and Candir. They are divided into the following clans, Ākur, Kirik, Bayandir, Kayi, Yangak, Saghri, Ḳara, Balkhān, Ay-derwish, Arkakli and Shaiḵh Khodja. The total number of the Göklân cannot be accurately ascertained; Schuyler gives 3000 *kibitka* = 15,000 souls, with which Vambéry agrees, while Yate gives only 2000 *kibitka* (10,000); in other accounts quoted by Vambéry higher figures are given, which is perhaps explained by the fact that these records date from an earlier period and the numbers have meanwhile decreased. The Göklân are not nomads but follow agriculture and grow silk. They are fairly prosperous and pay the Shāh a fixed annual tribute. It cannot be ascertained how long they have been in these lands, but probably they were there as early as the Saldjūk period. They often come to blows with their neighbours on the west, the Yomuts, and with the Kurds of Budjûrd. The Göklân seem to be rather lax Muslims but they hold their religious leaders (*khodjas*) in great respect.

Bibliography: Vambéry, *Das Türkenvolk*, p. 393 *et seq.*; Schuyler, *Turkistan*, ii. 382; Yate, *Khurasan and Sistan*, p. 212 *et seq.*; Sykes, *Ten thousand miles in Persia etc.*, p. 18, Note (varying statements).

GÖKSU, the "blue river", a name given to several rivers by the Turks. The best known is the river of Selefké, also called Ermenek-şu, the Calycadnus of the ancients, the Saleph of the mediaeval authors in which the Emperor Frederick was drowned on the xth June 1190.

Bibliography: Ritter, *Erdkunde*, xix. 2, p. 306 *et seq.*

GÖKSÜN (the ancient Cucusus), a village in Turkey in Asia, the capital of a nāhiya of the ḳazā of Andrīn in the sandjak of Mar'ash in the province of Aleppo. It lies in a low, swampy plain, surrounded by argillaceous hills and consists only of huts built of tree-trunks. On the heights there still stand the ruins of several Armenian castles; the land around is almost entirely desert. St. Chrysostom spent some time here in

404 A.D. during his exile. During the first Crusade the Franks spent three days in Göksün (Cocson, Cosor), as they found ample supplies here.

Bibliography: Ch. Texier, *Asie Mineure*, p. 585; Michaud, *Hist. des Croisades*, 7th ed., i. 132. (CL. HUART.)

GÖK-TEPE ("Blue Hill"), a Turkoman stronghold, made famous by Skobelew's campaign (1880-1881). The name properly belongs to a stronghold afterwards called Köhna-Gök-Tepe (Old Gök-Tepe), abandoned by the Turkomans in 1879; in a wider sense the same name was given to the whole oasis, in which the Teke tribe had collected their forces on the approach of the Russians. The strongest fortress was Dengil-Tepe (circumference about 3 miles, about 5 miles S. of Old Gök-Tepe) which was successfully defended in 1879. Shortly before Skobelew's arrival defences had been erected (it is said, under the direction of the English officer Butler), to give the stronghold greater power of resistance; but the besieged (about 12,000 men not under a single leader) had only one cannon at their disposal, captured from the Persians in 1868; two light guns were also captured from the Russians during the siege but the Turkomans could do nothing with them. The Russian troops numbered 8000 men with 70 guns. On the 12th (24th January 1881 Gök-Tepe was stormed after a twenty days' siege and given over to plunder by the soldiers for four days; the number of Turkomans who fell during the siege and storming of the fortress was 6000—8000; the Russians won their success at greater sacrifice than all their other victories in Central Asia, the total loss in killed and wounded being over 1000 men; the battles before Gök-Tepe were more-over the only ones in which the Russian troops in Turkestan had colours and guns captured from them. Cf. the latest and fullest account of these battles in M. Teremjew, *Istoriya zawoyewaniya Srednei Azii*, iii. 157 et seq.

The name Gök-Tepe is now borne by the station on the Trans-Caspian Railway (30 miles W. of Ashkhabad), built close beside Dengil-Tepe; there also is a museum of the campaign of 1880-1881, which is visited by the passengers during the wait made by the trains at the station (10—15 minutes). (W. BARTHOLD.)

GÖL, "a large assemblage of stagnant water, lake or pond", also the name of two nāḥiyas in Asiatic Turkey of which the first is in the Kaḫā of Köprü (sandjak of Amāsiya, wilāyet of Siwās) and contains 43 villages, and the second attached to the capital of the wilāyet of Kaḫastamūni and including 61 villages.

Bibliography. *Sālnāme* 1325, p. 820, 833. (CL. HUART.)

GOLDEN HORDE. [See the articles KIPČAK and MONGOLS].

AL-GOLĒA (AL-KULĀ'Ā), a ḡṣar and oasis in the Algerian Sahara, 166 miles south of Ghardaya, 240 southwest of Wārglā and 245 north of 'In Ṣalāh, 30° 31' 12" N. Lat., 3° 7' 30" E. (Greenw.), population 2500.

Al-Golēa, the name of which means "the little fortress", called in Berber Taurirt, consists of two parts, the ḡṣar proper built on the northern flank of a "garat" which serves as storehouses for the nomads and a lower part occupied by the settled population. The latter is composed of Zenāga, who came from Gurāra and of manumitted negroes

who cultivate the gardens of the oasis. A subterranean water supply fed by the Wēds Segguer, Zergun, Meḡaiggen and Lua assures the irrigation of the palmgroves containing about 7000 date-palms. It would also suffice to put a valley 7 miles long and 2 broad under cultivation. The water brought to the surface by artesian wells has given rise to a small lake called Bel Aid, the neighbourhood of which renders the oasis very unhealthy. The Shaanba Muāḍi lead a nomadic life around al-Golēa and are divided into five sections.

Little is known of the history of al-Golēa. This ḡṣar seems to have been first occupied by Zenāta Berbers and to have enjoyed a fair amount of prosperity, owing no doubt, to its situation between the eastern and western Erg on the road leading from the Mzāb to Tuāt and Tidikelt. In the xviith century, according to the traveller al-'Aiyāshī, al-Golēa belonged to the Sultān of Wārglā who maintained a governor there. In the xixth century the ḡṣar was visited for the first time by a European, Duveyrier, in 1859. In 1873 a French column reached it under General de Gallifet and a permanent garrison was established in 1891. With its outposts, Fort Miribel and Fort MacMahon (Hassi Shebaba), al-Golēa was the most advanced French station in the Sahara till the occupation of the Saharan oases in 1900.

Bibliography: *Voyage d'al-Aiachi*, *Explor. scient. de l'Algérie*, T. ix. p. 36 et seq.; C. P. Charmettant, *al-Golēa (Sahara)*, *Missions catholiques* 1876, No. 394; Choisy, *Le Sahara, souvenir d'une mission à Golēa*, Paris 1881, p. 185—271; Daumas, *Le Sahara algérien* (Paris, 1845), p. 317; Deporter, *L'extrême sud de l'Algérie*, Alger 1890, Part i.; Duveyrier, *Coup d'oeil sur le pays des Beni Maab et sur celui des Chamba occidentaux*. (*Bull. Soc. de Géographie de Paris*, October 1859); do., *Itinéraire de Metlili à Hassi Bergawi et d'al-Golia à Metlili* (*Bull. Soc. de Géographie*, Paris, 1876); Frescaly (pseudonym of Palat) *Journal de route*, Paris 1886, pp. 126—161; E. Foureau, *Rapport sur ma mission au Sahara*.... (October 1893 to March 1894), Paris, 1894; Parisot, *La région comprise entre Ouargla et al-Golēa*. (G. YVER.)

GOLETTA, the harbour of Tunis [q.v.].

GOLKONDA, a city and fortress in the Dakhan, formerly the capital of the Muḡammadan kingdom of Telingana. Its site was originally occupied by a mud fort built by the Hindū rulers of the country and the primitive structure was strengthened and improved by the Bahmanī kings of the Dakhan. Sultān Ḳulī Ḳuṭb al-Mulk, who was appointed governor of western Telingana in 1495 by Maḡmūd Shāh Bahmanī, made Golkonda the headquarters of his administration, rebuilt the fortifications with stone, and called his city Muḡammadnagar, a name which never replaced the older appellation. In 1512 he became independent and made Golkonda his capital. It remained the capital of the Ḳuṭb Shāhī kings until 1591, when Muḡammad Ḳulī Ḳuṭb Shāh, fifth king of the dynasty, built Bhāgnagar, afterwards named Ḥaidarābād, at a distance of seven miles from the old fortress, and moved his court thither. Golkonda remained, however, the citadel, and the court moved thither when danger threatened. 'Abd Allāh Ḳuṭb Shāh, seventh king of the dynasty, was besieged there in 1656 by Awrangzib, when viceroy of the Muḡhal province of the Dakhan, but the

prince was obliged by his father's orders to raise the siege. Awrangzib, after his accession to the throne, set himself in due course to extinguish the two remaining independent dynasties of the Dakhan and, having captured Bidjāpūr, in 1687 besieged Abū 'l-Hasan Kuṭb Shāh, eighth and last king of the Kuṭb Shāhi dynasty, in Golkonda. The fortress fell after a siege of eight months and the king was sent captive to Dawlatābād, where he ended his days twelve years later.

Golkonda was famous as the diamond mart of southern India, most of the mines being situated in the kingdom of which it was the capital.

Bibliography: Historic Landmarks of the Deccan, by Major T. W. Haig.

(T. W. HAIG.)

GÖRDÖS, the capital of the kaẓā of the same name in the sandjak of Şarukhān, in the wilāyet of Aidin, important for its manufactures of carpets (particularly *sejāde*, the so-called prayer-carpets) originally belonged to the territory of the Kaṣasi-oghlu and passed with the rest under Ottoman rule in 1340; the modern town has about 5000 inhabitants of whom 4000 are Muhammadans and 1000 Greeks (Münedjimbashi, iii. 36; *Djikhān-numā*, p. 635; Cuinet, *Turquie d'Asie*, iii. 556 *et seq.*).

(J. H. MORDTMANN.)

GOUM (in written Arabic **QAWM**), the form and pronunciation usual in the Arab lands of North Africa of the name given to the body of armed horsemen or of fighting men of a tribe. Its derivative *gouma* means "a levy of goun or troops" or "a bold raid, rebellion, or revolt". The written Arabic form *qawm* is also found in the dialects of North Africa with the meaning of "people, nation, tribe" etc. (Beaussier, *Dict. pract. arabe-français des dialectes parlés en Algérie et en Tunisie*). It should, however, be noted that *qawm* in written Arabic may also mean "enemies" or a "body of men going out to plunder" (Dozy, *Supplément*, ii. 424^b).

The Goum of the old Barbary states of Algiers and Tunis received their official position in the army from the Turks, who based on them their system of military occupation of the country. All the tribes were divided by them into *makhzen* or auxiliaries, exempted from most of the taxes and *ra'iya*, who were subject to all taxation. When one or more tribes of the latter class refused to pay taxes or for any cause rose in rebellion the Turkish army speedily moved to the territory of the rebels. This army supplemented its small numbers by exceedingly mobile bodies of horsemen of the goums. As soon as the enemy was sighted, the goums of the *makhzen* tribes, under the leadership of the chiefs of the tribe or kaẓids, charged straight upon those in front of them and continued the pursuit till they had overtaken them. The regular army followed as quickly as possible in the direction of the goums to assist to form a position where these horsemen could reform if they were driven back by the rebels; as a rule, however, the little body of Turkish regular troops only arrived in time to be present at the triumph of the goums of the *makhzen*.

Soon after the occupation of the regency of Algiers the French saw the advantage to be derived from these goums. But once the country was pacified the *makhzen* or auxiliary troops disappeared. The organisation of goums was then extended to all tribes without exception. The goums under

the command of chiefs, kaẓids or aghas invested with authority by France, had to co-operate with the military police in the maintenance of security in the country, to protect nomad tribes on their migrations and the passage of trading caravans.

In military territory the number of goumiers or members of a goum varies with the requirements of the district from time to time. The goumiers draw a monthly allowance and encamp on the state lands, which are at their disposal, but they must pay the cost of maintenance of their equipment and horses. On service they have also a claim on the *mu'na*, a special allowance for rations.

In civil territory the goumiers equip and mount themselves at their own expense. They receive no pay but when they are called up for service they receive the special allowance for rations. The goums of civil territory are only called up in case of rebellion or a European war. It is a regular territorial militia under the command of the chiefs of the tribes and receiving its orders from the government. The goum of each mixed or native commune contains 120 horsemen. The goumiers have the right to carry arms. Their distinctive badge is a green and red cord rolled round the turban. The goumier's horse is exempt from the war-tax and the goumier himself is exempted from the *sakāt* or cattle-tax. The natives consider it an honour to be a member of a goum and any condemnation for a serious crime or habitual evil living causes their exclusion from the body.

The French government has been encouraged by the warlike valour of the goums to use their services in case of war on the Algerian frontier or in Moroccan territory. It was the goumiers of the military circle of Mécheria who under Commandant Pein took Ujda by surprise in 1907. Other goums have successfully co-operated in the conquest of Western Morocco with the regular French troops. When in this latter case the government calls up the horsemen of the goums, service is voluntary and the period does not exceed six months, the expenses of the march and of any sickness being paid by the state. The men are subjected to medical examination before their departure. On the other hand the goums are only employed as auxiliaries and retain their own organisation. On an expedition they camp apart from the regular troops; they bring their own provisions and maintain themselves on the country occupied.

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(A. COUR.)

GRĀÑ, Imām of HARAR [q. v. and above i. 120^a].

GRANADA, capital of the modern Spanish province and of the former kingdom of Granada, which, besides the present province, included in addition practically the province of Málaga in the west and that of Almería in the east, has at the

present day 80,000 inhabitants, while at the end of the Moorish period it sheltered half a million within its walls. It lies 2200 feet above sea-level at the foot of the northwestern spurs (Sierra del Sol) of the Sierra Nevada (Cerro de Mul(a)hacén 11,600 feet high, called after 'Alī Abu 'l-Ḥasan 1461—1485) on the right (north) bank of the Genil (Jenil, Latin *Singilis*, Arabic *Shenil*) which rises to the southeast and on both sides of the Darro (Arab. in the older period *Kūzum*, not Calom, Salom or Salon, and later called Ḥadāro, cf. Dozy, *Recherches* ³, i. 340—344), a tributary from the northeast which flows into the Genil south of Granada, almost at the east end of the broad, extremely fertile and healthy upper valley of the Vega (probably from the Arabic *baḡ'a*, *buḡ'a*, cf. *baḡ'a* [Vocabulista: *waḡ'a* = campus], which runs 35 miles westwards to Loja (Arab. *l-ḡha*, the ancient Laus [Halos], *llipula* major); usually however called *al-Faḡs*, *al-Mardj*, *al-Baḡha*, by the Arab authors; cf. also *al-Biḡā* = Coelesyria, the upper valley of the Leontes = *al-Liṭānī* between Lebanon and Anti-Lebanus). Whether the Arabic *Ḡharnāṭa* or *Agharnāṭa* (Agharnāṭa; the corresponding *nisba* is *Ḡharnāṭī* and in popular language *Ḡharnāṭīshī*, Granadine), is connected with a Berber place-name *Kernāṭa* (Idrisī, *Description de l'Afrique et de l'Espagne*, p. 56, 79) or perhaps merely represents the Romance *Granata* and is connected with the *Ḥiṣn al-Rommān* = pomegranate citadel, the ancient Alcazaba, *al-Ḳaṣabat al-ḡadīma*, the oldest settlement in Granada on the hill to the west afterwards and still called Albaicín, while the new Alcazaba, *al-Ḳaṣabat al-djadīda*, gradually advanced eastwards down to the Darro and became linked up with it (especially in the time of the Zirids 1012—1090, whose residence *Dār Dik al-Riḡ* (house of the weathercock) is perpetuated in the names at least Calle and Casa del Gallo [= de la Lona] near Santa Isabel la Real), just opposite the corresponding fortress-topped hill of the Alhambra (afterwards the residence of the Naṣrids 1232—1492) east of the Darro, which is mentioned occasionally at quite an early date, can no longer be definitely ascertained; the true connection with the ancient Iberian and Roman *Iliberri* is also difficult to ascertain, cf. the article *ELVIRA*, ii. 24^b. The only certain fact is that Granada has gradually extended itself from the two parallel hills, commanding the Darro-Genil plain (afterwards called) Albaicín and Alhambra (*al-Ḥamrū* the red fortress) in the north, as it is again doing at the present day, southwards on both sides of the Darro towards the Genil. Besides the Alhambra [q. v., i. 278 *et seq.*] on the whole well preserved, with the summer residence of the Naṣrids to the east of it, the garden palace of Generalife (older *Ginaralife* = Arab. *Djannat al-'Arif*, garden of the architect) the relics of the Arab period are very few in number; of the walls which surrounded *al-Ḳaṣaba al-ḡadīma* and *al-djadīda*, for example, there only remains the northwest side with several gates on the north side of Albaicín which at the present day is mainly occupied by gipsies: Bib Cieda, Bib al-Bonaida, Bib Elvira, and farther north the outer wall on the hills which included the later northern suburbs with the Bib al-Bayezin (the falconers' gate) whence comes the name Albaicín (*Bāb* and *Rabaḡ al-Bayūzin* is not so called from immigrants from Baeza, which would be *al-Bayūzīn* [with *zīn* in Arabic] and Bib Faḡdjāl-

lauza, Fajalauza (= Almond-ravine gate, *Bāb Faḡdjāl al-Lauza*), while gates and walls have entirely disappeared in the south of the town in the Darro-Genil plain and only *al-Funduḡ al-Djadīd* (Alhondiga Nueva) in the Casa del Carbon has survived. Of the nine Arab bridges over the Darro the majority of those in the south have been incorporated in the covering in of the river, while the old bridge over the Genil, *Ḳanṭarat Shenil*, in the east above the mouth of the Darro, is still in existence (Puente del Genil). The old mosques have mostly been turned into churches, e.g. the great mosques *Djima'* (with Granadine imale = *Djūmī'*, cf. bib = *bāb*, ḥammim = *ḥammām* etc.) *al-Kabīr* is represented by the modern cathedral (particularly by the Sagrario); northeast of the great mosque was the high school (madrasa) southeast the great bazaar or market, Alcaicería (*al-Ḳaisūriya*), burned down in 1843 and afterwards rebuilt with the old pillars; the great street of second-hand shops *El-Zacatin* (= *al-Saḡḡūṭīn*) runs southwards. Both led westwards to the great Plaza de Bibarrambla (*Raḡbat Bib al-Ramla*), where the *Rabaḡ al-Ramla*, on the other side of the city wall on the west, with the Bib al-Ramla (destroyed in 1873 near the modern Puerta Real) joined the Rambla of the Darro. Of the many Arab baths there only survives perhaps the "nut tree bath" Ḥammim al-Geuza (Baño del Nogal) at the *Ḳanṭarat al-Ḳaḍī* (Puente del Alcalde). As the whole of the hilly northeast part of Granada is now called Albaicín so is the southeastern slope called Antequeruela, so called after the immigration of the Muhādīr from the town of Antequera (Arab. *Antaḡira*, the ancient *Anticaria*, S.W. of Granada, north of Málaga; *Yāḡūt*, . 370). On the southwestern hill which runs parallel to the Alhambra, the modern Campo de los Mártires there lay also the Jewish quarter with a synagogue (*Djima' al-Yahūd*) which is also called *Ḡharnāṭat* or *Madinat al-Yahūd*. On the N.W. spur lay the *Ḥiṣn Maurōr*, the still surviving Torres Bermejas of the southern eastern fortifications of Greater Granada, while on the slope and in the valley of the Darro there lay *Rābiṭa* and *Rabaḡ Maurōr* = Bib Axarc (*Bāb al-Shark*, Eastgate, Puerta del Sol): the whole range of the Campo de los Mártires is now called Monte Mauror after these Muhādīr of Mauror = Moron de la Frontera between Seville and Ronda. On the history of Granada cf. the articles *ALHAMBRA*, *ELVIRA*, *ZIRIDS* and *NAṢRIDS*.

Bibliography: Cf. the article *ALHAMBRA* (where there should be added to the bibliography, the large plan (the best) by the Arquitecto Director de la Alhambra D. Modesto Cendoya, 1909), *ELVIRA* (CÓRDOBA); Idrisī, p. 204 *et seq.*; *Yāḡūt*, iii. 788; *Marāṣid al-Iṭīlā'*, ii. 307; *Kazwini*, ii. 367 (i. 193 'Ain *Ḡharnāṭa*); Abu 'l-Fidā, p. 176; Ibn Baṭṭūṭa, Index; *Bibliotheca Geograph. Arab.*, Indices; Madoz, *Diccionario* s. v.; Baedeker's *Spanien und Portugal* ⁴ (with good plans); L. Seco de Lucena, *Guía práctica y artística de Granada* ², 1909; do., *Plano de Granada árabe* (precedido de un prólogo par D. Mariano Gaspar Remiro [Director del Centro de Estudios Históricos de Granada and of the *Revista* of this Centro] 1909, in which previous studies on Moorish Granada are comprised and made clear to the eye on the excellent plan although there are several errors still in it, as for example when Maurōr (Moron see above)

is explained by del Moritano, de los Mauritinos, Rabaḍ al-Gomera (Calle de Gomeres or Gomeles), Rabaḍ al-Zenata (cf. Calle del Zenete) appears wrongly with the article, compared with the classical *Ḡhomāra*, *Zenāta*, cf. however, south of Granada, Alhendīn = *Ḳaryat al-Hemḍān* and class. *Hamḍān* (without article); Dozy, *Recherches* ³, i. 345. The uncritical *Historia de Granada*, 1843 (unaltered reprint: Granada 1904—1907), by Miguel Lafuente Alcántara is useless as it is based on Conde's makeshift of 1820. The next best would be a good edition and critical translation of Ibn al-Khaṭīb's (died 1374) *Iḥāṭa fī Ta'rikh Ḡharnāṭa* (Cairo 1319, i. ii. is only the synopsis *Merkez al-Iḥāṭa*, which still lacks Vol. iii.). (C. F. SEYBOLD.)

GUAD ... **GUADI** ... in a large number of Spanish river-names like Guadalquivir [q. v.], Guadiana [q. v.] from the Arabic *wādī* = river, valley, particularly a river which dries up in summer, which is the case with the majority, especially the smaller of rivers in Spain, cf. also *rambla* from the Arabic *ramla*, a dry sandy bed, which becomes used as a road, cf. La Rambla de Cataluña, the Corso of Barcelona = the Italian *fiumara* (secca); *wādī* in the west is usually *wād*, *wēd* (French *oued*), in Granada *guīd* (Pedro de Alcalá, like *bīb* for *bāb* etc.) e.g. Guadalaviar (also contracted to Gualaviar) = *Wād al-abyaḍ*, white river = Turia at Valencia and = Segura of Murcia; Guadalete from Wād Lekḳ; Guadalmedina and Guadalhorca at Málaga; Guadaira (Alcalá de Guad.) at Seville; Guadiaro (with Guadalevín) rising at Ronda = Arab. *Wādī āra* or *āro*, also *yāro*, *yārō*; Guatizaleña, a mountain brook east of Huesca, with *t* in a solitary instance); Guajara, Guabacar from Guadijara, Guadibacar; Guadarrizas, Guarrizas, a mountain brook east of Linares; it is readily transferred from rivers (valleys) to towns: e.g. Guadalajara [q. v.], Guadix [q. v.], Guarromán, contracted from *Wādarrumman*, pomegranate river, a small town north of Linares; also transferred to mountains, e.g. Guadarrama from *Wādarrambla* (sand-river); still as the name of a river, village and mountain, e.g. Guadalupe, from *Wādallobb* (*lobb*, Spanish *lobo*, Latin *lupus*, Wolf, while the Spanish *adive*, Portuguese *adibe*, borrowed from the Arabic *al-dhib* as in North Africa means not "wolf" but "jackal") a mountain and village, while the stream is called Guadalupe and Guadalupejo; Guadalupe is also the name of a southern tributary of the lower Ebro; Guadalupe a mountain at Serpa on the lower Guadiana; Guadelim = Alcarrache, a stream on the borders of Spain and Portugal south of Badajoz. In Portuguese, Spanish Guad(i) is usually represented by Odi... Ode..., e.g. Odiana = Guadiana [q. v.], Odivellas, Odiseixe, Odiarca, Odemira, Odeleite, Odolouca, Odega; Degebe = Odigebe; Divor = Odivor; cf. the Odiel with its tributary Odivarga in the province of Huelva, adjoining South Portugal with the Guadiel between Linares and Bailén, Guadiela on the upper Tajo, and many others. (C. F. SEYBOLD.)

GUADALAJARA, the capital of the Spanish province of the same name, on the plateau (2000 feet high) of northeastern Castile, with 12,000 inhabitants, is the ancient Arriaca (from *arri*, Basque "stone") on the left (eastern) bank of the Henares, which the Arabs called *Wādī 'l-Ḥidjāra* "Stone-river" (*amnis lapidum* in Rodericus Toletanus), whence the name Guada-

laxara, the modern Guadalajara, which was then transferred to the town and used particularly of it; the latter was also called *Madīnat al-Faradj*, which might be translated "city of joy", if a note by al-Ya'qūbī did not inform us that it was the fief of a Berber family, the Banū Faradj (*Bibliotheca Geogr. Arab.*, vii. 355). In 714 Guadalajara was taken on the joint campaign of Mūsā and Ṭāriḳ and remained an Arab possession, till it was surprised by Ferdinand I of Castile in 1060, although not permanently captured till 1081, when it was taken by Alvar Fañez de Minaya, a cousin of the Cid, for Alfonso VI of Castile. Like Toledo (Toleṭula till 1085) and Madrid (Madjrit), it had till then been an important Arab fortress on the northern frontier and the home of many scholars as is testified by the *Bibliotheca Arabico-Hispana* (ed. Codera, 10 vols.) and al-Maḳḳarī passim; the *nisba* is *Ḥidjāri* (cf. also *al-Sam'āni*, p. 156, *Mosh-tabih* and *Lubb al-Lubāb*) and is best known as that of a celebrated historian born in Guadalajara. Even under Arab rule there was a strong Christian element in Guadalajara (cf. Simonet, *Histoire de los Morárabes*). Of its later history as a Spanish town, which does not concern us here, we need only mention that it was the residence (with a Gothic-Moorish palace) of the (Basque) family of Mendoza, the Duques del Infantado, whose most celebrated member "el Gran Cardenal de España", the Cardinal-Primas of Toledo, Don Pedro González de Mendoza, the soul of the last phase of the Reconquista, the recapture of Granada by the Reyes Católicos in 1492, died in Guadalajara in 1495.

Bibliography: Yāḳūt, *Geogr. Wörterbuch*: Index: Faradj and Wādī 'l-Ḥidjāra; Edrist, *Description de l'Afrique et de l'Espagne*, p. 189, transl. p. 229; Aboulféda, *Geogr.*, p. 178, transl. p. 255; *al-Bayān al-Moghrib*, ii. 75 = transl. p. 101 (Medīnat al-Faradj i.e. Wādī 'l-Ḥidjāra); *Bibliotheca Geogr. Arab.*, iv. (Index). In Dimishḳī p. 244, 15 *al-ḥrdj wahiya 'alā nahr yusammā Wādī 'l-Ḥidjāra*, transl. p. 350 "Heredj près de la rivière Guadalaxara" with Mehren's erroneous Note: "D'après la position indiquée, Heredj pourrait être altérée de Alcalá de Henares" [p. 428^b even Hennâres] is of course to be read *al-Faradj* simply = *Medīnat al-Faradj* = Guadalajara; Madoz, *Diccionario*, viii. 637; Gayangos, *History*, i. 48, 319, 533; ii. 441; *Crónica del Moro Rasis* (*Memoria* p. Gayangos), p. 48: Et la ciudad de Alfár que agora llaman Aguadalfaxar yaze... sobre un rrio á que dicen Aguadalfaxar; Rodericus Toletanus, *Historia Arabum*, p. 62: Medina Alfāragel, quae nunc dicitur Guadalfasara. (C. F. SEYBOLD.)

GUADALQIVIR, the ancient Baetis (Tartessos, Perces, Cērtis), whence the province of Baetica (with Baeturia in the north) = Andalusia, is the most southerly of the four great rivers of the Iberian peninsula flowing from N.E. to S.W. into the Atlantic Ocean. The Spanish name is derived from the Arabic *Wād(i) al-Kabīr*, popular for *al-Wādī* or *al-Nahr al-Kabīr*, the "great river" also *Nahr al-A'zam* the "greatest river" (there are several Wādī 'l-Kabīr just as there are a number of Rio Grande). We find the popular form as early as Yāḳūt, i. 275 (*Nahr 'aṣim yu-ḳūlu lahu Wādī 'l-Kabīr*) and Kazwīnī, ii. 275 (*al-Nahr al-akbar alladhī yu'rafu bi Wādī 'l-Kabīr*). The Guadalquivir proper rises in the Sierra del Pozo between the Sierra de Cazorla and Segura

(Saltus Tugiensis and Argentarius Mons), receives on the left bank the Guadiana Minor formed of the Guardal or Barbata (with the Cúllar), Fardes and Guadahortuna, and after running for a considerable distance between the Sierra Mágina and Loma de Úbeda is joined by the Guadalimar (with the Guadalén and Guadalmena) on the right bank; these three together properly form the sources of the Guadalquivir. Of further tributaries there may be mentioned on the right bank the Jándula, the Guadamellato formed of the Matapuercas, Cuzna (Arab. *Kuzna*) and Guadalbarbo above Córdoba, the Guadiato below it, the Bembézar with the Benejarafe, the Viar with the Benaljar, the Ribera de Huelva (with the Cala) near Seville, the Guadamar, which flows through the famous district of Ajarafe or Axarafe (between Seville and Niebla) rich in olive trees (Arabic *al-Sharaf* or *Sharaf* *Ishbīliya*, raised undulating ground, hill-country) and flows into the salt swamps on the coast (las Marismas) formed by the inundations of the sea. On the left the Guadalquivir receives the waters of the Guadalbullón (from Jaén) and the Guadajoz (*Wādī Shōsh*), which flows through the fertile Campiña (Arab. *Ḳanbāniya* and *Ḳanbānya*), south of Córdoba, but its most notable tributary is the Genil (Arab. *Shinil* [*Shindjil*] from the ancient *Singilis*) which runs through Granada, Loja and Écija [q. v.], and next the Corbones and Guadaira (*Wād(i) aira*); *Ḳabtūr* and *Ḳabfāl* are the modern Isla Mayor and Menor.

Bibliography: Madoz, *Diccion. Geogr.*, s. v.; Edrisi, *Description de l'Afrique et de l'Espagne*, p. 196; Dimishḳī, *Cosmographie*, p. 112, 246 = 139, 353, where *Kulya* = Cúllar should be read for *Kīla* (Marrékosḥī, *History of the Almohades*, p. 269, 9, *Kulya*, cf. p. 271 *et seq.*), for *Abla Kulya* or *Ubbedha*; Maḳḳārī, i. 299; Aboulféda, *Géographie*, transl. ii. 235—238, 248, 249, 269; *Crónica del Moro Rasis* (ed. Gayangos), p. 61 and 62. (C. F. SEYBOLD.)

GUADIANA, Arab. *Wādī* or *Nahr Yāna* or *Āna* or *Ānū* (s. *Yāḳūt*), river *Āna* = *Anas* of the ancients, the Portuguese Odiana, the second most southerly of the four great rivers of the Iberian peninsula flowing into the Atlantic Ocean after parallel courses from N. E. to S. W., only navigable for 40 miles from its mouth, rises in the mountains of the eastern Iberian border of the central tableland (Meseta) in the Serranía de Cuenca, as, according to more recent geographers (notably Theobald Fischer), the Zánacara (in the N. E.) and the Gígüela (in the N. W.) together form the proper source-streams of the Guadiana, not the Guadiana Alto flowing from southeastern Mancha from the 18 small lakes lying in terraces one above the other (Lagunas de Ruidera), nor the so-called eyes (Ojos) of the Guadiana Bajo, which rush from the level tertiary land between Daimiel and Villarta and soon unite with the Rio Azuer, which runs parallel to the Guadiana Alto from the Campo de Montiel and the spurs of the Sierra de Alcaráz. These Ojos del Guadiana were regarded from ancient times as the "reborn Guadiana", for the Guadiana Alto, which usually disappears in summer in the steppes of northern Mancha at Don Quixote's home Argamasilla de Alba, but which otherwise can only discharge its waters northwards into the Zánacara. The Arab authors also mention the disappearance and reappearance of the Guadiana, notably Idrisi, p. 181 (220) and 186 (226), who actually

describes the Guadiana as *al-Nahr al-Ḡha'ūr*, the disappearing river, with a subterranean course, and also mentions a *Ḳaryat Yāna* above Calatrava, on which cf. Kazwīnī, i. 177 = Ethé's translation, p. 361. Dimishḳī (*Cosmographie*, 112 = 139 *et seq.*) speaks of the Guadiana as the combination of the *Nahr Uḳlīsh* (river of Uclés = Bedija—Riánsares—Gígüela) with the river of (*Ḳal'at*) *Rabāḥ* (Calatrava, q. v.) = Guadiana Alto + Bajo + Zánacara. Mehren says "the river of Rabāḥ (Guadalaviar)", but instead of *al-Bahr al-Rūmī* = Mediterranean, as the terminus of the Guadiana one ought of course to read *al-Bahr al-Muḏlim* = Atlantic Ocean. In Dimishḳī's second reference to the Guadiana, *ibid.* (only in the Paris Codex), and p. 246 = 353 *Uḳlīsh* should be read for *Tortōsha* (Tortosa) and (*Ḳal'at*) *Rabāḥ* for Dalāya (= Dalías W. of Almería). The Guadiana is also called, as here, *Nahr Ḳaḳat Rabāḥ*, the river of Calatrava, or also *Nahr Uḳlīsh*, river of Uclés, still oftener *Nahr Mārīda*, the river of Mérida, and *Nahr Baḳalyōs*, the river of Badajoz after the principal towns on its banks.

Bibliography: Madoz, *Diccion. Geogr.*, ix. 27; Aboulféda, *Géographie*, p. 172 = 247 s., but where it is wrongly said of Mérida: '*alā djanūbī nahr Baḳalyōs* "south of Guadiana" for *djōfī* "north" [جنوب and جوف often confused, particularly in the Maghribī script]; *Crónica del Moro Rasis* (ed. Gayangos 1852), p. 62, where probably Uclés should be read for the puzzling Richin. (C. F. SEYBOLD.)

GUADIX, the capital of a district in the Spanish province of Granada on the northern slopes of the Sierra Nevada (*Djebel Shulair* = Solorius Mons, *Djebel al-Thalaj* = "snow-mountain" like Hermon), the ancient Iberian *Acci* (Colonia Julia Gemella, which was however 7 miles N. W. [Baedeker wrongly S. E.] of the modern Guadix and is distinguished as Guadix al Viejo), one of the oldest bishoprics in Spain (*Sedes Accitana*), with 13,000 inhabitants, on the left bank of the stream of the same name which rises to the south (Rio de Guadix), with a Moorish castle (Alcazaba), in Arabic called *Wādīāsh*, more rarely *Wādīyāsh* (and *Wādīyāsh*) also in poetry *Wādī 'l-Ash* and *Wādī 'l-Ashāt*, with imāle *ish* (from *āsh*), wrongly explained by Mármol as "water of life" (an explanation which is still given everywhere, e. g. Baedeker, *Spain and Portugal* 1913, p. 330) and confused with '*aiḥ* = life, whereas *āsh*, *ashī* is of course = *Acci*. In the Barrio (suburb) de Santiago there are remarkable cave dwellings inhabited by gypsies. West of Guadix on the Fardes (Anchuron) is the ancient Arab bath Graena (from the Arabic *Djilyēna* = Juliana), celebrated for its apples, hence called *Djilyānat al-Tuffāḥ* (Yāḳūt, *Geogr. Wörterbuch*, ii. 109). Dimishḳī (*Cosmographie*, p. 84 = transl. p. 99, speaks of black anti-mony (*al-kuhl al-aswad wajusammā al-ithmid*), which is obtained near Guadix. The whole of the northern slopes of the Sierra Nevada around Guadix are called in Arabic *Sened Wādīāsh* = slopes of Guadix, which still survives in the Spanish Marquesado del Zenete (cf. Jeres del Marquesado, S. W. of Guadix, N. E. of the highest peaks of the Sierra Nevada and the citadel built in 1510 for Rodrigo de Mendoza, Marqués del Zenete, south of Guadix above Alcludia (Arab. *kudya* = hill) de Guadix in the little town of I. a Calahorra (arabised from the Iberian Calagurris, cf. Gröber,

Grundr. der Rom. Phil., 13, 522). In 1232 the first Naṣrid or Aḥmarid, Muḥammad I of Granada made himself master of Guadix. In 1315 the Christians under the Infante Don Pedro of Castile were severely defeated before Guadix. In 1489 it was conquered by the Reyes Católicos, after having been previously made tributary in 1433. The *nisba* is in Arabic *Wādīshī* or *Wādīyūshī*; for example it is that of the poet Abu 'l-Ḥasan b. Nizār who was born there.

Bibliography: Simonet, *Description del Reino de Granada*² (1872), p. 98—101; do., *Historia de los Mozárabes*, Index; Madoz, *Diccionario geográfico*, p. 9, 43; Idrisi, *Description de l'Afrique et de l'Espagne*, p. 202—247; Marrékoshi, *History of the Almohades*, p. 269; Maḳḳārī, i. 94-95; Yāḳūt, i. 279, where *Ḳaṣr ash* (rather *Ḳaṣrāsh* = Cáceres) is confused with Guadix. — Soler, *Sierra Nevada y las Alpujarras*, Madrid 1903, p. 92—106, where however Jerez (Jéres) is to be read throughout for Jerez (only Madoz writes Jeréz). (C. F. SEYBOLD.)

GUARDAFUI, the most eastern cape in Africa, the Ἀρματάων ἀκροῦργιον of Ptolemy, and the Arabic Ra's 'Asr. The origin of the name is uncertain; the only certain point is that the name Ḥafūn (Opone) is concealed in it; indeed there is another cape about 60 miles southwards which the Arabs call *Djard* (*Gard*) Ḥafūn. But it is doubtful if this *Djard* or *Gard*, which cannot be explained from the Arabic, has not been taken over from Europeans because the earliest name given by the Portuguese is rather to be traced to *Ward*, which word need not necessarily be of Arab origin. It may be possible that the name did not originally denote a cape but the whole land of Ḥafūn (Arḍ Ḥafūn) and was erroneously limited by the Portuguese to the Cape.

Bibliography: Yule and Burnell, *Hobson-Jobson*², p. 398 et seq.

GŪDJAR (GUDJĀR, GUDJUR). The name of a very widely spread tribe in Northern India akin to the Rājputs and Djaṭs and like them probably descended from Scythian immigrants about the 6th century A.D. Their physical characteristics show them to be of the purest Indo-Aryan type without Dravidian admixture. It has been shown by V. A. Smith (*Journ. Roy. As. Soc.*, 1909), by A. M. T. Jackson (*Bombay Gazetteer*, 1896, Vol. i. pt. i.) and by D. R. Bhandarkar (*Epigraphic Notes and Questions*, iii.) that the Gurdjars entered Northern India about 550 A.D. with or soon after the White Huns. The Gurdjars are first mentioned in Bāṇa's *Harṣacarita* which couples them with the Hūṇas as enemies of Harṣa's father. They founded a powerful state with its capital at Bhīmāl near Mt. Ābū. From the southern branch of this kingdom comes the name of the southern Gudjrāt, while the ruling families of the central part developed into Rājput tribes, especially the Pratihāra or Parihār clan. But the bulk of the Gurdjars is represented by the Gūdjars of the present day, and their wide distribution bears witness to the former extent of their rule. The Gūdjars were mainly a pastoral race given to war and plunder, and the same tendencies are found in many at the present day. They have not the same reputation as steady cultivators as their near kindred, the Djaṭs, but still they have mainly adopted a settled life. In the extreme northwest of India, especially in the outer fringe of the

mountains in Hazāra, Djamṃū, Kāngra and Cibhāl they are still nomad herdsmen and speak a dialect of their own, known as Gudjari or Gōdjri, in which Grierson finds a strong resemblance to the Mēwātī dialect of eastern Rājputāna. This seems to show that, during the days of Gurdjara power, when their headquarters were in Rājputāna, they adopted the language of that country, which has been retained by their least civilized outlying northern branch even now though isolated among speakers of Panḍjābi and Western Pahārī dialects. In Peshāwar the name Gūdjar is often used as a synonym for 'herdsmen' in general. The more settled Gudjars are most numerous in the modern district of Gudjrāt where they are an important element in the population numbering 111,000 in 1901. In Hazāra (settled and pastoral) they number 91,670, and in both districts as well as in the whole of the North and West Panḍjāb they are all Muslims. Further east Gūdjars are numerous in Hosh-yarpur and in the districts along the Djamnā both in the Panḍjāb and the United Provinces, but here the majority remain Hindū. In the Panḍjāb the Gūdjars number 739,622 and in the U. P. 344,000. In the whole of India they number 2,103,000 and are found in most provinces especially (in addition to those already mentioned) Rājputāna, Central India and Bombay.

It is generally believed that most of the pastoral Gudjars of the plain were forced to settle in fixed villages in Akbar's time, and that the Panḍjāb Gudjrāt obtained its name at that time. The conversion to Islām is attributed to the reign of Aurangzēb, but Audh tradition puts it down to the time of Timūr, which is very improbable. In addition to the Northern and Southern Gudjrāts the tribe has given its name to Gūdjrānwāla in the Panḍjāb (where however Gūdjars are not numerous) and to a part of the district of Sahāranpur formerly called Gudjrāt. The Gūdjrātī language derives its name from the Southern Gudjrāt province, and has no connection with the tribe.

Bibliography: Ibbetson, *Outlines of Panjāb Ethnography* (Calcutta, 1883), p. 262 et seq.; Crooke, *Tribes and Castes of N. W. Provinces and Oudh*, Vol. ii. 439 et seq. (Calcutta, 1896); V. A. Smith, *Early Hist. of India*, 2nd ed., p. 303; do., *The Gujars of Rājputāna and Kānauj in Journ. Roy. As. Soc.*, 1909; H. D. Watson, *Gazetteer of the Hazara Dist.* (London, 1908), p. 30. (M. LONGWORTH DAMES.)

GUDJARĀT in the present 20th century denotes the tract of country immediately east of the Peninsula of Kathiawār; but at the time of the Muhammadan power in India it included not only that, then known as Sōrāṭh, but also the districts as far as Sūrāt and even Bombay on the south, part of Khāndesh and Mālwa to the East, and the south-west corner of Rājputāna round Anhilwāra to the north. It was first known to the Muhammadans when Sulṭān Maḥmūd of Ghaznī marched from Multān to Anhilwāra and sacked the famous temple of Sōmnāth on the south coast of Sōrāṭh in 1034 A.D. The Sulṭān Shihāb al-Dīn met with a check at Anhilwāra in 1178, but 16 years later this was avenged by the Dihlī viceroy, Ḳuṭb al-Dīn Aibak. One hundred years afterwards the place was taken by Ulugh Khān, general of Sulṭān 'Alā' al-Dīn Khaldjī; and between 1347 and 1351 Sulṭān Muḥammad Taghḷak waged several campaigns in Gudjrāt from Sind,

where he died. His successor, Sultān Firōz Shāh established his authority in the country, which thenceforth remained under Muhammadan governors, one of whom, Zafar Khān, became an independent ruler of Guḍjarāt, under the title of Muzaḥḥar Khān, after the central power at Dihli had been crushed by the invasion of Timūr. This ruler was a notable general and in his time destroyed Sōmnāth for a third time, and subdued Īdar, Dhār and Mandū. He also saved the Dihli ruler from the attack of Ibrāhīm Shārkī of Djaḥnpūr. He was succeeded by his grandson Aḥmad I who founded Aḥmadābād in 1413 A. D. These rulers attacked at different times Čāmpānēr, Džūnahgarh, Īdar, Čitōr and Kačh, and greatly extended their power; but towards the close of the dynasty they became embarrassed by the Turks and Portuguese. The country was invaded in 1573—1575 by the emperor Akbar, who came in person to Aḥmadābād, Barōda, Cambay and Sūrat, and from that time forward the Guḍjarāt country remained under Muhammadan viceroys of the Dihli court until the rise of the Marāṭhas and the advent of the English put an end to the Muhammadan domination of these parts. The revenue settlement of it was made by the famous Tōdar Mal. Among the best known viceroys were Mirzā ‘Azīz Kōkaltāsh, foster brother of the emperor Akbar; Mirzā Khān, afterwards dignified with the title of Khān Khānān; Prince Khurram, afterwards the emperor Shāh Djahān, in 1618—1622; Prince Awrangzēb in 1644, and his brother Dārā Shikōh in 1648—1652, and Murād Bakhsh in 1654—1657. In 1659—1662 Mahārādjā Djaswant Singh of Džōdhpūr was governor. Early in the 18th century the power of the Marāṭhas became more and more aggressive, and the government fell more and more into confusion, Sūrat being sacked once by Malik Ambar and twice by Sivadjī. An attempt by the Muhammadans to recover Aḥmadābād after the battle of Pānipat (1761 A. D.) failed, and the Gaikwār making terms for himself apart from the Pēshwā, the British took possession of the Guḍjarāt country of the mainland in 1818.

Bibliography: Sikandar b. Muḥammad, *Mir‘at-i Sikandari*, ed. Bombay 1851; ‘Ali Muḥammad Khān; *Mir‘at-i Aḥmadi*; Mir Abū Turāb Walī, *Tārīkh*, ed. Denison Ross, 1909; Muḥammad b. ‘Omar Ulughkhānī, *Zafar al-Wāliḥ bi Muzaḥḥar wa-Āliḥ*, ed. Denison Ross, 1910; Forbes, *Rās Mālū*, *Hindoo Annals of the province of Goozerat*, 1856; Elliot, *Historians of India*; Bailey, *History of Gujarat*; *Bombay Gazetteer*, (*History of Gujarat*, Vol. i. Part i.). (H. C. FANSHAWE.)

GUDJARĀTĪ, a modern Indo-Aryan vernacular language, spoken by over 9 million persons in Western India and by more than one million persons from Guḍjarāt who have settled in other parts of the country; it has a printed character of its own, a modification of the Dēva-nāgarī, and its literature extends back to the fourteenth century. It is the chief commercial language of Western India, and, as such, acquires modifications according to the class which uses it; while most of the Muhammadans of Guḍjarāt speak Urdū, those who are descended from Hindū converts speak Guḍjarātī, and the educated members of this class introduce into the vocabulary of their native language a large number of Urdū (and, through it, of Arabic and Persian) words. The Muhammadans have employed Guḍjarātī but little

as a medium for literary expression, and have preferred to write either in Persian or (in more recent times) in Urdū. The few works written in Guḍjarātī by Muhammadans consist mainly of translations from Arabic, Persian and Urdū, or of religious tracts and elementary books of religious instruction.

Bibliography: Linguistic Survey of India. Vol. ix. Part. ii., p. 323 *et seq.* (Calcutta, 1908); J. F. Blumhardt, *Catalogue of Gujarati Printed Books in the Library of the British Museum*, (London, 1892); Id., *Catalogue of the Library of the India Office*, Vol. ii. — Part. v. *Marathi and Gujarati Books* (London, 1908).

GÜDJRĀNWALA. A district in the Panḍjāb, 3,198 sq. miles in extent with a population in 1901 of 890,577 of whom 603,464 are Muhammadan. The district lies in a level plain between the Čanāb and Rāwī rivers, but does not extend to the latter river. Like Gūḍjrāt it obtains its name from the Gūḍjar tribe, but there is not now a large Gūḍjar element in the population. The district took its name from the town which was founded by Gūḍjars. Rāḍjipūts (especially Bhaṭṭīs), Djaṭs and Arains are now the most numerous tribes. There are Buddhist remains at Takī which has been identified with the Tse-kiē of the Chinese pilgrim Hiouen Tshang. The ruins of Shāhkot in the south perhaps represent the Sākala of the Hun king Mihirakula. Under the Mughal emperors this tract was prosperous, and some of the principal towns were founded. Eminābād (properly Aminābād) was founded by Muḥammad Amīn, and Hāfizābād by Hāfiz, both in Akbar's reign, and Shēkhopura (properly Shikōh-pura) by the prince Dārā Shikōh, son of Shāh Djahān, who made an irrigation channel there while his grandfather Djahāngir was still living. In the eighteenth century the country was nearly deserted, and was afterwards colonized by the Sikhs. Randjīt Singh was born at Guḍjrānwālā and erected there a mausoleum to his father Mahān Singh. The principal towns are Guḍjrānwālā (pop. 29,224) and Wazirābad (pop. 18,069). The Čanāb canal has its head in the Čanāb river and irrigates a large tract in the Hāfizābād and Dōgrān taḥṣīls. Wazirābād is an important railway junction.

Bibliography: Local Gazetteers and settlement reports (Lahore); *Imp. Gazetteer of India*, Panḍjāb Section (1908).

M. LONGWORTH DAMES.)

GUDJRĀT (Panḍjāb). The name of a district in the Panḍjāb in British India lying between 33° and 32° 8' N. and 73° 17' and 74° 30' E. It contains an area of 2051 sq.m. and a population of 750,458 (in 1901), of which the greater part (87 per cent.) is Musalmān. It is a submontane district lying between the Čanāb River to the S. E. and the Djehlam to the N. W. The outer fringe of the Himālaya bounds it to the N. E. and the open waste of Shāhpur to the S. W. A great part of the waste land of Guḍjrāt and Shāhpur is now being brought under cultivation through irrigation from the Djehlam canal.

The district was traversed by Alexander who crossed the Hydaspes, (Vitastā, Vēhat or Djehlam), near the modern town of Djehlam, and skirted the mountains crossing the Acesines, (Čanāb), near the point where it issues into the plains. It seems to have formed the central portion of the kingdom of Porus. It afterwards formed part of the kingdoms of the Mauryas and the Kuṣhans, but does

not seem to have been included in the Gupta kingdom nor in that of Harṣa. The prevalence of the Guḍjar tribe and of the name Guḍjrāt makes it probable that the great Gurdjara kingdom which had its centre at Bhīnmāl in Rājputāna included this tract. But the local princes had no doubt been long separated from the central kingdom, which had its capital at Kānnaudj when the territory known as Guḍjar-dēs corresponding roughly with the Guḍjrāt district was ceded by the king reigning at Jammū to the king of Kāshmir in the 9th century. In later times this tract from its position must have been the thoroughfare of every invading army including those of Maḥmūd, Muḥammad b. Sām, Tīmūr, Bābar and Nādir Shāh. Its population, whether Djaṭ, Rājput or Guḍjar, was gradually converted to the Muhammadan faith; the Sikh religion has never made much progress and the country remains mainly a Musalmān tract. In modern times a rather lax heretical sect known as Ditteshāhī has arisen in this district. They consider the founder Dittē-Shāh Arain to be a true rasūl and disregard the strict doctrines and ceremonies of Islām.

Although the Sikhs did not spread their religion in Guḍjrāt they obtained possession of the country from the time of the abandonment of the Central Panḍjāb by Aḥmad Shāh Durrānī. The Bhangī Misl occupied the country up to the Djehlam, and in 1768 they went even further, as far as Rāwal Pindi. The dominions of the Bhangī confederacy were soon absorbed by Randjit Singh. After his death Guḍjrāt continued to be part of the Sikh kingdom till 1849, when it was the scene of the most severe fighting in the second Sikh war. The battles of Saʿadullāpur, Čilānwālā and Guḍjrāt took place within the limits of the district, and Gough's victory at the latter place led to the annexation of the whole Panḍjāb to British India.

The town of Guḍjrāt near which the battle took place is now the district headquarters and has a pop. of 19,048. It is well known for its damascened work (*kāfigarī*). Here is the shrine of Shāh Dawla celebrated for its semi-idiotic mendicants with heads artificially narrowed, known popularly as "Shāh Dawla's rats".

Bibliography: V. A. Smith, *Early History of India* 2, Oxford 1908, pp. 59—67, *Gazetteer of Guḍjrāt in Imp. Gazetteer of India, Provincial Series*, Panjab, 1908; Ibbetson, *Outlines of Panjab Ethnography*, Calcutta, 1883; Cunningham, *History of the Sikhs*, London, 1849. (M. LONGWORTH DAMES.)

GUINEA, a land on the coast of West Africa. Yāqūt, *Muʿdjam*, iv. 307, mentions a land Kināwa (Gināwa), which, according to him, received its name from its inhabitants; the Gināwa are said to have been a Berber tribe who had penetrated into the land of the negroes (Sūdān) and become neighbours of Ghāna [q. v., ii. 139^b et seq.]. It seems to follow from this that the usual derivation of the name of Djenne (see above i. 1035^b et seq.) is incorrect. As far as we know, Marquart was the first to call attention to this passage in Yāqūt (*Benin*, p. clxvi).

On the penetration of Islām among the peoples of Guinea, cf. the article by Westermann in *Die Welt des Islams*, i. 85 et seq. and the literature quoted there. For further details cf. the article SUDAN.

GUL (P.) the rose. The rose plays a great part in Oriental poetry, whence its name frequently

appears in the titles of Persian, Turkish and Indian books. The relations between the rose and the nightingale have already been discussed above (art. BULBUL, i. 785^a). There are therefore numerous poems with the title *Gul u Bulbul*, but the rose is also associated with other things; cf. the indices in the *Grundriss der Iran. Phil.*, ii., and in Gibb, *History of Ottoman Poetry*. Here we will only mention *Gul u Šanawbar*, "the Rose and the Pine tree", a subject which has been chosen mainly by writers in India. A Persian version is mentioned by Ethé in the *Grundriss der Iran. Phil.*, ii. 321; on the versions in Hindustānī and other modern Indian dialects cf. Garcin de Tassy, *Histoire de la Littérature Hindoue* 2, i. 157 et seq. The same author published a complete French translation of this poem in the *Revue Orient. et Améric.*, vii. 69—120; on the original editions that have been published in the East, cf. Ethé, p. 323.

GÜL-BABA, a Bektāshī dervish, a native of Marzifün (Marsiwān in Asia Minor in the wilāyet of Sīwās) took part in several wars waged by the Turks in the reigns of Sultāns Meḥmed II, Bāyazid II, Selīm I and Sulaimān II and fell during the siege of Buda (Ofen) in a skirmish below the walls of the city on the 29th Rabiʿ II 948 = 21st August 1541 (Pečewī, i. 227). After he had been buried on the spot where he had fallen, Sulaimān II declared him the patron saint of the city (*göndjüsü*). His name was also borne by a Bektāshī monastery near the hot springs of Welī-bey outside the Khoros gate, which was founded for charitable purposes by the descendants of Ghāzī Mikhāl. The tomb of the saint still stands in Budapest; it is in the Türkengasse (Törökutca) and is in the form of an octagon, on which is a dome covered with lead plates and wooden tiles, on the top of which is a lantern. Its exterior is covered by creeping plants. Tóth Béla discusses this saint in his *Szajrók Szájra*.

Bibliography: Ewliyā Čelebī, *Siyāhat-nāme*, vi. 225, 244 (his authority is information given him by his father). (CL. HUART.)

GULBADAN BĒGAM, daughter of the Emperor Bābur, half-sister of Humāyūn, and aunt of Akbar. Her mother was Dildār Begam, whose real name, apparently, was Šāliha Sultān, and who was daughter of Sultān Maḥmūd Mīrzā the ruler of Samarkand. Gulbadan was born in the city of Kābul, and as in her charming Memoirs she tells us that she was eight years old when her father died, i. e. in the last week of December 1530, she must have been born in 929 (1523). She remained in Kābul when her father went off to the conquest of India, but she joined him in 1529 and she was in Agra when he died. She was there also in 1539 when Humāyūn returned, defeated, from Bengal. By this time, apparently, she had been married to Khizr Khwādja Khān, a Čaghataī Moghul and a great-grandson of Yūnus Khān. Rieu states that the marriage took place in 942 (1545), but I do not know on which authority. By her husband, who was an officer of Humāyūn and of Akbar, and who was at one time governor of the Panḍjāb, she had at least one son, Muḥammad Yār, and one daughter. When Humāyūn was driven out of India, she did not accompany him to Persia, but remained in Afghānistān with her brothers Kāmran and Hindāl, and did not see Humāyūn again till 1545. She did not leave Kābul

for India till after Humāyūn's death, arriving there in 1557, the second year of the reign of her nephew. In 1576 she went on pilgrimage to Mecca in company with her niece Salima Sultān Begam and other royal ladies. On her way back, she was shipwrecked at Aden, and did not return till 1581 or 1582 (Badā'unī, Lowe's translation, 216). In 1590 she went to Kābul in company with Akbar's mother, in order to visit the emperor. She died at Agra on 6 Dhu 'l-Hijjā 1011 (7 May 1603), not long after the death of Queen Elizabeth of England. She was then 82 lunar years of age. The correct date of her death is given in Rieu's *Catalogue*, iii. 1083. She was greatly respected, and Akbar himself took her bier upon his shoulder.

The interesting thing about Gulbadan is that she wrote her Memoirs. The work is called the *Humāyūnnāmāh* and has been edited and translated by Mrs A. Beveridge for the Royal Asiatic Society (London 1902). Unfortunately the only known MS. is that described by Rieu in his *Catalogue of Persian MSS.* I, 247, and it is imperfect, and breaks off in the middle of a sentence. She wrote the Memoirs at the request of Akbar in order to furnish his secretary Abu 'l-Faẓl with materials for his history. Probably this was in 1587. Her book is valuable on account of its domestic details, and gives a pleasing picture of the author, and of Court-life in Humāyūn's time. There are several references to Gulbadan in the third volume of the *Akbarnāmāh*.

(H. BEVERIDGE.)

GULBARGA, spelt *Kalbarga* in Marāṭhī, was a town of little importance until 'Alā' al-Dīn Bahman Shāh made it his capital in 1347 on establishing his independence as sultān of the Dakhan. It remained the capital of the Dakhan until 1429, when Aḥmad Shāh I, ninth king of the Bahmanī dynasty, rebuilt Bīdar and transferred his court thither. On the disruption of the Bahmanī kingdom in 1490 Gulbarga was in the possession of the African eunuch, Dastūr Dīnār, but ten years later he was defeated and slain by Yūsuf 'Adīl Shāh and the city and province were absorbed in Bīdjāpūr and remained part of that kingdom until it was annexed to the Mughal empire by Awrangzīb ('Ālamgīr) in 1686. The city is famous for its great mosque and for the shrine of Muḥammad Gīṣū Darāz, a saint who flourished in the early years of the fifteenth century.

Bibliography: *Historic Landmarks of the Deccan*, by Major T. W. Haig.

(T. W. HAIG.)

GÜLEK BOGHAZ, the Turkish name of the celebrated *Pylae Ciliciae* of the ancients, which have already been often described. The name is derived from a place named Gülek in the neighbourhood which, according to Cuinet, has including some other adjoining villages a population of 1850. In the Armenian notices we find *Guglag* in place of Gülek, latinised as *Gogulat* or *Coqelaquus*, although the Latin chroniclers always speak of the *Porta Judae*. In the Arab chroniclers we find simply *Darb* or *Darb al-Satāma*. For a more detailed description see the works quoted below.

Bibliography: Ritter, *Erdkunde*, xix. 2, p. 273 *et seq.*; Ramsay, *Historic Geogr. of Asia Minor*, p. 349 *et seq.*; Le Strange, *The Lands of the Eastern Caliph*, p. 133 *et seq.*; Cuinet, *La Turquie d'Asie*, ii. 49.

GÜLISTĀN, a place in the Caucasus (in

the gouvernement of Elisavetpol), famous for the peace concluded there (peace of Gülistān) in 1813. Instigated by Napoleon, Fath 'Alī Shāh had declared war against Russia. After the victories of the Russian general Kotliarevsky at Aslanduz and Lenkoran the treaty of Gülistān was concluded on the 12th (24th) October 1813, by which Russia came into the possession of the khānates of Karabagh, Sheki, Shirwān, Derbend, Kuba, Baku and Talish. The khānate of Gandja [q. v.] had been previously occupied by the Russians so that the treaty only ratified what was actually a fact. At the same time Persia pledged herself not to maintain any warships on the Caspian Sea. (A. DIRR.)

GULISTĀN (P.), "land of roses, rose-garden", the name of a celebrated didactic work, a mixture of prose and verse, by the Persian poet Sa'di of Shirāz, consisting of a preface, eight chapters (the lives and doings of kings, manners and customs of the derwishes, frugality, advantages of silence, love and youth, infirmity and old age, importance of education and rules of conduct) and an epilogue. A number of anecdotes interwoven give us information on the personal experiences of the poet. The *Gulistān* was completed in 656 (1258), one year after the *Bostān*; it bears a dedication to the Atābeg of Fārs, Abū Bakr b. Sa'd b. Zangī and his son Sa'd and has appeared in numerous editions (the best European ones are by E. B. Eastwick, Hereford 1850; Johnson, *ibid.* 1863; J. T. Platts, London 1874) and translations; of the latter we may mention: Latin: by G. Genitius (*Rosarium Politicum*, 1651, 1655); French: by D'Allègre (1704), Gaudin (1789, 1791), Semelet (1834), Defrémery (1858), Franz Toussaint (with a preface by Comtesse de Noailles, 1913); German: by A. Olearius (*Persianisches Rosenthal*, 1654, 1660), Schummel (1775), B. Dorn (1827), Ph. Wolff (1841), K. H. Graf (1846), G. H. F. Nesselmann (Berlin 1864); English: by Gladwin (Pers. text with transl., Calcutta 1806, 1809); Dumoulin (1807), J. Ross (1823), Eastwick (1852), J. T. Platts (London 1873), E. H. Whinfield (Pers. text with transl. and notes, London 1880), Edw. Arnold (1899); Roumanian: by Gh. Popescu Ciocănel (Ploesti 1906); Polish: by Biberstein-Kazimirski (Paris 1876); Italian: by Gherardo de Vincentiis (selection, Naples 1873); Arabic: by Djibrā'il b. Yūsuf al-Mukhallā' (1263 = 1847); Hindustānī: by Mir Shīr 'Alī Afsōs under the direction of John Gilchrist (*Bāgh-i Urdū*, Calcutta 1802).

Bibliography: H. Ethé in the *Grundr. der iran. Philol.*, ii. 293–296, 297, 570.

(CL. HUART.)

GÜLKHĀNE, the "house of roses", or *Gülkhāne Meidānī*, is the name of a part of the gardens, which lie along the Sea of Marmora on the east side of the old imperial Serai in Stambul; the name is derived from the fact that in olden days the building, in which the rose sweetmeats for the use of the court were prepared, stood there. The place is famous in history because the celebrated firmān of Sultān 'Abd al-Majīd, the so-called *Khatt-i shērīf* promulgating the reforms, was publicly proclaimed there on Sunday the 26th Shābān 1255 (3rd November 1839); cf. the description in Rosen, *Geschichte der Türkei*, ii. 14 *et seq.*; Lutfi, *Tārīkh*, vi. 59 *et seq.*; on the place itself cf. White, *Three Years in Constantinople*, i. 110, and *Revue Histor.* publ. par l'Inst. d'Hist. Ott., i. 291 *et seq.* (J. H. MORDTMANN.)

GULPĀYAGĀN, a town in Persia at the foot of the Zagros range in the fertile valley of the Kūm. The Arab geographers give the form of the name *Djārbādhakān*, i. e. *Gurbādhakān*. *Hādjī Khal.*, *Djihānumā*, p. 299 still knows both forms for his Darbāyagān is probably only a misprint for Gurbāyagān. It is only in the modern times that the place is frequently mentioned; the Arab geographers only refer to it as a station on the road from Ispāhān to Hamadān. Although Gulpāyagān is the capital of a Persian province, which exports opium, tobacco and cotton in addition to agricultural produce satisfying the local requirements, it gives one the impression of considerable decay. Among the 12,000—15,000 inhabitants are a few Jews, about 150 families.

Bibliography: Yākūt, *Muḍjam*, ii. 40; Le Strange, *The Lands of the Eastern Caliphate*, 210; Ritter, *Erdkunde*, ix. 63; Aubin, *La Perse d'Aujourd'hui*, 310 et seq.; Kazwini, ed. Wüstenfeld, ii. 233; Schefer, *Siasatnamah*, Suppl. 192; Brugsch, *Reise nach Persien*, ii. 25 et seq.

GÜLSHENİ, a Turkish poet, born in Şarkhān (Asia Minor in the wilāyet of Aidin), a contemporary of Muḥammad II, to whom he dedicated his book, led the life of a hermit. His *Maḳālāt* consist of series of moralising dialogues in verse illustrated by anecdotes.

Bibliography: Gibb, *Ottoman Poetry*, ii. 378; v. Hammer, *Osm. Dichtkunst*, i. 286.

(CL. HUART.)

GÜLSHENİ (SHAḪH IBRĀHİM), a celebrated mystic of the *Khalwati* order, a native of Adharbaidjān, studied in Tabriz and migrated to Cairo after Shāh Ismā'īl had proclaimed the Shī'a creed the state religion of Persia. After the capture of the city by the Turks he was treated with the greatest respect by Sultān Selim I. In 935 (1528-1529) he went to Constantinople on Sultān Sulaimān's invitation, where he was received with unusual distinction. He died in 940 (1533-1534) in Cairo. He wrote a Persian mystic poem of 40,000 distiches entitled *Ma'nawī* in answer to *Djalāl al-Dīn Rūmī's Mathnawī*. Of his numerous pupils particular mention may be made of the poet Usūlī of Yeñidje-i Wardar and the mystic Yūsuf called Sine-ṭāk. An order founded by him bears his name *Gülshenī* or sometimes is also called *Rūshenī* after the epithet of his teacher and consecrator Dede 'Omar *Rūshenī*. This order is distinguished by the form of its turban of eight folds.

Bibliography: Gibb, *Ottoman Poetry*, ii. 374; M. d'Ohsson, *Tableau*, iv. 625, 630.

(CL. HUART.)

GUMAL. A river in Afghanistan formed by the junction of the Gumal proper which rises near Ghaznī, with the Kunder in the Wāno territory. It then flows eastward and, after being joined by the Zhōb from the south, passes through the Gumal Pass into the plains of the Indus valley. Its water is here diverted into irrigation channels, and does not reach the Indus except during high floods. The Gumal Pass is one of the principal passes from India into Afghanistan, and is more used than any other by the Powindahs or nomadic traders of the Ghazai and other tribes.

Bibliography: Vigne, *Ghazni*, London, 1840.

(M. LONGWORTH DAMES.)

GÜMÜŞ-KHĀNE, the "silver house" (translated into modern Greek as Ἀργυροποιεῖς), capital

of a sandjak of the wilāyet of Trapezunt, and till 1913 see of the Greek Metropolitan of Chaldia, is said to have been founded only 250 years ago and according to Ewliyā (ii. 343) identical with *Djāndje* which is known as a mint for silver currency from Suleimān I to 'Osmān II *Gümüş-khāne* was formerly the centre of the mining industry in the coast lands of Pontus famous even in antiquity for its silver; in the xviiith century (under Maḥmūd I) *ghrūsh* (dollars) were struck there for a time. During the war of 1828-1829 the Russians temporarily occupied the district of *Gümüş-khāne*; after their departure the greater part of the Greek inhabitants, who were mainly engaged in working the mines, migrated and the mining industry declined. Recently attempts have been made, but without marked success, by European enterprise to set the flooded mines at work again; argentiferous lead is exploited there. The present population is about 3000 half of which are Greeks. The rich decorations of the five Greek churches, which date from a time when the Greek population numbered 5000 families, testify to the prosperity of the earlier inhabitants (cf. *Djihānumā*, p. 622, 623; Hamilton, *Researches*, i. 234 et seq.; Triantaphyllides, *Τὰ Ποντικά*, p. 97 et seq.; Sava Joannides, *Ἱστορία Τραπεζούντος*, p. 141, 248 et seq.; Cuinet, *La Turquie d'Asie*, i. 122 et seq.; view in Texier, *Descr. de l'Arménie, la Perse* etc., Pl. 2).

(J. H. MORDTMANN.)

GURČĀNĪ. A Baloč tribe located partly in the plains of the Dēra Ghāzi Khān District of the Pandjāb, and partly in the adjacent mountains called Māri and Drāgal in the Sulaimān Mts. and the upland plains of Shām and Phailāwagh. They are of mixed origin, some sections being Dōdāis of Sindh Rājdput extraction, and others being Rind Baloč of pure blood. The Chief's family belongs to one of the Dōdāi sections. The tribe was till lately very turbulent and often at war with its neighbours and with the Sikhs. In 1848 they joined Edwardes against the Sikhs. The Lashārī and Durkānī sections are mountaineers occupying a very difficult hill country.

Bibliography: Longworth Dames, *The Baloch Race*, London 1904; Edwardes, *A Year on the Punjab Frontier*, London, 1850.

(M. LONGWORTH DAMES.)

GURDJ, **GURDJ**, **GURDJISTĀN**. [See GEORGIA].

GURGĀNDJ, Arabic *Djurdjāniya*, a town in the northern part of *Kh'wārizm*; on the situation of the town and the arm of the Oxus which flows past it, cf. the article *ĀMU-DARYĀ*, i. 341^a. Although the town is first mentioned by the Arabs, it was undoubtedly founded in the pre-Muhammadan period; the oldest Chinese name for *Kh'wārizm* (Yü-kien) is apparently to be traced to the name *Gurgāndj*. In what condition the Arabs found the northern part of the country is not narrated in the sources dealing with the Arab conquest (93 = 712). In the ivth = xth century *Kh'wārizm* broke up into two independent kingdoms, the land of the *Kh'wārizmshāh* with Kāth, the ancient capital of the country, and the land of the Emīr of *Gurgāndj*. According to al-Bīrūnī (*Chronology*, ed. Sachau, p. 36), the dynasty which had its residence in Kāth only retained the regal title (*shāhiya*) after the Arab conquest; the real power (*wilāya*) was henceforth sometimes in the hands of the members of the dynasty itself, sometimes in the

hands of others, until under its last ruler both (the *shāhiya* and *wilāya*) were finally taken from it. This statement is interpreted by Sachau (*Sitz.-Ber. Wien. Ak.*, lxiii. 499) to mean that the old dynasty resided in Kāth and the Arab wālī in Gurgāndj and that the political separation of north from south was brought about by this system of dual rule. In the year 385 = 995 the Emīr of Gurgāndj succeeded in conquering Kāth, overthrowing the dynasty which had held it since pre-Muhammadan times, uniting Khwārizm once more into a single kingdom and transferring the title Khwārizmshāh to his own house.

Gurgāndj is described as the second largest town in Khwārizm by the Arab geographers of the ivth = xth century (cf. W. Barthold, *Turkestan*, ii. 146 *et seq.*; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 447 *et seq.*); in contrast to the ancient town of Kāth it was then a rapidly rising city of commerce and industry. After the union of the two kingdoms Kāth and Gurgāndj are described as the two capitals of this kingdom each enjoying equal privileges; under the later rulers and governors, Kāth gradually became quite overshadowed by Gurgāndj. The period of Gurgāndj's greatest prosperity coincides with the rule of the Khwārizmshāhs of the vith = xiith and viith = xiiith century. Yākūt (ii. 54, 486; iv. 260 *et seq.*) gives most of the notices, unfortunately however very scanty, of the brilliant capital of this dynasty; 3 *farsakh* from the capital there was in this period another town called "Little Gurgāndj". Djuwainī's account of the siege and capture of the city by the Mongols in 618 = 1221 contains much information on the topography of Gurgāndj in the viith = xiiith century; cf. the text in Schefer, *Chrestomathie Persane*, ii. 136 *et seq.* and the comparison with other sources in W. Barthold, *Turkestan*, ii. 467 *et seq.* The city is said to have been rased to the ground on this occasion, the dikes destroyed and the whole district inundated by the Āmū-Daryā; on the contrary other sources (Djūdžāni, *Ṭabaḳāt-i Nāsirī*, transl. Raverty, p. 281, 1000; cf. also 'Abd al-Karīm Bukhārī, ed. Schefer, p. 78), say that several buildings, including the tomb of Sultān Takash escaped destruction. The inscription found in a minaret (cf. the picture in H. Landsdell, *Through Russian Central Asia*, p. 517) giving the date of erection as 401 = 1010-1011, published by Katanow (*Zapiski vost. otd. arkh. obsch.*, xiv. 015 *et seq.*), actually shows that some remains of pre-Mongol Gurgāndj have survived to the present day. On the commercial city rebuilt on another site a few years later, cf. URGENCĀ. (W. BARTHOLD.)

GÜRKHĀN, a title of the rulers of the *Qarā Khitāi* [q. v.]. The word is said by the Muslim authorities to mean "Khān of Khāns" (*Khān-i Khānān*). This explanation is rejected by Grigoryew (*Vostochnyi Turkestan*, i. 398) and Gürkhan equated to Mongol *Gürgen* = "son in law"; the founder of the kingdom of the *Qarā-Khitāi* is said by him to have adopted this title because he was related to the former Emperors of the house of Liao (in North China). Documentary authority on which this view might be supported has not yet been found; nor do we know any better how far the language of the *Khitāi* was related to Mongol or had adopted Mongol words and whether a form "Gürkhan" for "Gürgen" could be explained by any phonological peculiarities of

this language; indeed the Persian accounts of the *Qarā-Khitāi* show that the Chinese word *fu-ma* was used for son-in-law at the Gürkhan's court (cf. Defrémery's note to his edition of Mirkhond, *Histoire des Sultans du Kharezm*, p. 124). Čingiz-Khān's rival Djāmūka (cf. the article ČINGIZ-KHĀN, i. 857a *infra*) adopted the title "Gürkhan" in the early years of the xiiith century, apparently in imitation of the rulers of the *Qarā-Khitāi*; the title does not seem to be found later.

(W. BARTHOLD.)

GWALIOR, (GWALIYĀR), the capital of the principal Native State of Central India, ruled by the Mahārādja Sindhia, is chiefly famous for its fortress, situated on a great table rock of Vindhyan sandstone. This rock rises 300 feet above the plain, and stretches two miles from north to south, and is half a mile broad at its widest point. It was threatened by Sultān Mahmūd of Ghazni in 1032, and was captured in 1196 for Sultān Shihāb al-Dīn Ghōri, by his Dihlī deputy, Kuṭb al-Dīn Aibak from the Parihārs, who had ousted the Kaṭhwāha Rājapūts. It was recovered by the Parihārs 14 years later, but was reconquered by the emperor Ilutmish in 1232 after a long siege, which ended in the immolation of the women of the defenders at the Djauhar tank at the north end of the fortress. After capturing the fort, the emperor destroyed the famous Surya Dēva temple, which stood near the Surādī Kund at the south of the tableland. During the confusion caused by the invasion of the emperor Timūr, the place was seized by the Tōnwāra Rājapūts, who held it till 1518, in spite of several sieges by Hōshang Shāh of Mālwa, Husain Shāh Sharḳī of Džawnpūr and the Lōdī Kings of Dihlī. During this century and a quarter the place rose to high renown, especially under Rājā Mān Singh, who built the famous Mān Mandir (palace), and the principal gate leading into the fort. When the fort surrendered to Ibrāhīm Lōdī he carried off from it to Dihlī a famous brazen bull, which was afterwards transferred to Faṭhpūr Sikrī, and there broken up. The emperor Bābur visited Gwalior in 1526. In 1542 it fell to the Paṭhān Sultān Shēr Shāh Sūr, and under him and his son Islām Shāh, who died there in 1553, it was practically the capital of India. It was surrendered to Akbar soon after his accession, and the fine tomb of Muḥammad Ghawṭh near the foot of the fortress is, with the mausoleum of the emperor Humāyūn at Dihlī, one of the earliest important works of Mughal architecture in India. Under the Mughal emperors the fortress became a state prison, and many inconvenient members of the royal family died in the Naw Čawki cells near the north-west gate of the fort, known as the Dhōnda-pōl. The Mughal governor Mu'tamid Khān built a small mosque by the Ganesh Gate, and deepened the Nūr Sāgar Tank; he also destroyed the shrine of the hermit Gwālīpa, from whom the rock is said to derive its name. The Djāmī Masjdīd, a fine building, was begun about 1605 and finished 60 years later. The Djahāngīrī Mandir (about 290 by 180 ft.) was built in the reign of the fourth Mughal emperor, north of the palace of Mān Singh, and upon the site of that of the Sūr emperors; the Shāhdjahānī Mandir (520 × 170 ft.) stands north again of the former on the spot where the palace of the emperor Humāyūn once stood. After the defeat of the emperor Aḥmad

Shāh at the battle of Pānīpat (1761) the fortress fell into the hands, first of the **Djats** and afterwards of the **Marāṭhas**; captured by the British in 1780 and handed over to the **Rānā** of Gōhad, it was again taken by the **Marāṭhas** in 1781. After various vicissitudes, it was occupied by British troops from

1857 till 1886, since when it has been in the hands of the **Mahārājā Sindhia**.

Bibliography: *Gwalior State Gazetteer* (Calcutta, 1908); *Archaeological Survey of India*, First Series, Vol. ii. (1862—1865), p. 330.
(H. C. FANSHAWE.)

H.

HĀ, the 26th letter of the Arab alphabet with the numerical value 5, our *h*; it has survived everywhere except in Maltese where it has become *hamza* or *h*. As a feminine termination (*hā' al-tā'niḥ*) with the pronunciation *t* the character receives the two points of the letter *tā'*. In reality the written form is here based on the *ah* pronunciation of the feminine termination *at* in pausa, while the pronunciation *at* (as in Hebrew) has survived in combination with a vowel following. The transition from *at* to *ah* in pause did not, however, take place at the same time throughout the whole of the Arabic language wherever spoken, but appeared earlier in the west, where the pronunciation was authoritative for the orthography, than in the east (Nöldeke, *Beitr. zur Sem. Sprachwissenschaft*, p. 10), so that the Persians have adopted Arab words with the pronunciation *at*. In Arabic itself this *h* was afterwards dropped everywhere so that the spelling with *h* has now only a historical interest.

HĀ, the 6th letter of the Arab alphabet with the numerical value 8. It is a guttural characteristic of the Semitic languages, approximating to the unvoiced sound corresponding to 'ain [q. v., i. 211^b], as 'ain passes into *hā'*, where it dialectically drops its voiced pronunciation; e.g. in Egyptian Arabic by assimilation (*arbaḥāšār*, 14 from *arba'āšār*) and in Maltese throughout when final (*dumūh* from *dumū*). Our knowledge of the nature of this sound is no more complete than that of the related 'ain. A discussion of the various views may be found in E. Mattesson, *Études phonologiques sur le dialecte arabe vulgaire de Beyrouth* (Upsala 1910), p. 41 *et seq.* — In South Arabia the sound approximates to *hā'*. The Persians and Turks also pronounce *h* for *h* in words borrowed from the Arabic. — In various African names e.g. that of the Hausa people the spelling with *hā'* (هوسا) is simply an affectation, it is really *h*.

(H. BAUER.)

AL-ḤABAṬ, the name in South Arabia for a sacred area, which is under the protection of a saint, who is usually buried there, and is a place of refuge. No one who seeks asylum on this holy ground may be slain or attacked there. The verb *ḥabaṭa* in South Arabia means "to hold back" "to restrain". The most important *ḥabaṭ* in South Arabia is that of **Djebel Kadūr**, which lies to the south of the village of **Lihya** (Laḥya) on the **Wādī Ḥabbān** in the land of the **Wāḥidi** [q. v.]. Four saints (*maṣḥā'ikh*) of the tribe of **Bā Marḥūl**, to whom **Lihya** belongs, are buried there. This *ḥabaṭ* therefore is also known as **Ḥabaṭ al-Arba'a**. It is uninhabited, and the surrounding tribes only allow their cattle to pasture there after the rains. Besides places of refuge which are called *ḥabaṭ* there are others which bear the name *ḥawṣa* [q. v.].

Bibliography: Comte de Landberg, *Arabica*, v. 203-204, 205, 206, 207, 214.

(J. SCHLEIFER.)

HABBA, literally grain or kernel, a fraction in the Troy weight system of the Arabs, of undefined weight. Most Arab authors describe the *ḥabba* as $\frac{1}{60}$ of the unit of weight adopted, as a $\frac{1}{10}$ of the *dānaḳ* (which in Arab metrology is a sixth part of the unit, see i. 912^b), but there are other estimates which vary from $\frac{1}{48}$ to $\frac{1}{12}$. The *ḥabba* thus means something very different according to the unit of weight; there is a *ḥabba* of the silver measure, a *ḥabba* of the gold measure, a *ḥabba* of the *mithḳāl*, later of the *dirham* etc. On the supposition that the oldest Arab unit of Troy weight was the *mithḳāl* [q. v.] of 4.25 grammes ($65\frac{1}{2}$ grains Troy), we get as the most probable weight of the *ḥabba* in the early days of Islām about 70–71 milligrammes (1.1 grains), which approximately agrees with the European apothecary's weight of the *granum* (grain, $\frac{1}{160}$ of the pound) as it was used throughout Europe down to the most recent times (cf. the English Troy grain of 64.8 milligrammes). The statements regarding the subdivisions and multiples of the *ḥabba* also vary; the *ḥabba* is usually divided into 2 grains of barley (*shā'ir*) or 4 grains of rice (*aruzz*) or about 100 mustard-seeds (*kharaḍal*); sometimes 3 and sometimes 4 *ḥabba* on the other hand make a *ḳirāṭ* [q. v.].

At the present day in Constantinople in Troy measure (for precious metals, jewels and drugs) the *ḥabba*, of which four make a *ḳirāṭ*, weighs 50.04 milligrammes (.75 grains) (the drachm of 64 *ḥabba* thus weights 3.2025 grammes = 49.4235 Troy grains); in the coinage system it is somewhat heavier: 50.11 milligrammes (the coin-drachm = 3.207 grammes = 49.497 grains Troy). In Cairo the *ḥabba*, of which 3 go to the *ḳirāṭ*, is the same for all measures: 64.3417 milligrammes (one drachm = 3.0884 grammes = 47.66 grains Troy).

Bibliography: S. Bernard, *Notice sur les Poids arabes* (Description de l'Égypte, État Moderne, Vol. xvi. of the octavo edition, p. 73–106); Don Vasquez Queipo, *Essai sur les Systèmes métriques et monétaires des anciens Peuples*, Paris 1859; S. Lane-Poole, *The Arabian Historians on Mohammedan Numismatics* (Num. Chron., Third Series, Vol. iv. 1884); Edw. W. Lane, *Manners and Customs of the Modern Egyptians*³, 1846, iii. 230; H. Sauvage, *Matériaux pour servir à l'Histoire de la Numismatique et de la Métrologie musulmanes*, Paris 1882; do., *Arab Metrology* (Journ. R. As. Soc., 1877—1884); Decourdemanche, *Traité pratique des Poids et Mesures des Peuples anciens et des Arabes*, Paris 1909; do., *Sur les Misgals et Dirhems arabes*, Paris 1908; C. Mauss, *Loi de la Numismatique musulmane* etc., Paris 1898;

and the metrological text books; e. g. F. Noback, *Münz-, Mass- und Gewichtsbuch*; Kelly's *Universal Cambist*, etc. (E. v. ZAMBAUR.)

HABBĀN (ABBAN), a town in South Arabia, the capital of the territory of the Upper Wāḥidī [q. v.], situated in the wādī of the same name. According to Miles it has about 4000 inhabitants, but this figure seems to be too high. The Sultān of the Wāḥidī dwells here in the Castle of Maṣna'a Ḥākīr, which is built on a small isolated hill in the midst of the city and surrounded by a wall. The town itself has no walls and only two watch-towers at each end of it. The houses are strongly built like little fortresses and, as usual in the land of the Wāḥidī, often five stories high. In the houses of the better families the second storey is used as a *maḍjlīs* (reception-room). Besides one large mosque, Ḥabbān has eight smaller ones and an important library. The town is divided into four quarters: 1. the quarter of the Ḥaḍramī and Ra'īya; 2. that of the Jews; 3. that of the family of the Faḳīh Muḥammad b. Ḥasan al-Shiblī (of the prominent family of Muḥammad b. 'Umar in al-Ḥawṭa and al-Rawḍa) and 4. that of the carpenters who here form a caste and are descended from the ancient great carpenter family of al-'Awd, who came originally from Jeshbūm and are now scattered throughout almost all South Arabia. The Jews (about 200 in number) are mostly goldsmiths and, as usual in South Arabia, are subject to many restrictions; they may not carry arms, nor acquire land and have to pay a kind of poll-tax (*furḍa*) to the Sultān. Miles saw many inscriptions, which he describes as Hebrew near Ḥabbān in the little wādī of Shughāib.

Bibliography: K. Ritter, *Erdkunde*, xii. 624; H. v. Maltzan, *Reise nach Südarabien*, p. 230; Comte de Landberg, *Arabica*, v. p. 216—220. (J. SCHLEIFER.)

HABESH, see ABYSSINIA, i. 119 *et seq.*

HĀBĪB B. AWS. [See ABU TAMMĀM].

HĀBĪB B. MASLAMA, a Meccan of the clan of Banū Fīhr, one of the Caliph Mu'āwīya's greatest generals. He is generally recognised as a companion of the Prophet except by the Medina school, who are infatuated by their anti-Umayyad prejudices. The chronology confirms the correctness of this view. For, as he must have been about 15 years old at Muḥammad's death, there is no reason to suppose that he was not personally acquainted with him. He very early took part in the first fighting in Syria and vigorously championed the cause of the Umayyads. Under the governorship and later the Caliphate of Mu'āwīya he distinguished himself by his numerous incursions into Asia Minor and particularly Armenia. Tradition ascribes to him the conquest of the latter country. He is also known as *Ḥabīb al-Rūm*, Ḥabīb of Byzantium, on account of his frequent raids into Byzantine territory. He was also a *muḍjāb al-da'wa* i. e. he possessed the privilege of having all his prayers and requests answered by God. He must have died at the age of about 55 early in the reign of the Caliph Mu'āwīya; at least he seems to have played no part in history after this date.

Bibliography: Ibn Ḥaḍjar, *Iṣāba* (Egyptian edition), i. 309. A complete bibliography is given in my *Études sur le règne du Calife Omayyade Mo'awia Ier.* (H. LAMMENS.)

HĀBĪB AL-NADJĪDĀR (the carpenter), the saint of Anṭākiya, after whom Mount Silpius

is called by the Arabs, because a much visited grave, alleged to be his, is said to be there (cf. above i. 360a). This Muslim saint is no other than the Agabus mentioned in *Acts* xi. 27—30 and xxi. 10 *et seq.*, and his legend, which is related in Sūra xxxvi. 12 *et seq.*, although his name is not mentioned, is consequently of Christian origin. When Allāh, as is there related, sent two apostles (according to the expositors, Yahyā and Yūnus) and afterwards a third (Sham'un) to convert the inhabitants and the latter threatened them with death if they did not give up preaching, a man came running from the most distant part of the town, who warned his fellow-citizens to believe the messenger and proclaimed himself a believer. The wrath of the people was thereupon turned against him and, when they were putting him to death, they cried in scoffing tones to him "Enter thou into paradise", but he rejoiced that he was worthy of the high honour of martyrdom. Allāh thereupon put all the blasphemers to death and without sending an army against them: a single cry (a voice from heaven) was heard and all were dead.

That man, say the expositors of the *Qur'an*, was Ḥabīb al-Nadīdjār, a carpenter who made idols but had become a convert, when he saw the miracles performed by the apostles. As it appears from the *Qur'ānic* account as if Ḥabīb had prided himself on his martyr's death after he had suffered it, we find in al-Dimashqī (ed. Mehren, p. 206) the fantastic story, that Ḥabīb took his decapitated head in his left hand and placed it in his right and walked for three days and nights through the city in this fashion, while the head cried with a loud voice out the verses mentioned in the *Qur'an*.

Bibliography: The commentaries on *Qur'an*, Sūra xxxvi.; cf. also the bibliography to the article ANTĀKIYA.

HĀBĪL and **KĀBĪL**, the names given by Muhammadans to the two sons of Adam, mentioned, but not by name, in the *Qur'an*, who brought an offering to God. Jealous that his sacrifice was rejected the one slew his brother. A raven sent by God, which scratched upon the ground, showed him how he could dispose of the body (Sūra, v. 30—34). As this account in the *Qur'an*, following the Bible narrative, appears bald and uninteresting, *Qur'ānic* exegesis, like the Biblical, endeavours to discover the psychological motives underlying the affair. According to it, the sons of Adam were all born with twin sisters; Kābīl's (also sometimes called Kain, Kā'in and Kāyin) was called Aqlīma, Hābīl's, who was two years younger, Labūdā (the names are given in varying forms). According to one tradition which is traced among scholars *bi'l-Kitāb al-Awwal* (presumably the book of Genesis is meant), Kābīl first saw the light in Paradise and Hābīl was born on earth, just as also *Pirke de R. Elieser*, 21. Adam demanded that each should marry the other's twin sister; but Kābīl wished to marry his own sister who was the fairer. It was to be decided by a sacrifice to which of the two the fairer sister was to go (so also *Jebamoth*, 62, *Gen. R.*, 22 etc.). According to another tradition, to which the marriage with a sister was abhorrent, Hābīl was to have married a houri of Paradise, while Kābīl had to marry a woman of the *Djinn*s, with which he did not agree. Enraged at the rejection of his sacrifice

(according to Tabarī, i. 144 *infra*, he had sacrificed fruits of the field of little value, while Kābīl slew his favourite sheep), Kābīl slew his twenty-year old brother, according to one account following the example of Iblīs, who appeared with a bird in his hand and struck off its head (a similar story is given in *Sanhedrin*, 30). As Hābīl was the first man that had died, the murderer did not know what to do with the corpse; he therefore carried it for a year on his back in a sack to protect him from the birds and wild beasts. He then noticed a raven fighting with another kill his opponent and bury him by scratching the earth over him. Kābīl did the same with his brother (similarly in *Pirke de R. Elieser*, 21, while according to *Gen. R.*, 22, the birds and beasts buried Abel). When God said to him: "The voice of thy brother's blood crieth unto Me from the ground. Wherefore hast thou slain him?" Cain replied: "Where is his blood, if I have slain him?" thereupon God forbade the earth ever again to drink human blood.

Bibliography: Tabarī, *Annales*, i. 137 *et seq.*; Ibn al-Aṭhīr, ed. Tornberg, p. 30 *et seq.*; al-Ya'qūbī (ed. Houtsma), i. 4; al-Tha'labī, *Kiṣaṣ al-Anbiyā'* (ed. Cairo 1325), p. 34—37; al-Kisā'ī, p. 70—75; Grünbaum, *Neue Beiträge* etc., p. 68; Weil, *Legenden* etc., p. 38—40.

(J. EISENBERG.)

HĀBUS (A.), properly *hubus*, a pious endowment, synonymous with *wakf* [q. v.].

HADATH (A.), ritual impurity. The law recognises two conditions of ritual impurity which are distinguished from one another as "major" and "minor" *ḥadath*. A Muslim in a condition of *ḥadath* can only regain his ritual purity (*ṭahāra*) by the prescribed ritual ablutions (*ghusl* or *wuḍū'* respectively); cf. **DJANĀBA**, **GHUSL** and **WUḍŪ'**. Not only is a *muḥḍith* (a person in a condition of "minor" *ḥadath*) forbidden to perform the *ṣalāt*, but also he is not allowed to make the *ṭawāf* around the Ka'ba nor to touch a copy of the Kor'an; further the *ṣalāt* and *ṭawāf* of a *muḥḍith* are legally invalid. The same regulations apply to a case of major *ḥadath*; but there are a few additional rules applicable to the latter, cf. **DJANĀBA**, i. 1013^a.

(TH. W. JUYNBOLL.)

AL-ḤADATH, also **AL-ḤADATH AL-ḤAMRĀ'**, a border fortress often mentioned in the wars between the Arabs and the Byzantines. The exact situation of al-Ḥadath, the "Adata of the Greeks, has not yet been ascertained, because the town (see below) has been utterly deserted for over six centuries, but there can be no doubt that it is to be located not far from Inekli on the Aḡsu. It is the Aḡsu that Yāqūt (iv. 838) means by the Nahr Ḥūrīth, which according to him rises in the Lake of al-Ḥadath and flows into the Djaiḥān. Ibn Serapion's statement that the river flows through several small lakes, which are now called Gōinūk Göl, Azablī Göl and Bash Göl, is more accurate, although, as Le Strange points out, this author is wrong, when he says that the river is a tributary of the Nahr al-Kubākīb (Melas). In Ramsay, *A Sketch of the Historical Geography of Asia Minor*, p. 278, Adata is wrongly placed a short distance to the north of Germanicia (Mar'ash). The fortress was captured by a body of Arab troops under Iyād b. Ḡhanm as early as the reign of 'Omar I; in 162 (779) it was destroyed by the Byzantines but rebuilt in the same year by command of the Caliph al-Mahdī. It was then called al-Muḥam-

madiya and al-Mahdiyya in his honour, but these names could not supplant the old one. The town was of great strategic importance to the Arabs, because it commanded one of the great military roads from Ḥalab ('Aintab) to Elbistān (Asia Minor), while another led thither via Mar'ash. Al-Ḥadath was therefore garrisoned by Ḥarūn al-Rashīd and was reckoned one of the most important towns in the frontier provinces (al-Thughūr). The fortress proper was built on a hill called al-Uḥaidab, while the town itself was of the same size as Mar'ash; it was much harassed in the campaigns of Basil I (882) and Leo VI (904). It suffered still more, when in 337 (948) Bardas Phokas burned it, which induced the inhabitants to call in the help of Saif al-Dawla [q. v.]. The latter did not hesitate to answer their appeal, won a great victory in the neighbourhood of the town in 343 (954) and had it rebuilt. But the building was not completed, because soon afterwards the Byzantines were again victorious and won the upper hand in those regions. It was not till 545 (1150) that Mas'ūd, the Saldjūk ruler of Koniya, again won the town for the Muslims, who held it till the Armenians of Sis under Constantine, the father of Haithum, captured it. This caused Baibars to send a body of troops against it in 671 (1278), who took the town and castle, massacred the inhabitants and razed the town to the ground so that it was henceforth known as Gōinūk "the burned" (so the various readings in al-Maḡrizī and al-Dimashqī are to be emended). This name survives to the present day as that of the lake and plain where Adata once lay.

Bibliography: *Bibliotheca Geogr. Arab.*, s. Index; Yāqūt, *Mu'djam*, i. 514; ii. 218 *et seq.*; iv. 838; Balādhori, ed. de Goeje, p. 189 *et seq.*; Tabarī, Ibn al-Aṭhīr, s. Indices; Le Strange, *Palestine under the Moslems*, p. 443; do., *The Lands of the Eastern Caliph.*, p. 121 *et seq.*; Vasilev, *Vizantia i Arabi*, i. 79 Note; Ibn Faḍl Allāh in Quatremère, *Notices et Extraits*, xiii. (1838).

ḤADD (A., plural *ḥudūd*), boundary, limit, stipulation, also barrier, obstacle. As a scientific term the word is used in several senses.

In the Kor'an, where it is always found in the plural, it means the "limits" laid down by God, i. e. the provisions of the Law, whether commands or prohibitions. It appears in this sense at the end of several verses, which contain legal provisions, e. g. Sūra ii. 183, where it is said after the exposition of the rules regarding fasts: "These are God's *ḥudūd* (the bounds prescribed by God), come not too near them" (lest ye be in danger of crossing them). Cf. also Sūra ii. 229 *et seq.*, where the law of divorce is laid down and other passages. According to Kazimirski (note to Sūra ii. 283) the expression recalls the *sepes legis*, the hedge drawn round the Mosaic law.

In Muslim criminal law *ḥadd* means an unalterable punishment prescribed by canon law, which is considered a "right of God" (*ḥaqq Allāh*). (Cf. the article 'ADHĀB, i. 132 *et seq.*). These punishments are 1. stoning or scourging for illicit intercourse (*zinā'*, q. v.); 2. scourging for falsely accusing (*ḥadhf*, q. v.) a married woman of adultery; 3. the same punishment for the drinking of wine and other intoxicating liquors; 4. cutting off the hands for theft (cf. the article SĀRIḤ); 5. various punishments for robbery which differ

according to circumstances, cf. *Ḳorʿān*, v. 37-38. — Although the above mentioned breaches of the law are considered very serious, the criminal can nevertheless hope for the mercy of God, because he has offended against Him. If he denies the deed and refutes the accusations brought against him, the judges are recommended not to press him further, but to give him every possible opportunity to clear himself; for further details see Juynboll, *Handbuch des islāmischen Gesetzes*.

In philosophy *ḥadd* means definition; the qualities that differentiate an object are called *taʿrifāt*. The definition is perfect when it gives the genus proximum and the differentia specifica, e.g. man is an *animal rationale*. There is a kind of definition, which places the object to be defined between two limits so that it is the end of one and the beginning of the other.

Hudūd is also the name given to the definitions which stand at the beginning of various sciences, e.g. at the beginning of Euclid's geometry; the postulates are called *muṣādarāt* (*Codex Leidensis* 399, 1. *Euclidis Elementa*, ed. Besthorn and Heiberg, 1893).

In astronomy *ḥadd* means certain areas under each sign of the zodiac, which are each allotted to one of the five planets.

Among the mystics *ḥadd* and particularly the participle *maḥdūd* means the finiteness of creatures in contrast to the infiniteness of God; man is limited and bounded (*maḥdūd*) in space and time.

(B. CARRA DE VAUX.)

HADENDOA, a Hamitic tribe in N.E. Africa belonging to the Beḍja [q.v., i. 687^b] group and closely allied to the Bishārī, Ḥālānga and Banī ʿĀmir tribes. They live in the country between the river Atbara and the Red Sea and extend towards the South as far as the borders of Eritrea and Abyssinia. Politically nearly the whole tribe belongs to the Red Sea and Kassala provinces of the Anglo-Egyptian Sūdān.

They are a nomadic or semi-nomadic tribe of camel-owners and caravan-guides; in their general characteristics and customs they do not differ materially from the rest of the Beḍja tribes with whom they also share the use of the Beḍawye language. Their claim to Arab descent must be rejected, but there is little doubt that they have at various times received considerable admixture of Arab blood. Although they have been Muslims for centuries their Islām is of the primitive African type and often only skin-deep. At the same time there are scholars among them who have acquired a certain amount of Islāmic learning through intercourse with Egypt and more especially the Hidjāz.

Historically the tribe has never played an independent part until the most recent times. Although the Ottoman Turks have held Suākin since the time of Sultan Selīm I, they seem to have exercised little authority in the interior and have left no traces of their influence. During the revolt of Muḥammad Aḥmad, the Mahdī of the Sūdān, the Hadendoa took a prominent part in the fighting against the British and Egyptian troops and won a reputation for reckless courage and fanaticism. Their adherence to Mahdism was however less inspired by religious motives than by the personal influence of their well-known leader ʿOsmān Digna (ʿOṯmān Dīḡna), a man of semi-Turkish descent. Since the occupation of Suākin and

Tōkar by the Anglo-Egyptian troops and more especially since the defeat and death of the *Ḳhalīfa*, the Hadendoa have gradually become reconciled to the new régime, under which their material prosperity has increased considerably.

Bibliography: A. E. W. Budge, *The Egyptian Sūdān* (London 1907); H. Almkvist, *Die Bischari Sprache Tū Beḍāwīe in Nordost Afrika* (Upsala 1881—1885); L. Reinisch, *Die Beḍāwīe Sprache in Nordost Afrika in Sitzungsberichte d. phil. hist. Klasse d. Kais. Akad. d. Wiss.*, vol. 128 (Vienna 1893).

(S. HILLELSON.)

HADHF, the act of cutting off, e.g., the tail of a beast, hair, or part of a garment. Then, 1. as a grammatical term, the elision especially of a weak letter (*ḥarf al-ʿilla*), e.g., *yahabu* from *wahaba*, *ḡumi* from *yaḡūmu*, *yarmi* from *yarmi*; 2. the omission of part of a sentence; e.g., the subject or predicate, protasis or apodosis (Baidāwī on *Ḳur.* x, 81 and *passim*); 3. in prosody, the cutting off of a final closed syllable (*sabab ḫafif*), so that *fāʾilātun* becomes *fāʾilun*, and so on.

Bibliography: Yāzīdjī, *Faṣl al-Ḳhiṭāb*, III, 4; Freytag, *Darstellung der arabischen Verskunst*, p. 86; Sprenger and Lees' *Dictionary of Technical Terms*, Pt. i., p. 318 *et seq.*; Djurdjāni, *Taʿrifāt*, ed. Flügel, p. 88.

(T. H. WEIR.)

AL-HĀDĪ (A.), the guide, one of the names of God, thence a favourite epithet of Shīʿī rulers, e.g. of the Imāms of Ṣanʿāʾ and Ṣaʿda; it was first adopted by the ʿAbbāsīd Mūsā. The full expression is *al-Hādī ila 'l-Ḥaḳḳ*, the guide to truth (God).

HĀDĪ SABZAWĀRĪ (HĀDJDĪ MULLĀ), son of Hādjī Mahdī, a Persian philosopher and poet, born in 1212 (1797-1798). He was a pupil of Hādjī Mullā Ḥusain and wrote a short treatise when only twelve years old. He then went with his teacher to Meshhed and devoted himself for five years there to study and the practice of asceticism. He spent the next seven years in Iṣpāhān studying under Mullā ʿAlī Nūrī, then made the pilgrimage to Mecca and returned via Kirmān to settle in Sabzawār, where his reputation soon assembled a host of students around him. He delivered two lectures a day, of two hours each. In 1295 (1875) he died suddenly while engaged in teaching. The grand vizier had a mausoleum built over his grave before the gates of Meshhed, which is much visited by pilgrims. According to his teaching, the world is an emanation, manifestation or projection of God; it is a mirror in which the Deity regards himself, the scene on which his attributes unfold their activities. It is a brilliant ray emanating from the source of light. The farther these emanations go from their source, the thicker and coarser they become until they finally form the material world. This he calls *Ḳaws-i nuṣul* (descending arc); the human soul is able to re-ascend this ladder again by the different steps of the *ḳaws-i ṣuʿūd* (ascending arc). He adopted a system of metempsychosis (*tanāsukḫ*), but only within the world of the uniform (*ʿālam-i mithāl*) in which every one assumes the form suitable to his qualities. It was mainly the teaching of Mullā Ṣadra that he continued. He laid down his views in his book *Asrār al-Ḥikma*; he took the pen-name (*taḫalluṣ*) of Asrār and under

it published a collection of poems of which two lithographed editions exist (1299 and 1300). The British Museum possesses his autograph (Rieu, *Suppl.* p. 258, n^o. 31.

Bibliography: E. G. Browne, *A Year among the Persians*, p. 130—142; Comte de Gobineau, *Religions et Philosophies* p. 99—101. (CL. HUART.)

AL-ḤADĪD, iron. According to the *Sūrat al-Ḥadīd* (lvii. 25) God sent iron down to earth for the detriment and advantage of man, for weapons and tools are alike made from it. According to the belief of the Ṣābiāns, it is allotted to Mars. It is the hardest and strongest of metals and the most capable of resisting the effects of fire, but it is the quickest to rust. It is corroded by acids; for example, with the fresh rind of a pomegranate it forms a black fluid, with vinegar a red fluid and with salt a yellow. Collyrium (*al-kuhl*) burns it and arsenic makes it smooth and white. Kaẓwīnī distinguishes three kinds of iron, natural iron, *al-sābūr-kān* — which can only mean dark iron ores such as micaceous ore, magnetic ironstone etc. — and that which is made artificially, which is of two kinds, the weak (Pers. *narni-āhan*) or female i. e. malleable iron and hard or male i. e. steel (*fūlahd*). According to al-Kindī, however, the kind of iron called *sābūr-kān* is identical with male iron; both kinds are called natural iron, while steel on the other hand is not natural. These contradictory statements cannot be reconciled here. Chinese and Indian iron are particularly esteemed. The applications of iron and iron-rust in medicine and magic are fairly numerous and varied.

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ḤADĪD (A.), the lowest part, in astronomy, the perigee or the nearness to the earth of the sun, moon or a planet; its opposite, the apogee, or distance from the earth is usually expressed by the Persian word *awḍj* [q. v., i. 517^a] which corresponds to the Sanskrit *ucca* (height, highest point). These are the points in the eccentric orbit, i. e. the orbit in which the sun, or in the case of the moon and planets the centre of the epicycle, move, which are least or most distant from the earth, the termini of the Apsis. In the later astronomers, al-Bardjandī, al-Djaghminī, etc., several varieties of *ḥaḍīd* and *awḍj* are distinguished.

Bibliography: al-Kaẓwīnī, *Cosmographie* (ed. Wüstenfeld), i., 17, 22; *Mafātīḥ al-ʿUlūm* (ed. van Vloten), p. 221; *Dictionary of the Technical terms*, etc. (ed. Sprenger etc.), s. v. *Ḥaḍīd* and *Awḍj*. (H. SUTER.)

AL-ḤADĪNA, a small independent territory in South Arabia, north of the Wāḥidī. It is one of the most interesting and most fertile territories in South Arabia. The products of the soil, which is artificially irrigated by canals from the Wādī ʿAbadān are *hawīr* (indigo), *dhura* (a kind of maize) and *dukhūn* (millet). Al-Ḥadīna is inhabited by the tribe al-Khalifa, which claims descent from the Hilāl [q. v.]. On the migration of the Hilāl they remained in South Arabia, whence

their name **Khalifa**. They number about 1000 fighting men and are ruled by an ʿAqīl whose residence is in the little town of al-Djābiya. In case of war they serve under the banner of the Sultān of the Upper ʿAwālik [q. v., i. 514] in Niṣāb.

Bibliography: H. v. Maltzan, *Reise nach Südarabien*, p. 248; Comte de Landberg, *Arabica*, IV, p. 57—60. (J. SCHLEIFER.)

AL-ḤADĪRA (AL-ḤUWAIDIRA), a surname of the pre-Islāmic poet KUTBA B. AWS of the tribe of Thaʿlaba (Ghaṭafān). He is said to have flourished about 600 A. D.; Hassān b. Thābit knew some of his verses. He exchanged lampoons (*ḥidjāʾ*) on several occasions with the poet Zabbān b. Saiyār al-Fazārī, who on one occasion had treated him very contemptuously. His epithet is said to be taken from a verse of the latter's in which his form was compared with that of a frog. It is also related of him that he took part in a battle between his tribe and the B. ʿAmir.

His poems, that have survived, are very few in number; he probably composed very little altogether: it is said that he was *muḥīl*. One of his *ḥaṣīda*'s has been incorporated in the *Mufaḍḍaliyāt* (ed. Abū Bakr b. ʿUmar Dāghistānī al-Madani, Cairo, 1324, I, 10—12 = Engelmānn's edition, p. 5 *et seq.*). His *Dirwān* was collected and annotated by the philologist Abū ʿAbd Allāh Muḥammad b. al-ʿAbbās al-Yazidī (died 310 A. H.).

Bibliography: *Aghānī*¹, iii., 81—84; W. H. Engelmānn, *Specimen literarium exhibens al-Ḥadīra Dirwānum*, Leiden Diss. 1858; Brockelmann, *Gesch. d. arab. Lit.*, I, 26.

(C. VAN ARENDONK.)

ḤADĪTH (A.) Tradition. The word *ḥadīth* means primarily a communication or narrative in general whether religious or profane, then it has the particular meaning of a record of actions or sayings of the Prophet and his companions. In the latter sense the whole body of the sacred Tradition of the Muḥammadans is called "the *Ḥadīth*" and its science *ʿIlm al-Ḥadīth*.

I. Subject-matter and Character of Ḥadīth. Even among the heathen Arabs (see I. Goldziher, *Muḥamm. Stud.* i. 41, note 8) it was considered a virtue to follow the "*sunna*" of one's forefathers (*sunna* is properly the way one is accustomed to go, i. e. use and wont, ancient tradition). But in Islām the *sunna* could no longer consist in following the customs and usages of heathen ancestors. The Muslim community had to hold up a new *sunna*. Every believer had now to take the conduct of the Prophet and his companions as a model for himself in all the affairs of life and every endeavour was made to preserve information regarding it.

At first the *Ṣaḥābi*'s (i. e. people who had lived in the society of the Prophet) were the best authority for a knowledge of the *sunna* of Muḥammad. They had themselves listened to the Prophet and witnessed his actions with their own eyes. Later the Muslims had to be content with the communications of the *Ṭabīʿūn* (i. e. "successors", people of the first generation after Muḥammad), who had received their information from the *Ṣaḥābi*'s and then, in following generations, with the accounts of the so-called "successors of the successors" (*Ṭabīʿū al-Ṭabīʿīn* i. e. people of the second generation after Muḥammad, who had mixed with the successors), and so on.

The traditions retained the form of personal statements for several generations; every perfect *ḥadīth* therefore consists of two parts. The first contains the names of the persons who have handed on the substance of the tradition to one another; this part is called the *isnād* (or also *sanad*) i. e. the "support", i. e. for the trustworthiness of the statement. He who communicates the tradition (A) says "I have heard from B (or "B has told me") on the authority of C", and so on, whereupon the whole chain of transmission should follow, beginning with A, the last authority, and ending with the original authority. The second part is the *matn* or text, the real substance of the report. For details see Goldziher, *op. cit.* ii, 6—8.

After Muḥammad's death the original religious ideas and usages which had prevailed in the oldest community could not remain permanently unaltered. A new period of development set in. The learned began systematically to develop the doctrine of duties and dogmatics in accordance with the new conditions. After the great conquests Islām covered an enormous area. New ideas and institutions were borrowed from the peoples conquered, and not only Christianity and Judaism, but Hellenism, Zoroastrianism and Buddhism also influenced the life and thought of the Muslims of the day in many respects.

Nevertheless the principle was steadfastly adhered to, that in Islām only the *sunna* of the Prophet and the oldest Muslim community could be a rule of conduct for believers. This of necessity soon led to deliberate forgery of Tradition. The transmitters brought the words and actions of the Prophet into agreement with the views of the later period. Thus numerous interested traditions were put into circulation, in which Muḥammad was made to say or do something, which was at that time considered the proper view. Christian texts, sayings from the Apostles and the Apocrypha, Jewish views, doctrines of Greek philosophers, etc. which had found favour in certain Muslim circles, appear in the *Ḥadīth* simply as sayings of Muḥammad (Goldziher, *Neutestamentliche Elemente in der Traditionsliteratur des Islam in Oriens Christianus*, 1902, p. 390 *et seq.*). No scruples were felt in making the Prophet expand in this form the legends or stories, only briefly outlined in the *Qur'ān*, or proclaim new doctrines and dogmas, etc. A very large portion of these sayings ascribed to the Prophet deals with the *Aḥkām* (legal provisions), religious obligations, *ḥalāl* and *ḥarām* (i. e. what is "allowed" and "forbidden"), with ritual purity, laws regarding food, criminal and civil law and also with courtesy and good manners; further they deal with dogma, retribution at the last judgment, Hell and Paradise, angels, creation, revelation, the earlier prophets, and in a word with everything that concerns the relations between God and man; many traditions also contain edifying sayings and moral teachings in the name of the Prophet.

In course of time the records of Muḥammad's words and deeds increased more and more in number and copiousness. In the early centuries after Muḥammad's death there reigned great diversity of opinion in the Muslim community on many questions of the most diverse nature. Each party therefore endeavoured to support its views as far as possible on sayings and decisions of the

Prophet. He who could base his view on these was certainly right and thus arose the numerous utterly contradictory traditions on the *sunna* of the Prophet. In the great partisan struggles also, both sides used to make an appeal to Muḥammad (Goldziher, *Muḥamm. Stud.* ii. 88 *et seq.*). Thus for example the Prophet was said to have prophesied the foundation of their dominion to the 'Abbāsids. In general not only the course of later political events and religious movements but also the new social conditions, that only first arose out of the great conquests (the increasing luxury etc.), were made to have been prophesied in apocalyptic-prophetic form to justify them in the eyes of the community. A special branch of these prophetic traditions is formed by the sayings ascribed to Muḥammad regarding the merits of various places and districts in the lands which were only at a later period to be conquered by the Muslims. (Goldziher, *op. cit.*, ii, 128 *et seq.*).

The majority of traditions then cannot be regarded as really reliable historical accounts of the *sunna* of the prophet. On the contrary, they express opinions which had come to be held in authoritative circles in the early centuries after Muḥammad's death and were only then ascribed to the Prophet. Scholarship is deeply indebted to I. Goldziher (see his *Muḥamm. Stud.*, Halle 1890 and other works) and C. Snouck Hurgronje (cf. among other works his treatise *Le Droit Musulman in the Revue de l'histoire des Religions*, xxxvii. 6 *et seq.*) for having first clearly demonstrated the true character and historical importance of the *Ḥadīth* in this respect.

Although the invention and wanton dissemination of false traditions was condemned by Muslims, alleviating elements were recognised in certain circumstances, particularly when it was a question of edifying sayings and moral teachings in the name of the Prophet. For details see Goldziher *op. cit.*, ii. 131 *et seq.*, 153 *et seq.*; do., in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lxi. 860.

The *Ḥadīth* is held in great reverence next to the *Qur'ān* throughout the whole Muhammadan world and the scruples which were originally raised in certain circles against the dissemination and recording in writing of Muḥammad's words (cf. Goldziher, *Kämpfe um die Stellung des Ḥadīth im Islam in the Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lxi., 860 *et seq.*), were soon overcome. In some cases it is even believed that the actual "word of God" is to be found in the *Ḥadīth* as well as in the *Qur'ān*. Such traditions, usually beginning with the words "God said" are designated *ḥadīth ḥudṣī* (or also *ilāhī*, i. e. "holy" or "divine" *ḥadīth*) by Muslim scholars in opposition to the ordinary *ḥadīth nabawī* (*ḥadīth* of the Prophet). A list of such holy traditions is given in the Leiden MS. n^o. 1526 (*Catal. Cod. Or.*, iv. 98).

II. Muslim criticism of Tradition. According to the Muslim view, a tradition can only be considered credible when its *isnād* forms an unbroken series of reliable authorities. The critical investigation of *isnād*'s has caused the Muslim scholars to make thorough researches. They endeavoured not only to ascertain the names and circumstances of the authorities (*riḡāl*) in order to investigate when and where they lived, and which of them had been personally acquainted with the other, but also to test their reliability, truthfulness and accuracy in transmitting the texts, to

make certain which of them were "reliable" (*thiqa*). This criticism of the authorities was called *al-djarh wa 'l-ta'dil* (wounding and authentication). (Goldziher, *Muhamm. Stud.* ii. 143 *et seq.*). The so-called "knowledge of the men" (*ma'rifat al-riqā'*) was considered indispensable for every student of *Hadith*; all the commentaries on the collections of Tradition therefore contain more or less copious details concerning the authorities. Special works are also devoted to this subject, among them many of the so-called *Ṭabaḳāt* works (i. e. biographies arranged in "classes" of various scholars, transmitters of Tradition and other persons. Cf. O. Loth, *Ursprung und Bedeutung der Ṭabaḳāt* in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xxiii. 593—614), for example the famous "class book" of Ibn Sa'd (died 230 = 844) and the *Ṭabaḳāt al-Huffāz* of al-Dhahabī (died 748 = 1347). To this class also belong the works on those "weak" in transmitting, e. g. Nasā'ī's *Kitāb al-Du'afa'* (Goldziher, ii. 141 *et seq.*) and the biographies of the *Ṣaḥābi's*, e. g. *al-Isāba fi tamyiz al-Ṣaḥāba* of Ibn Ḥajar (died 852 = 1448) and *Usd al-Ghāba fi Ma'rifat al-Ṣaḥāba* of Ibn al-Athīr (died 630 = 1232).

Now opinions on the reliability of the authorities might differ very considerably. The same person, whose communications might be implicitly trusted in the view of one party, was sometimes considered by others exceedingly "weak" in transmission or even as a liar. Originally even the authority of many highly respected contemporaries of Muḥammad was not generally recognised; for example the truthfulness of Abū Huraira was hotly disputed by very many. The verdict usually differed with the standpoint of the party, and this often gave rise to bitter quarrels. We must, however, remember in this connection that the substance of the transmitted statements was really always the main thing. If the truthfulness of the authorities was disputed, it was in reality almost always the bias of their substance that aroused opposition. The ultimate decision then rested not on the reputation of the authorities but rather on the substance of the accounts transmitted by them.

But at a later period, after the ritual, dogma and the most important political and social institutions had taken definite shape in the second and third centuries, there arose a certain *communis opinio* regarding the reliability of most transmitters of Tradition and the value of their statements. All the main principles of doctrine had already been established in the writings of Mālik b. Anas, al-Shāfi'ī and other scholars, regarded as authoritative in different circles, and mainly on the authority of traditional sayings of Muḥammad. In the long run no one dared to doubt the truth of these traditions; nor was it any longer possible to regard men like Abū Huraira, who had put these accounts into circulation, as liars. Even traditions which contained the most obvious anachronisms were generally considered reliable. Only such traditions were rejected as could not be brought into agreement with what had been long regarded by the majority as well established. But on the whole the inclination was to give credence to such traditions also, at least when it was possible to explain them in a conciliatory spirit. The old quarrels had now in course of time lost all practical interest for the younger generations and it was found that the majority of the traditions con-

nected with them, although sharply opposed to one another, could very often be reconciled to one another by skilful interpretation of the contents. The rejection of a tradition thus came to be considered an extreme measure, only to be resorted to in desperation (cf. Snouck Hurgronje, *op. cit.*); the many contradictory traditions on the same subject, which have been adopted side by side as reliable in the great collections of Tradition thus often form priceless evidence to the historian of the internal development of Islām. The traditions were not, however, all considered of equal value by Muslim scholars, but divided into categories distinguished by definite technical terms according to the completeness of their *isnād's*, the reliability of their transmitters etc.

III. The classification of Tradition.

a. In the first place the three following categories are distinguished: 1. *ṣaḥiḥ* (sound); this name is given to the utterly faultless tradition in whose *isnād* there is no *'illa* (weakness) and whose tendency does not contradict any generally prevalent belief; 2. If a tradition is not absolutely faultless, e. g. because its *isnād* is not quite complete, or because there is no perfect agreement regarding the reliability of the authorities for it, it is called *ḥasan* (beautiful); 3. On the other hand every tradition is considered *ḍa'if* (weak), against which serious doubts can be raised, e. g. by reason of its contents or because one or more of its transmitters is considered unreliable or not quite orthodox.

b. Further it may happen that the value of a statement is uncertain because some remarks by a transmitter have been interpolated among the words of the Prophet and it is impossible accurately to separate these two components of the text; such a tradition is called *mudraḍj*. — If a tradition is transmitted by only one informant, whose authority besides is considered weak, it is called *matrūk* ("abandoned", "no longer considered"). — If a tradition is considered absolutely false, it is called *mawḍū'* ("invented").

c. All traditions do not deal with sayings or doings of the Prophet; we also find in the *Hadith* information regarding the *Ṣaḥābi's* and Successors. In this connection a distinction is made between: 1. *marfū'*, a tradition which contains a statement about the Prophet; 2. *mawḳūf*, a tradition that refers only to sayings or doings of the *Ṣaḥābi's*; 3. *maḳṭū'*, a tradition which does not at most go farther back than the first generation after Muḥammad and deals only with sayings or doings of the *Ṭabī'un*.

d. The following distinctions are made according to the completeness of the *isnād*. If a tradition can be traced through an unbroken chain of trustworthy authorities to a companion of the Prophet, it is usually called *musnad* ("supported"). If it also contains special observations regarding all the authorities (e. g. if it is expressly mentioned that all the authorities swore an oath as they handed on the tradition, or that they all gave one another the hand), the tradition is called *musalsal* (in the first case *musalsal al-ḥaḍf* in the second *musalsal al-yad*, etc.). Cf. W. Ahlwardt, *Katal. der Arab. HSS. der Kgl. Bibliothek zu Berlin*, ii. 267—273.

If the *isnād*, although complete, is comparatively very short because the last authority only received the statement from the original authority through

the intermediary of few persons, the tradition is called *ʿālī*. This is considered a great advantage, because the possibility that errors have crept into the tradition is very small in this case. On long-lived transmitters of tradition cf. Goldziher, *op. cit.*, ii. 170, 174.

If the chain of transmitters is unbroken and complete, it is called *muttaṣil*, in the opposite case *munkaṭʿ* (in the general sense), but as a rule *munkaṭʿ* (in the particular sense) means a tradition in whose *isnād* the authority in the second generation (the *Ṭābiʿi*) is wanting. — *Mursal* is the name given to a tradition handed down by a *Ṭābiʿi* about the Prophet, when it is not known from what *Ṣaḥābi* he received his statement. The question whether such traditions are valid was answered in different ways; the older teachers such as Abū Ḥanīfa and Mālik b. Anas answered in the affirmative but the later ones in the negative (cf. among others, *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xxiii. 595 note 3). — If two or more transmitters are lacking anywhere in the *isnād* (or, according to some other scholars, if they fail consecutively), the tradition is called *muʿdal*. — If the authorities in the *isnād* are only connected by the preposition *ʿan* (e. g. A *ʿan* B, i. e. A from B), it is possible that they were not personally acquainted with one another, but only heard the statement through the intermediary of other persons not mentioned in the *isnād*. In this case the tradition is called *muʿanʿan* (for further information cf. Goldziher, *Muhamm. Stud.*, ii. 248). — *Mubham* is the name of a tradition in which one of the authorities is only indicated in the *isnād* as “a man”, without mention of his name.

c. The following categories are distinguished according to the *ṭuruq* (“ways” i. e. according to the different chains of transmitters): 1. *mutawātir* is a communication handed down on many sides, which was generally known from very early times and to which objections have never been raised; 2. *maṣḥūr* is a statement, which is handed down by at least three different reliable authorities, or, according to another view, a statement which, although widely disseminated later, was originally only transmitted by one person in the first generation; 3. *ʿazīz* is the name of a statement which is transmitted by at least two persons and was not so generally disseminated as those traditions which are called *mutawātir* or *maṣḥūr*; 4. *āḥād* are traditions given by only one authority; 5. *gharīb* is in general a rare tradition; with reference to the *isnād*, *gharīb muṭlaq* means a tradition, which is transmitted in the second generation only by one *Ṭābiʿi* (cf. also FARD, ii. 61^b and GHARIB, ii. 141^b); if a tradition is transmitted by only one definite person of later generations, it is called *gharīb* “in reference to that person” (*gharīb bi ʿl-nisbatī ilā shakhsin muʿayyanin*). A tradition which contains foreign or rare expressions in the text is also called *gharīb* (with reference to the contents).

These technical terms were not originally understood in the same sense by all Muslim scholars. For example it is expressly mentioned that the Imām al-Shāfiʿī made no distinction between *maḥṭūʿ* and *munkaṭʿ*; in later works also there is no absolute agreement concerning all these definitions. For details see F. Risch, *Commentar des ʿIzz al-Dīn Abū ʿAd Allāh über die Kunstausdrücke der Traditionswissenschaft nebst Erläuterungen*, Leipzig dissertation 1895; cf. Djurdjāni, *Kitāb*

al-Taʿrīfāt (ed. G. Flügel) and: *A Dictionary of Technical Terms* (ed. A. Sprenger and others). The division of traditions into different categories is also discussed in the general introductory works on the principles of *ʿilm al-Riwāya* (i. e. science of transmission). Such introductory works are amongst others the three following: 1. *ʿUṭm al-Ḥadīth* of Ibn al-Ṣalāḥ (died 643 = 1245); cf. Goldziher, *op. cit.*, ii. 187 *et seq.*; Brockelmann, *Geschichte der Arab. Litt.*, i. 359; 2. *al-Taḥrīb wa ʿl-Taysīr* of al-Nawawī (died 676 = 1277), with its commentary the *Tadrib al-Rāwī* of al-Suyūṭī (died 911 = 1505); 3. *Nukḥbat al-Fikr* of Ibn Ḥadjar (died 852 = 1448) with a commentary by the author himself, published by N. Lees in the *Bibl. Indica*, N^o. 37 of the second series, Calcutta 1862.

IV. The Collections of Tradition. Numerous collections of traditions have been prepared by different scholars. Some of these works have obtained almost canonical standing among later Muslims. An official codification of Tradition, which would be exclusively valid, has however never been made.

At first traditions were not arranged according to their contents but only according to their transmitters (*ʿala ʿl-riqāʿ*). Such a collection was called *musnad* after the traditions with complete *isnād*’s incorporated in it. This name was thus transferred from the single tradition to the whole collection. The best know of these works is the *Musnad* of Aḥmad b. Ḥanbal (died 241 = 885). For further details on this collection see Goldziher, *Neue Materialien zur Litteratur des Überlieferungswesens bei den Muhammedanern in Zeitschr. der Deutsch. Morgenl. Gesellsch.*, L. 465—506.

Such *musnad*’s were also formed at a later period; some scholars, for example, arranged the traditions contained in the great collections for greater convenience in alphabetical order, others incorporated the traditions which were mentioned in the *Muwattaʿa* of Mālik b. Anas or other similar works not planned as proper collections of Tradition in separate collections etc. (see Goldziher, *Muhamm. Stud.* ii., 227).

But as a rule the later collections of tradition were almost all arranged according to the content of the traditions. Such a collection arranged “according to chapters” (*ʿala ʿl-abwāb*) is called *muṣannaf* (i. e. arranged). Six of these *Muṣannaf* works were in course of time generally recognised by the orthodox Muslim world as authoritative; they all arose in the third century A. H.; they are the collections by 1. al-Bukhārī (died 256 = 870), 2. Muslim, (died 261 = 875), 3. Abū Dāwūd (died 275 = 888), 4. al-Tirmidhī (died 279 = 892), 5. al-Nasāʿī (died 303 = 915) and 6. Ibn Mādjā (died 273 = 886). These works are usually called briefly the “six books” (*al-Kutub al-sitta*) or also “the six *Ṣaḥīḥ*’s” i. e. the “sound” (i. e. the correct, reliable collections). They were, so to speak, looked upon as sacred books of second rank next to the *Kurʾān*, God’s own word. The collections by al-Bukhārī and Muslim were held in particularly high esteem. They are known as the “two *ṣaḥīḥ*’s” (*al-ṣaḥīḥān*) i. e. the two collections particularly recognised as authoritative. Only traditions which are recognised as absolutely *ṣaḥīḥ* are included in these works. In this respect, however, the *shurūʿ* (i. e. the “stipulations”) of Bukhārī were not the same as those of Muslim (Goldziher, *op. cit.*, ii.,

247). Al-Bukhārī has besides often added fairly copious notes to the headings of his chapters, which are quite lacking in Muslim's *Ṣaḥīḥ*. Both trace the traditions where possible to different *ṭurūḥ* and both collections contain not only traditions relating to "canon law" and to the "permitted" and "forbidden", but also many historical, ethical and dogmatic traditions (for details, see Goldziher, *op. cit.*, ii., 234—248).

On the other hand the traditions included in the works of the four other compilers deal almost exclusively with the *sunna*'s, i.e. use and wont. Hence their collections are usually put together as "the four *Sunan* works". They further contain not only the traditions which are considered *ṣaḥīḥ*, but also the "beautiful" ones and in general all traditions on which the learned have relied in their deduction of the law even if doubts can be raised against their *isnād*. When the collectors think that one of the traditions given by them should be rejected they usually call the reader's attention to the fact. Cf. Goldziher, *op. cit.*, ii. 248 *et seq.*

The prestige enjoyed by these six books in Islām is readily explained. In the third century circumstances were peculiarly favourable for the work of the collector of traditions. A certain unanimity had been attained on all questions of law and doctrine and a definite opinion regarding the value of most traditions had been formed by the majority of Muslim scholars. It was thus now possible to proceed to collect all that was recognised as reliable. The merit of al-Bukhārī and the compilers of the other *Ṣaḥīḥ*'s therefore lay not so much in the fact that (as is often wrongly stated) they decided for the first time which of the numerous traditions in circulation were genuine and which false, — for the personal opinion of the compilers would have had scarcely any appreciable influence on the prevailing opinion — but rather in the fact that they brought together everything that was recognised as genuine in orthodox circles in their time. (Cf. Snouck Hurgronje, *op. cit.*).

Although other famous collections arose in the third century, e.g. the *Sunan* of 'Abd Allāh al-Dārimī (died 255 = 868), these works were never permanently able to attain such great prestige in the Muslim world as the six *Ṣaḥīḥ*'s. Even the general recognition of the latter works themselves was only attained very gradually; Ibn Mādja's collection in particular was for long viewed with suspicion on account of the many "weak" traditions in it. Besides, in spite of the great authority of the "six books", it was not considered improper to criticise freely traditions, which, although included in the great collections, were not universally recognised as *ṣaḥīḥ*. 'Alī al-Dārakutnī (died 385 = 995) for example compiled a work in which he proved the weakness of 200 traditions given in al-Bukhārī and Muslim (cf. Goldziher, *op. cit.*, ii. 257).

Even at a later period new collections were made by many scholars. The work of these late collectors of tradition was limited chiefly, however, to the preparation of more or less comprehensive compilations in which they excerpted the contents of the "six books" (and sometimes at the same time of other famous collections like that of Ibn Ḥanbal) and arranged them in different ways. One of these is Baghawī's (died 510 = 1116) collec-

tion called *Maṣābīḥ al-Sunna* (i.e. the lamps of the *Sunna*), which, on account of its fullness and convenience, has always been popular among Muḥammadans. It contains a selection of traditions which are taken from older collections with the *isnād*'s omitted. The recension of this collection by Wālī al-Dīn al-Tibrizī is particularly well-known; it bears the title *Mishkāt al-Maṣābīḥ* (the name is taken from Qur'ān, xxiv. 35 and is usually interpreted the "niche of the lamps"). Among large collections of the later period we may mention al-Suyūṭī's (died 911 = 1505) two works entitled *Djam' al-Djawāmi'* and *al-Djāmi' al-ṣaḥīḥ*. Suyūṭī's main object was to give a comprehensive compilation of extant collections (for details see W. Ahlwardt, *Katalog der Arab. HSS. der Kgl. Bibliothek zu Berlin*, ii. 155 *et seq.*). Other compilers confined themselves to a definite section of the traditions contained in the larger collections (e.g. to the "moral"), or to a definite number of important traditions. Thus arose, for example the numerous so-called "*Arba'in*" works (i.e. collections which contain 40 important traditions).

As the substance of the *Hadīth* was in many respects no longer intelligible to the later generations of believers, many scholars felt compelled to prepare commentaries on the collections of Tradition. Obsolete words and expressions required explanation; in particular many contradictions had to be explained, or rendered harmless by artificial "explanation". Most commentators further dealt with the prescriptions to be deduced from the traditions and the divergent opinions which had been championed by different scholars in this connexion. Among the best known copious commentaries we may mention those of Ibn Ḥadjar (died 852 = 1448) and al-Kaṣṭallānī (died 932 = 1517) on the *Ṣaḥīḥ* of al-Bukhārī and of al-Nawawī (died 676 = 1277) on the *Ṣaḥīḥ* of Muslim (cf. C. Brockelmann, *Gesch. der Arab. Litt.*, i. 156 *et seq.*).

The *Shī'a*s judged *Hadīth* from their own standpoint and only considered such traditions reliable as were based on the authority of 'Alī and his adherents. They have therefore their own works on this subject and hold the following five works in particularly high esteem: 1. *al-Kāfī* of Muḥammad b. Ya'qūb al-Kulīnī (died 328 = 939); 2. *Man lā yastahḍiruhu 'l-faḥīḥ* of Muḥammad b. 'Alī b. Bābūya al-Ḳummī (died 381 = 991); 3. *Tahdhīb al-Aḥkām* and 4. *al-Istibṣār fima 'khtalafa fihi 'l-Akhbār* (extract from the preceding) of Muḥammad al-Ṭūsī (died 459 = 1067); and 5. *Nahj al-Balāgha* (alleged sayings of 'Alī) of 'Alī b. Ṭāhir al-Sharīf al-Murtaḍā (died 436 = 1044) or of his brother Rāḍī al-Dīn al-Baghdādī; cf. C. Brockelmann, *Gesch. der arab. Litteratur*, i. 187, 404 *et seq.*; E. Sell, *The Faith of Islām*, London 1880, p. 69, note 2; Goldziher, *op. cit.*, ii. 148, note 4; do., *Beiträge zur Literaturgesch. der Shī'a in Sitz.-Ber. Wiener Akad., Phil.-Hist. Cl.*, lxxviii. (1874), p. 508.

V. The Transmission of Tradition. The general view of Muslims that a knowledge of sacred learning could only be obtained through oral instruction from a teacher, who had himself acquired his knowledge in this way (cf. C. Snouck Hurgronje in the *Zeitschr. der Deutsch. Morgent. Gesellsch.*, i. 145), was from ancient times held to be particularly applicable to Tradition. The traditions had to be "heard" and students even used to take long journeys to attend the lectures of such

persons as were famous as reliable authorities (*ḥamala*, i. e. properly "bearers") of Tradition. In many sayings of the Prophet, travel "*fi ṭalab al-ʿilm*" (i. e. to search for knowledge) is recommended as work pleasing to God. For further information regarding those *ṭalab* journeys and their degeneration (how, for example, vain scholars prided themselves on having travelled through far distant lands to "hear" a few almost unknown traditions) see Goldziher, *op. cit.*, ii. 175—193.

In transmission, the traditions were delivered orally by the teacher. It was also very usual for one of the students to read out a copy while the others listened and the teacher when necessary improved what was read and gave explanatory notes. In this case also it was the custom to say of traditions learned in this way: N. N. (the teacher) told me (*ḥaddathānī* or *akhbarānī* namely *ḥirāʾatun ʿalaihi*, i. e. while the tradition was read in his presence). One who had heard traditions in this way under the direction of a teacher, could now in his turn again communicate them to others and often received from his teacher a so-called *idjāza* (i. e. sanction, permit, namely for further transmission of these traditions) for this purpose. The old method of transmitting traditions, however, was not always held in respect. The copying and collation of written texts often became the main object and oral transmission fell quite into disuse. The traditions were then simply copied and permission was obtained to transmit them with the usual formula *ḥaddathānī* (i. e. "N. N. told me"), just as if the contents had been acquired by direct oral intercourse from the teacher. For details of the *idjāza* custom and its degeneration in Islam cf. Goldziher, *op. cit.*, ii. 188—193; A. Sprenger in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, x. 9 *et seq.*; W. Ahlwardt, *Katal. der arab. HSS. der Kgl. Bibliothek zu Berlin*, i. 54—95.

In certain circles the copying of traditions (*kitābat al-ḥadīth*) was originally regarded as actually forbidden. Credence was only given to those traditions which had been preserved in the memories of reliable men and orally transmitted by them, but not to texts copied often without sufficient care or from unreliable records; cf. Ibn ʿAsākir's warning: "Strive eagerly to obtain traditions and get them from the men themselves, not from written records, lest they be affected by the disease of corruption of the text" (in Goldziher, *op. cit.*, ii. 200). Nevertheless, scholars, who utterly abstained from paper and books, are always quoted as the exceptions only, and the recording in writing of Tradition seems to have been the general custom even in the most ancient times. At the same time it could of course be acknowledged in this connexion that the writing only served to aid the memory and that the knowledge was really to be preserved "by heart" and not on the paper. For details on the writing down of *Ḥadīth* and the objections to it, see Goldziher, *op. cit.*, ii. 194—202; do. in the *Zeitschr. des Deutsch. Morgenl. Gesellsch.*, l. 475, 489; lxi. 862; A. Sprenger, *op. cit.*, x. 1 *et seq.*; do. in *Journ. of the Asiat. Society of Bengal*, xxv. 303—329.

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ḤADĪTHA (A.) = Newtown, the name of several cities.

I. Ḥadīthāt al-Mawṣil, a town on the east bank of the Tigris, one farsakh below the mouth of the upper (Great) Zāb. Its ruins are to be recognised in the mound of Tell al-Shaʿīr. Various accounts of its origin are given. According to Hishām b. al-Kalbī (in Ibn al-Fakīh, p. 129 and Balādhuri, ed. Būlāq, p. 340) Harthama b. ʿAfrāḡia, after making Mawṣil the capital came to Ḥadītha in the reign of ʿOmar b. al-Khaṭṭāb where he found a village with two churches in which he settled Arabs. That this story is authentic (it is also given in Yāqūt, ii. 222) is confirmed by Ṭabarī (i. 2807), according to whom in 24 Walīd spent some time in Ḥadītha on his way back from Armenia. Ḥamza says that Ḥadītha is the translation of the Persian Nōkard. If it is not an invention of Shuʿūbiya bias, the best explanation of the name would be that of Balādhuri, viz., that inhabitants of the "Newtown" of Anbār Fairūzshābūr migrated thither and transferred the name to their new abode. When Ḥamza and others ascribe the "foundation" of the town to the last Umayyad Marwān II. b. Muḥammad or Bar Bahlūl to his father Muḥammad b. Marwān I, these rulers may have built there but nevertheless the explanations of the name "Newtown" as "newer" than Mawṣil are inventions (cf. Yāqūt, ii. 22, Hoffmann, *Syr. Akten pers. Märt.*, p. 178; E. Reitemeyer, *Städtegründungen der Araber*, p. 83). The town's period of greatest prosperity falls within the early ʿAbbāsīd period when the Caliph al-Ḥādī stayed there before his mortal illness and when the rebel general Mūsā b. Bogha made it his headquarters in the reign of al-Muṭtadī (Ṭabarī, iii. 578, 1827). The population remained Christian. Mār Abrahām was bishop of Ḥadītha before he became Patriarch and Katholikos (837—850), (Budge, *Thomas of Margā*, ii. 103; Assemani, *Bibl. Or.*, iii. 1, p. 508 note 1).

The town lay on the terraced east bank of the Tigris in the form of a semicircle. Its mosque lay close to the river and the buildings, with the exception of the mosque, were of brick. The tomb of ʿAbd Allāh b. ʿOmar b. al-Khaṭṭāb was shown there but probably wrongly as he died in Medina (Mukaddasi, p. 139; Marāṣīd, p. 292). It is remarkable that Ḥadītha is sometimes described as

the northern extremity of Sawād, which had a greater extent than the province of 'Irāk (Yāqūt, iii. 174; Dimishkī, p. 185). Elsewhere it is mentioned as a station on the postroad from Baghdad to Mawṣil. The distances are as follows:

Baghdād—Baradān	4 farsakh
Baradān—'Ukbarā (now 'Ukbarā)	5 "
'Ukbarā—Bāhamshā (now Nahr Abū Hamsha).	3 "
Bāhamshā—Qādisiya (now Qādisiya).	7 "
Qādisiya—Surr man ra'a (now Sāmarra).	3 "
Surr man ra'a—Djabiltā (opposite Takrit, now al-Kabā'is)	7 "
Djabiltā—Sūdakāniya	5 "
Sūdakāniya—Bārimmā (near al-Fatḥa, really 6 farsakh)	5 "
Bārimmā—Sinn (at the mouth of the Lower Zāb)	5 "
Sinn—Ḥaditha (1 farsakh below the mouth of the Upper Zāb, really 16—18 farsakh)	12 "
Ḥaditha—Banū Tamyān (?)	7 "
Banū Tamyān (?)—Mawṣil	7 "

But when Ḥamd Allāh al-Mustawfī gives this itinerary in the xivth century he is only copying older figures, no longer true of his time. This is clear from the fact that the Tigris has only occupied its modern bed between Sāmarā and Baghdad since the beginning of the xiiith century. Ḥaditha like many other places was already in ruins by that time. The invasion of the Tatars had made an end of it.

II. Ḥaditha al-Furāt, also called Ḥaditha al-Nūra (Lime-Newtown) on the Euphrates, south of 'Āna in 34° 8' N. Lat. and 42° 26' East Long. (Greenw.), a nāhiya of the qaḍā' of 'Āna. The town itself is built on an island, only the caravan stations being on the western river bank. It has very much declined since 1910, when the reefs and dams in the river were blown up in order to make way for packet-boats which have never come; it had formerly 400 houses, 2 djamī' and 3 masjid, 2 corn-mills, gardens with 1500 date palms (about 6000 in the whole nāhiya). It was irrigated by great waterwheels called *nā'ūra*, which were put up at the rapids of the river. There are limestone quarries on the western side of the Euphrates valley which are of importance for future engineering works in the 'Irāk. There are three saints' tombs of the xith—xiiith centuries there, from N. to S.; 1. Shaikh al-Ḥadid (a certain Muḥammad b. Mūsā al-Kāzim); 2. The Awlād Saiyid Aḥmad al-Rifā'i; 3. a certain Nadjm al-Din, said to have been one of the occupants of Noah's ark. As to the history of the town, Yāqūt (ii. 223), following Aḥmad b. Yaḥyā b. Djabir, observes that it was taken even before 'Omar's time in the governorship of 'Ammār b. Yāsir. It had a strong castle on the island which was of importance as late as the Caliph al-Kā'im's time (*Marāsid*, p. 292). According to Abū Sa'd al-Sam'āni the inhabitants were Christians.

The place is now a usual stopping-place on the Euphrates route from Baghdad to Aleppo, which will probably soon fall into disuse after the completion of the Baghdad railway and therefore deserves to be recorded, more particularly because several of its stations, which are also

found in the ancient itineraries, are not marked in modern maps.

The following are the distances according to my itinerary:

Baghdād—Nukta	6	hours
Nukta—Fallūdjā	6	"
Fallūdjā—Ka'at Rumādī	10	"
Ka'at Rumādī—Hit	11	"
Hit—Baghdādī	8 1/2	"
Baghdādī—Ḥaditha	8 1/2	"
Ḥaditha—Fuḥaima	6 1/2	"
Fuḥaima—'Āna	7	"
'Āna—Nuhīya	7 1/2	"
Nuhīya—al-Kā'im	9	"
al-Kā'im—Albu Kamāl	5 1/2	" (frontier of the wilāyet)

Albu Kamāl—Ṣālihiya	7	"
Ṣālihiya—Mayādin	10 1/2	"
Mayādin—Dair al-Zawr	9 1/2	"

(cf. the Damascus edition of the *Rahnūma-i Baghdad*, by Senior Lieut. Muṣṭafā Diyā, 1314 H.).

The old itineraries are in part badly preserved as regards names and their order, but they are mostly corrected in de Goeje's editions.

KHURDĀDHBĪH, p. 73 and *QUDĀMA*, p. 217:

Baghdād—Sailahīn	4 farsakh
Sailahīn—Anbār	8 "
Anbār—al-Rabb	7 "
al-Rabb—Hit	12 "
Hit—Nāwūsa	7 "
Nāwūsa—Ālūsa	7 "
Ālūsa—Fuḥaima	6 "
Fuḥaima—Nuhīya (sic!)	12 "

MUKADDASI:

Baghdād—Sailahīn	2 barīd
Sailahīn—Anbār	1 marḥala
Anbār—al-Rabb	1 "
al-Rabb—Hit	2 "
Hit—Nā'ūsiya	1 "
Nā'ūsiya—'Āna	1 "
'Āna—Ālūsa	1 "
Ālūsa—Fuḥaima	1 "
Fuḥaima—Ḥaditha	1 "
Ḥaditha—Nuhīya (sic!)	1 "

and so on.

While the two stations Ḥaditha and 'Āna are omitted in Ibn Khurdādbih and Qudāma, they are interchanged in Mukaddasi. Ālūsa and Nāwūsa still exist although not marked, or given under wrong names in modern maps.

III. Ḥaditha called Dīrsh or Dīrs, a village in the Ghūṭa of Damascus (Yāqūt, ii. 225; *Marāsid*, p. 292). (E. HERZFELD.)

HADJAR in South Arabia means "town" and is therefore often found in place-names; for example there was a Hadjar in Najrān, one in Dījāzān and several in Mādīn, all in South Arabia. The best known is Hadjar in southern Bahrain, the ancient capital of the land. It lay in a fertile district rich in palms (*Hamāsa*, p. 811, v. 1; whence the proverb, *Prov. Arab.*, ed. Freytag, iii. 539) and exported a celebrated kind of date-honey. The population was very mixed (cf. Nöldeke, Ṭabari, transl., p. 59 *et seq.*). Under Persian rule a Persian governor, to whom the Arab chief was subordinate, resided here or rather in the adjacent stronghold of Mushakkar; thus in the time of the Prophet we find the Persian Sebokht here, who submitted to Muḥammad. In the great rebellion

on the death of the Prophet a man named *Ghārūr*, a member of the royal family of *Hīra*, raised the standard of revolt in *Ḥadjar*, but was overcome by al-'Alā'. During the *Ḳarmaṭian* troubles *Abū Sa'īd* conquered the towns of *Bahrain* (cf. the article *AL-DJANNĀBĪ*), among them finally *Ḥadjar*, shortly before his death in 913-914. *Abū Sa'īd*'s son *Abū Ṭāhir* made al-*Aḥsā'* [q. v., i. 207 *et seq.*] the capital of the land. It should be remembered that *Ḥadjar* (or with the article al-*Ḥadjar*) is very often used as the name of the land itself (instead of *Bahrain*).

Ḥadjar should not be confused with *Ḥadjr*, which appears as the name of several towns, including one in *Yamāma* inhabited by the descendants of 'Ubaid b. *Yarbu'* (of the *Banu Ḥanifa*, q. v.), cf. c. g. *Nābigha* p. 9, 41, *Labid* (ed. Huber) p. 30, 2.

Bibliography: *Bakri*, *Geogr. Wörterbuch*, ed. *Wüstenfeld*, p. 827; *Bibl. geogr. arab.*, ed. de *Goeje*, i. 154, 9; viii. 393 *et seq.*; *Yākut*, ed. *Wüstenfeld*, i. 508 *et seq.*; ii. 583; *Hamdāni*, *Djazira*, ed. D. H. Müller, i. 86, 136, 168; *Balādhuri*, ed. de *Goeje*, p. 78—86; *Ṭabari*, *Annales*, ed. de *Goeje*, iii. 1743 *et seq.*, 2196; *Yā'kūbī*, *Historiae*, (ed. *Houtsma*), i. 233, 313; ii. 89 *et seq.*; de *Sacy*, *Exposé de la religion des Druses*, *Introduction*, p. 213 *et seq.*; de *Goeje*, *Memoire sur les Carmathes*, 1862, p. 12 *et seq.* (second edition, 1886, p. 36 *et seq.*); *Wellhausen*, *Skizzen u. Vorarbeiten*, iv. 117 *et seq.*; vi. 19 *et seq.*; *Rothstein*, *Die Lachmiden*, p. 131 *et seq.* (FR. BUHL.)

AL-ḤADJAR AL-*ASWAD*. [See AL-*KA'BA*.]

ḤADJAR AL-*NAṢR* (the eagle's rock), a fortress in the *Rif*, in the land of the *Ḡhomāra*, built in 317 (929-930) by *Ibrāhīm b. Muḥammad Ḳāsim b. Idris II*. The sons of *Ḳāsim*, called *Guennūn* (*Djannūn*) or *Hannūn* (so al-*Bakrī*, ed. de *Slane*, p. 129) settled here. When *Mūsā b. al-'Āfiya* had driven the *Idrisids* out of all their possessions in the *Maghrib*, he wished to besiege this fortress also to destroy the survivors of the *Idrisid* family who had taken refuge in it; but he was dissuaded from doing so by the remonstrances of the most prominent men in the *Maghrib*. After *Mūsā b. al-'Āfiya*'s fall, one of *Guennūn*'s sons founded a kind of kingdom with *Ḥadjar al-Naṣr* as capital under the suzerainty of the *Umayyad* Caliph of *Cordoba*. The *Spanish* sovereigns and the *Fātimids* disputed the suzerainty over it in turn, till the former finally succeeded in destroying all the petty kingdoms of the *Idrisids*. *Ḥadjar al-Naṣr* was taken by *Ghālīb*, the *Umayyad* general, and the last king, al-*Hasan*, taken prisoner to *Spain*. The decline of *Ḥadjar al-Naṣr* dates from this time (369 = 975-976).

The fortress lay three days' journey from *Ceuta* on the top of a steep cliff; it could only be reached by a very narrow way which only allowed access to one person at a time. The surrounding country was very fertile and covered with gardens (*Ibn Hawkal*, ed. de *Goeje*, p. 56; al-*Idrisī*, *Description de l'Afrique et de l'Espagne*, ed. *Dozy* and de *Goeje*, p. 96 of the text).

Its situation is not exactly known. An attempt has been made (by *Beaumiér*) to identify it with *Alhucemas*, but without any real evidence. According to the statements collected by *Mouliéras* (*Le Maroc inconnu*, ii. 390-391, note), the ruins of the fortress still survive under the name "*Ḥadjirat en-Nasour*" in the district of *Djinnān Medjber*

(*Djinnān Madjbar*) between al-*Branes*, ed-*Dsoul* (*Tsoul*) and *Ṣanhādja* on the summit of a very high red cliff.

Bibliography: Besides the authors quoted, *Ibn Khaldūn*, *Kitāb al-'Ibar* and *Histoire des Berbères*, transl. de *Slane*, *passim*; *Ibn Abī Zar'*, *Rawḍ al-Ḳirfās*, *passim*; *Ibn 'Idhārī*, *Bayān al-Mughrib*, *passim*; Else *Reitemeyer*, *Die Städtegründungen der Araber* (Leipzig 1912), p. 192; *Salmon*, *Essai sur l'Histoire politique du Nord-Marocain* (*Archives marocaines*, ii.), p. 6—12. (RENÉ BASSET.)

ḤADJARĒN (*HADJARĒN*), a town in *Ḥadramūt* on the *djebel* of the same name, S.W. of *Mesghed 'Alī* [q. v.] on the *Wādī Daw'ān* (*Dō'ān*) situated in extremely picturesque country. It is surrounded by extensive palmgroves and reminds one of many mediaeval castles on the *Rhine*. As a centre of traffic between the coast and the interior of *Ḥadramūt* it is of importance. The houses of the town are built of bricks and are large but the streets are narrow and dirty. It belongs to the *Ḳu'aiṭi* of *Shibām* [q. v.], who are represented in it by a member of their family, who bears the title *naḳīb* and lives in a splendid palace on the summit of the hill. The town probably has about 1500 inhabitants. There are relics of the ancient *Himyaritic* period around *Ḥadjarēn*, when the trade in frankincense still flourished in this district. Ruins of an ancient town, *Raidūn*, with inscriptions are still to be seen about the valley.

Ḥadjarēn is an old town, known even to *Hamdāni*; al-*Ḥadjarain* (al-*Ḥadjarān*, dual of *ḥadjar* "town", as he writes it), consisted in his time of two towns of *Khawdūn* and *Dammūn* lying on opposite sides of the *wādī*; *Khawdūn* was inhabited by the *Ṣadaf*, *Dammūn* by the *Kinda*. At the foot of the fortified hill, on which *Ḥadjarēn* lay, there were palmgroves and fields with *dhura* (a kind of maize) and *burr* (a kind of corn or wheat), which were watered by a *ghail* coming from the top of the hill.

Bibliography: *Hamdāni*, *Djazira*, 85, 26—86, 6, 10—14; H. v. *Maltzan*, *Adolph von Wrede's Reise in Hadhramaut*, p. 229, 230; *Van den Berg*, *Le Hadhramout* etc. (Batavia 1886), p. 13, 24, 36; *Leo Hirsch*, *Reisen in Südarabien, Mahraland und Hadramut*, p. 158, 160, 161, 162; *Th. Bent* and *Mrs. Th. Bent*, *Southern Arabia* (London 1900), p. 97, 103—105, 109, 110. (J. SCHLEIFER.)

ḤADJDJ (A.), the pilgrimage to *Mecca*, 'Arafāt and *Minā*, the last of the five "pillars" of *Islām*.

I. THE ISLĀMIC ḤADJDJ.

a. The journey to *Mecca*. — According to the law every adult Muslim, of either sex, has to perform the *Ḥadjdj* at least once in the course of his life, provided he is able to do so (cf. *Sūra* iii. 91). The fulfilment of the last proviso depends on various circumstances. Lunatics and slaves are exempted from the obligation; likewise women who have not a husband or a relative (*dhū mahram*) to accompany them. The want of the necessary means of subsistence, the inability to provide beasts of burden, the precariousness of the journey are circumstances which relieve one of the obligation to perform the pilgrimage. The *Shāfi'i* school further allows its followers to postpone the pilgrimage beyond the grave provided

a deputy is hired out of the estate of the deceased. This explains how the majority of Muslims die without ever having seen Mecca. Even among Caliphs and Sultāns many have remained at home all their lives while others have made the pilgrimage several times; even some, who were not Muslims, have taken part in the Ḥadjdj; their works are invaluable sources for our knowledge of this subject.

Since Muḥammad instituted an absolute lunar year, the Ḥadjdj runs in time through all seasons as it is fixed for certain days in the first half of the month *Dhu 'l-Hidjja*. When it falls in summer the toils of the journey prove fatal to many a pilgrim. Muḥammad is therefore said to have said: "The pilgrimage is a sort of punishment" (*Sunan Ibn Mādjā*, Bāb al-Khurūdj ila 'l-Ḥadjdj). Those pilgrims suffer most who have to come from their homes to Mecca by land either on foot or on horseback. The steamship traffic from Djidda to other Muslim lands which was instituted specially for the Ḥadjdj, as well as the Ḥidjāz railway has however considerably diminished their number. The pilgrimcaravans only survive out of religious conservatism. The following may be mentioned.

The Syrian caravan follows the ancient trade-route from Damascus (or Constantinople) through the trans-Jordan territory, the ancient Moabitis, via Ma'an, Mada'in Šalīh and al-Medina. It is the largest of the caravans (in 1876, according to C. M. Doughty's estimate, it contained about 6000 persons) and is accompanied by a *maḥmal* [q. v.]. Blockhouses are built at the stations where food is kept ready and facilities for refreshment provided. According to Burckhardt (*Travels*, ii. 3), the journey from Damascus to al-Medina takes 30 days.

The Egyptian caravan is likewise accompanied by a *maḥmal*; in it is the new *kiswa* [q. v.] for the Ka'ba. According to Lane (*Manners and Customs*, London 1899, p. 493), it usually leaves Cairo in the last week of *Šawwāl* and reaches Mecca in 37 days, following the route along the sea-coast. (A favourite route for pilgrims from Egypt and the Maghrib used to be from Cairo or somewhere else in the north to one of the harbours on the Red Sea opposite Djidda; cf. Ibn Djbair's journey and al-Batānūni, *al-Rihla al-Ḥidjāsiya* 2, p. 27 *et seq.*).

A caravan from the 'Irāk makes its way across Arabia. Burckhardt, in Appendices I and II to his *Travels*, gives the stations of the caravan from Yemen as well as further geographical notes. Pilgrims from the Maghrib, Persia and Yemen, however, come for the most part by ship, not to speak of those from more distant lands.

The caravans are composed of the most diverse elements; princes, beggars, traders with their wares, Bedouins, travellers on foot and on horseback find their place there, which is usually settled by their place of origin, so that people from the same town travel together. Most pilgrims make an arrangement with a *muḥawwim* who for a definite sum provides for all the necessities of the journey.

The danger of attack by Beduins has always been an unpleasant feature of the pilgrimage; if the pilgrims submit to being plundered, they usually escape with their lives, but otherwise not always. The Meccan authorities have finally been forced to conclude agreements with the chiefs through whose lands the caravans come, where-by the pilgrims are allowed to travel freely. The

authorities have to pay a fixed sum (called *ṣurra* q. v.) for this privilege. In the history of the Ḥadjdj there have been many other powers obstructing the pilgrims, e.g. the Karmatians, the Egyptian authorities, pirates and the Wahhābis.

The arrival of the Syrian and Egyptian caravans with the two *maḥmal*'s is always a great event for the Meccans. Both are received with ceremony; they encamp on certain spots outside the town proper (see the plan of the town in C. Snouck Hurgronje, *Mekka*, I); as a rule they arrive only a few days before the Ḥadjdj.

The numbers of the pilgrims who arrive via Djidda are fairly well known, since the international sanitary commission has instituted a quarantine station there. As each pilgrim has to pay a certain sum for what professes to be hygienic control, but really is quite superficial, the number of persons arriving is accurately noted. We find that in recent years the number has varied from 36,000 to 108,000 and averages 70,000. If Burckhardt could now accompany the pilgrimage again, he would not be able to repeat his observations (*Travels*, ii. 1) made in 1814 on the number of the pilgrims and the pious zeal of the Muslims.

Most pilgrims arrive shortly before the time of the Ḥadjdj; a considerable number, however, even spend the month of Ramaḍān of the year in Mecca, which is considered particularly meritorious. Many ḥadjjis also remain in Mecca after they have completed the Ḥadjdj, either to pursue sacred studies or to die in the holy city. The number of pilgrims is usually particularly large when it is expected that the principal day of the Ḥadjdj, the 9th *Dhu 'l-Hidjja*, will fall on a Friday (*ḥadjjī akbar*). It may further be noted that the *Šhi'is* also take part in the pilgrimage; but travellers report that the adherents of 'Alī do not always have a peaceful time in the holy city. Interesting data on the Ḥadjdj of the *Šhi'is* are given in Kazem Zadeh, *Relation d'un pèlerinage à la Mecque* in the *Revue du Monde musulman*, xix. 1912, p. 144 *et seq.* (has also appeared separately).

b. Arrival in Mecca. The holy ceremonies are performed in a state correspondingly holy, the law therefore recommends the pilgrim as soon as he sets out from home to assume the *iḥrām* [q. v.]. But as in most cases this is not convenient, they generally enter the holy condition when they approach the holy territory. One should enter Mecca as a *muḥrim* and then perform the *'umra* [q. v.]. Almost every pilgrim does this as well as the other sacred duties, accompanied by a guide (*shaikh, dalil, muṭawwif*), who on each occasion pronounces the prescribed formulae, which are then repeated by his protégés. These guides further do all sorts of business for the pilgrims who in their ignorance of the language, of local customs etc., would be for the most part quite helpless without them.

When the sevenfold circumambulation (*ṭawāf*, q. v.) of the Ka'ba and the sevenfold running (*sa'y*, q. v.) between Šafā and Marwa has been performed the pilgrim may cut his hair and come out of the *iḥrām*, till the Ḥadjdj proper begins. But if the *iḥrām* has been assumed for *'umra* and *ḥadjjī* (*ḥirām*), this is not allowed [on these and related questions cf. the article *IḤRĀM*].

c. The Ceremonies of the Ḥadjdj. On the 7th *Dhu 'l-Hidjja* there is usually preaching in

the mosque of the Ka'ba, by which the pilgrims are prepared for the holy ceremonies. In the evening of the same day or on the morning of the next the pilgrims leave Mecca. The 8th is called *yawm al-tarwiya* ("day of moistening"), because (according to an improbable explanation) on this day the pilgrims provide themselves with water for the following days. The two *maḥmal*'s unite outside the town and lead the way; then follows the variegated seething mass of representatives of different races, on foot and in litters, on asses and horses, perpetually pushing and struggling. The plain of 'Arafāt, where a halt is to be made (*wuḳūf*), is reached via Minā (now usually pronounced Munā) and Muzdalifa (also called Djam^c and al-Mash'ar al-Harām). Here the representative of the caliph used to plant a standard, whose place is now taken by the *maḥmal* [see AMĪR AL-ḤADJĪJ, i. 330].

The description of the thickly covered plain in modern travellers agrees in its main features with those of the old Arab annual markets in the classical authors. Tents and booths (see C. Snouck Hurgronje, *Bilder aus Mekka*, No. 13—16, cf. also 10—12) are everywhere, in the latter the numerous traders expose their wares as in the bazaar; jugglers and fakirs entertain the crowd with their skill. Many pilgrims ascend the sacred mountain (*Djebel al-Rahma*, see the illustration opposite and the article 'ARAFĀT'), and repeat the prescribed formulae after their *shaikh* at the proper places; loud cries of *labbaika* [q.v.] are heard everywhere. 'Thus the time is passed till the evening, at which brilliant illuminations take place. Pious pilgrims spend the night in the repetition of prayers, others amuse themselves in worldly fashion.

The *wuḳūf* proper takes place on the 9th and lasts from the time when the sun has crossed the meridian to its setting. Almost the whole period is filled by two *khutba*'s, celebrated as a rule by the *kaḍī* of the holy city. The latter rides up to the platform on the holy hill, from which he reads pious commonplaces out of a book, which are not audible to the greater part of those present, or, if heard, could not be understood by them. But this does not prevent them being much moved and continually calling *labbaika* loudly, waving the holy garments in the air and weeping and sobbing. But as soon as the sun disappears behind the western hills, the *ifāda* (or *daf*^c, *nafr*), i.e. the running to Muzdalifa begins. Amid the greatest confusion as the horses are spurred on by the rushing crowd, amid continual shooting and din, accompanied by military music, every one rushes to Muzdalifa. The *alamain*, which mark the boundary of the *ḥaram* [q.v.] are passed; the evening darkness soon falls and torches are kindled; fireworks are discharged and the soldiers keep firing off their guns. In this fashion, rarely without accidents, Muzdalifa is reached, where the Maghrib and 'Ishā ṣalāt's are celebrated together and the night is spent. The mosque here is illuminated. On the morning of the 10th (*yawm al-naḥr*) *wuḳūf* is again held at the mosque before sunrise and the *kaḍī* of Mecca again preaches a *khutba*. After the completion of the morning service the crowd goes to Minā.

Here quite different duties have to be performed. Each pilgrim has on this day to throw seven small stones at one of the three so-called *djamra*'s here [q.v.], the *Djamrat al-Akaba*. For

this purpose he has previously gathered the stones in Muzdalifa. Amid a tremendous crush a rush is made for this *Djamra*, which stands at the west end of the valley of Minā. A picture of it is given in Kazem Zadeh, *op. cit.*, opposite p. 222. Only the stoning of this *Djamra* is prescribed for this day in the law and the turn of the other *djamra*'s does not come till the following days. The accounts in 'Ali Bey and Burton agree very well with this prescription. It should, however, be noted that Burckhardt (*Travels*, ii. 578) and Keane (*Six Months in Meccah*, p. 161) expressly state that the pilgrims on the 10th *Dhu 'l-Hijjdja* throw seven stones, which they have brought from Muzdalifa, first at the eastern *Djamra* (*Djamrat al-ūlā*, *al-sughrā*), then at the middle one (*al-wusṭā*; see the picture) and finally at the western (*al-sufā*, *al-aḳṣā*, *al-Akaba*); perhaps however this is an error of the two last-named travellers.

According to the Muslim explanation, this stoning is really a stoning of Satan, who is said to have appeared here to the patriarch Ibrāhim and to have been driven away by him in this fashion. After the stoning the crying of *labbaika* ceases and the *ḥadīj* proper is at an end; various ceremonies, however, have still to follow, first that of the sacrifice, which has given this day its name. Thousands of sacrificial victims, chiefly sheep and goats, are kept ready in Minā by the Beduins and merchants and sold at high prices. Only people of high rank slaughter camels. The pilgrim, who does not care to kill the animal himself, may get a butcher to do it for him. Although there is no place specially prescribed by the law in Minā for the sacrifice, a rock at the west end of the valley near the Akaba is preferably used for this purpose (Burckhardt, *Travels*, ii. 59; Burton, *A Pilgrimage*, ii. 240). It is considered meritorious to give the flesh of the animals sacrificed to the poor as *ṣadaqa*; what they do not use is left lying. The sacrifice, which is celebrated on this day throughout the whole Muslim world, is *sunna* (see the article AL-ʿID AL-KABIR). Its omission may be made good by fasting.

It is usual to have the head shaved after the sacrifice; for this purpose there are quite a number of barbers' booths in Minā. Both the barber and the pilgrim observe certain rules during the process, such as turning towards the *qibla* etc. Thereafter the *iḥrām* may be discarded and a return made to a secular condition (*iḥlāl*); but the pilgrim is not yet allowed to transact all the business of everyday life. The series above described, stone-throwing, sacrifice, shaving, is described in the law as *sunna* (*Minḥādī*, i. 331); but it should be noted that there is no time legally prescribed for the sacrifice and the two other ceremonies are only limited as to time in so far that they must be performed on the 10th day.

It is usual to return to Mecca on the same day to perform a *ṭawāf* there, on which occasion the *ka'ba* is seen for the first time with its new covering. Ordinary garments are donned if this has not been done in Minā already; the pilgrim bathes and washes, which is usually very desirable after being the previous "holy state". It is usual also to drink from the holy Zemzem water or to have oneself sprinkled with it; but this may as well be done on any other day.

The following days 11—13th *Dhu 'l-Hijjdja* are called *aiyām al-tashriq* (on the explanation

of this name see below) called by Muḥammad "day of eating, drinking and sensual pleasure", are spent in Minā; the three Djamra's have each to have seven stones thrown at them each day, after midday. It is also the custom to sacrifice at a granite block on the slope of mount Thabīr (cf. Burckhardt, *Travels*, ii. 65; al-Batanūnī, *al-Rihla*, p. 696). Abraham is said to have prepared his son for the sacrifice here. The law itself (cf. Sūra ii. 199) permits departure from Minā even on the 12th Dhu 'l-Hijjja. It seems from the works of the travellers that this permission is usually taken and the pilgrims return to Mecca on this day. It is the custom to throw stones at the alleged grave of Abū Lahab in the vicinity of the town. Finally the 'umrat al-wadā' (farewell 'umra) has to be performed. For this purpose the pilgrim goes to Tan'im, again to assume the iḥrām. Modern travellers thus often call Tan'im also "al-'Umra". With the performance of *ṭawāf* and *sa'y* the Hādjij is at an end. Some days later the caravans leave Mecca and go to Medīna to honour the tomb of the prophet with a visit.

From what has been said above it is clear that the law divides the ceremonies of the Hādjij into various categories; but it should be noted that the various schools differ from one another in almost all details. A good survey is given in the table on p. 178 of al-Batanūnī's work.

II. THE ORIGIN OF THE ISLĀMIC HĀDJIJ.

Muḥammad's attitude to the Hādjij was not always the same; in his youth he must have often taken part in the ceremonies. After his "call" he paid little attention at first to the festival: in the oldest sūras it is not mentioned and it does not appear from other sources that he had adopted any definite attitude to this originally heathen custom. If many obviously polytheistic practices had been usual at it, he would hardly have been so silent about it and Tradition would probably have preserved expressions of opinion from which we could ascertain more or less clearly the ancient practices.

Muḥammad's interest in the Hādjij was first aroused in al-Medīna. Several causes contributed to this, as Snouck Hurgronje has shown in his *Mekkaansche Feest*. The brilliant success of the battle of Badr had aroused in him thoughts of a conquest of Mecca. The preparations for such a step would naturally be more successful if the secular as well as the religious interests of his companions were aroused. Muḥammad had been deceived in his expectations regarding the Jewish community in Medīna and the disagreements with the Jews had made a religious breach with them inevitable. To this period belongs the origin of the doctrine of the religion of Abraham, the alleged original type of Judaism and Islām. The Ka'ba now gradually advances into the centre of religious worship; the father of monotheism built it with his son Ismā'il and it was to be a "place of assembly for mankind". The ceremonies performed there are traced to the divine command (Sūra ii. 119 *et seq.*). In this period also the Ka'ba was made a kībla (cf. Sūra ii. 136—145) and the Hādjij is called a duty of man to Allāh (iii. 91). This is the position of affairs in the year 2 of the Hīdjra. It was only after the unsuccessful siege of al-Medīna by the Meccans in the year 5 that Muḥammad was able to attempt to carry out his plans. The first effort was made in the ex-

pedition to Hudaibiya, which, although it did not bring him to Mecca, by the treaty with the Kuraiḥ brought an 'umra into prospect for next year. In the year 7 Muḥammad instituted the ceremonies at the Ka'ba; but it was only after the conquest of Mecca in 8 that the opportunity was afforded of publicly celebrating the festival. But he did not take advantage of this occasion himself, for in the year 9 he sent Abū Bakr in his stead as leader of the pilgrim caravan to Mecca. While the latter was on the way, he was overtaken by 'Alī b. Abī Ṭālib, who had been commissioned to read out to the pilgrims the *Barā'a* (Sūra ix. 1 *et seq.*) which had been revealed in the meanwhile; in these verses the performance of the pilgrimage was forbidden to unbelievers except those with whom the Prophet had made special treaties.

In the year 10 Muḥammad himself led the Hādjij. Tradition has much to tell on the subject of this so-called farewell-pilgrimage (*Hādjijāt al-Wadā'*). These accounts of the ceremonies performed by Muḥammad agree essentially with the later practice. The arrangements, which he made on this occasion, are of importance, however, for the history of the Hādjij, notably the abolition of the "intercalation" (*uasī'*) and the introduction of the pure lunar year which is mentioned in the Korān with the words: "Verily the number of months with God is twelve months in God's book, on the day when he created the heavens and the earth; of these four are sacred; that is the true religion. In these shall ye do no injustice to one another. But fight the unbelievers, as they fight you, one and all, and know that God is with the righteous. The intercalation is but an increase of the unbelief, in which the unbelievers err, for they make it (i. e. the time in which it falls or should fall) lawful one year and unlawful the next" (Sūra ix. 36 *et seq.*). On other ordinances of Muḥammad on this occasion see below.

III. THE PRE-ISLĀMIC HĀDJIJ.

The investigation of the original meaning of the root H-D-J goes no further than hypotheses, some however probable. The Arabic lexicographers give the meaning "to betake oneself to"; this would agree with our "pilgrimage". But this meaning is as clearly denominative as that of the Hebrew verb. Probably the root חג , which in North as well as South Semitic languages means "to go around, to go in a circle", is connected with it. With this we are not much farther forward however; for we do not even know whether religious circumambulations formed part of the original hādjij. We do know that in the pre-Muslim period two annual markets were held in the month of Dhu 'l-Kā'da, in 'Ukāz and Madjanna. These were followed in the early days of Dhu 'l-Hijjja by that of Dhu 'l-Madjāz and thence the people went direct to 'Arafāt. The Muslim practice of going out from Mecca to 'Arafāt is therefore probably an innovation; and Islām knows nothing of religious circumambulations in 'Arafāt and we as little.

This Hādjij in 'Arafāt was not a local peculiarity; pilgrimage to a sanctuary is an old Semitic custom, which is prescribed even in the older parts of the Pentateuch as an indispensable duty. "Three times a year shall you celebrate for me a

ḥag" is written in Exodus xxiii. 14, and "three times a year all thy males shall appear before the Lord Jahwe" (ib., 17 and xxxiv. 22). But in Arabia also there were probably several places of pilgrimage where festivals like that of the Ḥadjdj of 'Arafāt were celebrated. The month of Aggathal-baēith mentioned by Epiphanius seems to presuppose a sanctuary in the north.

The Ḥadjdj of 'Arafāt took place on the 9th Dhu 'l-Hidjdja; the most diverse Arab tribes took part in it, but this was only possible when peace reigned in the land. The consecutive months Dhu 'l-Ḳa'da, Dhu 'l-Hidjdja and Muḥarram thus formed a sacred period during which tribal feuds were at rest; weapons were laid aside in the holy territory.

It may be regarded as certain that in Muhammad's time the sacred festival fell in the spring. Wellhausen has, however, made it appear probable that the original time of the Ḥadjdj was the autumn. If, as is probable, the above mentioned intercalary month had for its object to maintain this time of the year, the intercalation did not effect its purpose; from what cause we do not know. If the Ḥadjdj originally fell in the autumn, it is natural, when inquiring into its original significance to compare it with the North Semitic autumnal festival, the "feast of booths" (or day of atonement), a proceeding which finds further support in the fact that the feast of booths in the Old Testament is often called briefly the *ḥag* (e.g. Judges, xxi. 19; 1 Kings, viii. 2, 65). We will actually find several features in agreement.

Great fairs were from early times associated with the Ḥadjdj which was celebrated on the conclusion of the date-harvest. These fairs were probably the main thing to Muhammad's contemporaries, as they still are to many Muslims. For the significance of the religious ceremonies had even then lost its meaning for the people. The following may be stated. A main part of the ceremony was the *wuḳūf* "the halt" in the plain of 'Arafāt; in Islām the ḥadjdj without *wuḳūf* is invalid. This can only be explained as the survival of a pre-Muslim notion. Houtsma has compared the *wuḳūf* with the stay of the Israelites on Mount Sinai. The latter had to prepare themselves for this by refraining from sexual intercourse (Ex. xix. 15) and the washing of their garments (Exod. xix. 10, 14). Thus they waited upon their God (נִצְוִים, 11, 15). In the same way the Muslims refrain from sexual intercourse, wear holy clothing and stand before the deity (وقوف = stand) at the foot of a holy mountain.

On Sinai, the deity appeared as a thunder- and lightning-god. We know nothing of the god of 'Arafāt; but he probably existed. Muhammad is related to have said at the farewell pilgrimage: "The whole of 'Arafāt is a place for standing (*maḳūf*), the whole of Muzdalifa is a place of standing, the whole of Minā a place of sacrifice". Snouck Hurgronje has explained these words to mean that the particular places there, where heathen ceremonies were performed, were to lose their importance through these words. A little is known of these heathen places in Muzdalifa and Minā (see below).

It is uncertain whether the day of 'Arafāt was a fast-day or not. In Tradition it is several times expressly stated that Muhammad's companions did not know what was his view on this question.

He was therefore invited to drink and he drank. The ascetic character of the Ḥadjdj days is clear from the *iḥrām* prohibitions. That these were once extended to include food and drink is clear from Muhammad's explanation. "The *Tashriḳ* days (11th—13th Dhu 'l-Hidjdja) are days of eating, drinking and sensual pleasure". In early Islām ascetically disposed persons therefore chose the Ḥadjdj as the special time for their self-denials (cf. Goldziher in the *Revue de l'Histoire des Religions*, xxxvii. 318, 320 *et seq.*).

The *wuḳūf* lasts in Islām from the moment after midday till sunset. Tradition records that Muhammad ordered that 'Arafāt should not be left till after sunset, while it had previously been usual to begin the *ifāda* even before sunset. But the Prophet is said not only to have shifted the time, but even to have suppressed the whole rite by forbidding the running to Muzdalifa and to have ordered that it should be slowly approached. But how tenacious the old custom is, is clear from the above description of the *ifāda*. Snouck Hurgronje thinks he sees a solar rite in the latter, a view which has been more definitely formulated by Houtsma in connection with the character of the Ḥadjdj (see below), viz. that it was originally considered a persecution of the dying sun.

The god of Muzdalifa was ʔuzah, the thunder-god. A fire was kindled on the sacred hill also called ʔuzah. Here a halt was made and this *wuḳūf* has a still greater similarity to that on Sinai, as in both cases the thunder-god is revealed in fire. It may further be presumed that the traditional custom of making as much noise as possible and of shooting was originally a sympathetic charm to call forth the thunder.

As soon as the sun was visible, the *ifāda* to Minā used to begin in pre-Islamic times. Muhammad therefore ordained that this should begin before sunrise; here again we have the attempt to destroy a solar rite. In ancient times they are said to have sung during the *ifāda*, *ashriḳ ṭhabir kaimā nuḡhir*. The explanation of these words is uncertain; it is sometimes translated: "Enter into the light of morning, Ṭhabir, so that we may hasten".

When they arrived in Minā, it seems that the first thing they did was to sacrifice; the 10th Dhu 'l-Hidjdja is still called *yawm al-aḏāḥi*, "day or the morning sacrifices". In ancient times the camels to be sacrificed were distinguished by special marks (*taḳlīd*) even on the journey to the ḥaram; for example two sandals were hung around their necks. Mention is also made of the *iḣ'ār*, the custom of making an incision in the side of the hump and letting blood flow from it; or wounds were made in the animal's skin. It is frequently mentioned also that a special covering was laid on the animals.

According to a statement in Ibn Hishām (ed. Wüstenfeld, p. 76 *et seq.*), the stone throwing only began after the sun had crossed the meridian. Houtsma has made it probable that the stoning was originally directed at the sun-demon; important support is found for this view in the fact that the Ḥadjdj originally coincided with the autumnal equinox; similar customs are found all over the world at the beginning of the four seasons. With the expulsion of the sun-demon, whose harsh rule comes to an end with summer, worship of the thunder-god who brings fertility and his in-

vocation may easily be connected, as we have seen above at the festival in Muzdalifa. The name *tarwiya* "moistening", also may be explained in this connection as a sympathetic rain-charm, traces of which survive in the libation of Zemzem water. These are again parallels to the feast of booths (or day of atonement): the goat, which was thrown from a cliff for 'Azazel, is not difficult to identify as the type of the sun-demon; and the libation of water from the holy well of Siloam was also a rain-charm, for the connection between the feast of booths and rain is expressly emphasised (Zach. xiv. 17). Further we may call attention to the illumination of the temple on the feast of booths, which has its counterpart in the illumination of the mosques in 'Arafāt and Muzdalifa, as well as the important part which music plays at both feasts.

Quite other explanations of the stone throwing are given by van Vloten (*Feestbundel.... aan Prof. M. J. de Goeje aangeboden*, 1891, p. 33 *et seq.*) and Chauvin (*Annales de l'Acad. Royale d'Arch. de Belgique*, 5th Ser., Vol. iv. p. 272 *et seq.*). The former connects the stoning of Satan and the Kor'anic expression *al-Shaitān al-radīm* with a snake, which was indigenous to the 'Akāba. The latter finds in it an example of scopolism: the object of covering the Hādjij ground with stones thrown on it was to prevent the cultivation of it by the Meccans. Both these theories have been satisfactorily refuted by Houtsma. Cf. also Douitté, *Magie et Religion*, p. 430 *et seq.* — On the significance of the shaving in connection with the history of religions, cf. the article IHRĀM.

On the *Tashrīk* days some of the pilgrims dry the flesh of the animals sacrificed in the sun to take it with them on the return journey. This custom agrees with the meaning of the word *tashrīk*, given by the Arab lexicographers, i.e. "to dry strips of meat in the sun"; but it may be doubted whether this is the original meaning of the word. A satisfactory explanation has not yet been given. Cf. however Th. W. Juynboll, *Über die Bedeutung des Wortes Tashrīk* (Zeitsch. f. Assyriol., xxvii. 1 *et seq.*). It must also be noted that Dozy in his book *De Israëlieten te Mekka*, traces the words *tashrīk* and *tarwiya* as well as the whole Hādjij to a Jewish origin; but his thesis may be considered definitely refuted by Snouck Hurgronje's *Het Mekkaansche Feest*.

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bair, *Travels* (ed. M. J. de Goeje); the various Fikh books, as well as the handbooks for pilgrims known as *Manāsik*. On the Hādjij of the Shī'a s. Kazem Zadeh in *Rev. du Monde musulman*, xix. (1912), 144 *et seq.*

On II: The biographies of Muḥammad and the works on Tradition.

On III: R. Dozy, *De Israëlieten te Mekka* (also in German); J. Wellhausen, *Reste arab. Heidentums*², p. 68 *et seq.*; M. Th. Houtsma, *Het skopelisme en het steenwerpen te Mina* (*Versl. en Meded. der Kon. Akad. v. Wetenschappen*, Amsterdam, Afd. Letterkunde, Ser. iv. Part vi. p. 185 *et seq.*); H. Winckler, *Altorient. Forschungen*, Ser. ii. Vol. ii. p. 324—350; also the articles by v. Vloten and Chauvin quoted in the text. (A. J. WENSINCK.)

HĀDJDJ, HĀDJJĪ, one who has performed the pilgrimage to Mecca. [See AL-HĀDJJ.]

AL-HĀDJJĪ HAMMŪDA (B. 'ABD AL-'AZĪZ), an Arab historian of Tunis, accompanied 'Alī b. al-Ḥusain into exile in Algiers, during the reign of 'Alī b. Muḥammad (1740) and became his first secretary when this prince succeeded to power (1782—1799). He retained this office also under 'Alī Bey's son, Hammūda Bey (1782—1814) who had been his pupil. He composed a history entitled *Kitāb al-Bāshā*, in which he gives a brief survey of the history of the Ḥafṣids and of the Turkish governors of Tunis and many details of the reigns of 'Alī Bey and Ḥusain b. 'Alī. The text which is still unpublished exists in numerous copies in the Great Mosque of Tunis. A section dealing with the wars of Khair al-Dīn and of 'Arūdī was published by Houdas in his *Chrestomathie Maghrebine* (Paris 1891), p. 14—96; another section dealing with the French expedition against Tunis in 1770 was translated by Rousseau (Algiers 1849) and a third dealing with Murād Bey's campaign against Constantine by Cherbonneau (*Journ. As.*, July 1851).

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AL-HĀDJJĪ 'OMAR, a religious fanatic and conqueror in the Sūdān, founder of the Tuculor kingdom (1797—1864). Born at Aloar in Futā in Senegal, 'Omar Saidū Tal began his theological studies under the direction of his father, a celebrated marabout, completed them in Wabata among the Moors of Tagant and made the pilgrimage to Mecca about 1820. During his stay in the holy city he attached himself to Shaikh Muḥammad al-Ghālī, a pupil of Tidjānī's and entered the Tidjānī order. On his return to Africa he spent some time in Bornū and Sokoto and posed as a reformer of Islām there, showing himself particularly hostile to the members of the Qādiriya order, censuring them severely for their laxness and tolerance. He was kindly received by the sultāns of both kingdoms and was presented by them with wives and slaves; on the other hand on continuing his journey to Segū he was kept prisoner for a long time by the ruler of Bambāra. He then went to Futā Djallon [q. v., ii. 120^b *et seq.*], where he won the sympathies of the Djallonke, who were striving to shake off the yoke of the Pūl (Fulbe) and the Sorya faction. The zāwiya founded by him in Diegunko was much visited and he himself was soon recognised throughout the country as its spiritual leader.

From 1846 to 1848 al-Ḥādjīj 'Omar undertook a missionary journey in the lands bordering on Futā and won a great number of the tribes dwelling within the curve of the Niger and on its southern tributaries and even on the Senegal over to his teaching. Disturbed by his continually growing influence, the Alfaya-Almamy forbade him to enter the land of Futā whereupon al-Ḥādjīj 'Omar settled in Dingiray. There he built a fortress, collected weapons and munitions and began to preach a holy war against the unbelievers. At this time he had at his disposal about 700 guns and a small body of men composed of his *ṭalibe* (Arabic *ṭalibā* "pupils") and *sofa* (stablemen); the latter were young slaves, converts to Islām, who began their military training by looking after the horses of the warriors. This small body was continually increased by new converts who were attracted by the hope of booty.

In less than fifteen years al-Ḥādjīj 'Omār was lord of an extensive territory. In 1849 he conquered the districts of Bure, Bambūk and Belūdūgū, then turned against the Massassi of Kaarta and invaded their land after annihilating their forces. Their ruler Kandia was forced to submit with the principal chiefs of his land after a vain resistance and in 1854 the capital Niōro was occupied. The victor obliged the inhabitants of the land to adopt Islām, forbade them to keep more than four wives and divided the remainder among his soldiers. It was only after five years' hard fighting, however, that Kaarta was completely subdued. Risings broke out in many places, while the Pūl of Massina besieged Niōro. Al-Ḥādjīj 'Omar had further to defend himself from the attacks of the Moors and against Aḥmadū, Sultān of Segū, and finally came into conflict with the French on the upper Senegal. The military station of Medine defended by Paul Holl withstood his attacks from the 20th April to the 18th July 1857, till his whole army was put to flight by Colonel Faidherbe.

When he had finally become undisputed lord of Kaarta, al-Ḥādjīj turned against the Bambāra of Segū and the Pūl of Massina, whose rulers had formed an alliance against him. He occupied Sansanding, defeated the allied forces of his opponents at Tio (January 1861) and entered the city of Segū on the 10th March 1861 and fortified it. After another victory over Aḥmadū, Sultān of Segū, and 'Alī, sultān of Massina, Ḥamdallāhi, the capital of Massina, fell into the hands of the Tukulors. Aḥmadū was overtaken while fleeing across the Niger and slain, and Aḥmadū Shaykhū, son of al-Ḥādjīj 'Omar, appointed ruler of Segū.

Al-Ḥādjīj 'Omar then undertook a campaign against Timbuktu, which he gave over to plunder. Soon afterwards, however, a general rebellion broke out in Massina, instigated by several Pūl chiefs, who were supported by Aḥmad Bekkai, chief of the Kūnta. A second attack by al-Ḥādjīj 'Omar on Timbuktu failed and the army of his general Alfa 'Omar, which was to revenge al-Ḥādjīj's defeat, was destroyed by the son of Aḥmad Bekkai, whereupon the rebellion in Massina assumed still greater proportions. Besieged by the rebels in Ḥamdallāhi, al-Ḥādjīj 'Omar succeeded in escaping after eight months' siege by setting the town on fire. Pursued by his enemies he fled into a cave where he committed suicide rather than fall into their hands alive. According to another story he was suffocated by them with smoke (Sept. 1864).

The kingdom founded by al-Ḥādjīj 'Omar soon after his death broke up into the independent states of Segū, Kaarta and Massina. Aḥmadū Shaykhū endeavoured in vain to regain his father's heritage but was only successful in winning back Niōro in 1885 and Massina in 1891. In 1890 the French occupied Segū and in 1891 they took Kaarta and in 1893 Massina.

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(G. YVER.)

ḤĀDJĪJĀDJ B. YŪSUF, an Omayyad statesman, was born at Tā'if about 41 = 661, the grandson of the Ṭhakaṭī Ṣaḥābī 'Urwa b. Maṣ'ūd. His father, Yūsuf b. al-Hakam had married the divorced wife of Muḥīra b. Ṣhu'ba. According to one tradition, which is corroborated by lampoons, he at first so far mistook his vocation as to begin life as a teacher. His early years, the history of his first appearances in public life, which are viciously travestied by hostile historians, are not much known. He left Arabia at an early period to throw in his lot with the Marwānids. When 'Abd al-Malik undertook his campaign against Muṣ'ab b. al-Zubair, the young Ḥādjījādj succeeded in attracting the attention of the Caliph and followed him into the 'Irāk. His sovereign sent him from Kūfa to the Hidjāz to regain this land from the anti-caliph 'Abd Allāh b. al-Zubair. Ḥādjījādj at first took up his quarters in Tā'if. As soon as he had completed his preparations he advanced against Mecca and began to bombard the town from the heights of Abū Ḳubais; it soon fell into his hands. Ibn al-Zubair was shut up in the quarter of the Ka'ba and met his death there after a seven months' siege. His body was hung on the gallows (Djumādā 73 = October 692); thanks to Ḥādjījādj's vigorous measures, the *djamā'a* or political unity was restored throughout the empire. As a reward he was first given the governorship of the lands conquered by him, then that of Medīna, of the Yemen and of the Yamāma. One of his first cares was to rebuild the Ka'ba which had been destroyed during the siege and he was careful to give it the old dimensions which it had had before its restoration by Ibn al-Zubair.

Two years were sufficient for Ḥādjījādj to restore perfect peace in Western Arabia. After the death of his brother Bishr b. Marwān [q. v., i. 731] the Caliph 'Abd al-Malik sent him (Dec. 694) as governor to the 'Irāk, which had been disorganised by the continual rebellions of the Khāridjīs. The story of his entry into Kūfa and his proclamation of his policy in the mosque there has become famous in literature. The threat which he renewed in Baṣra that he would cut off the heads of the mutineers resulted in the soldiers flocking in troops to the camp of his general Muḥallab. The latter soon succeeded in inflicting a series of defeats on the Khāridjīs, in which the ringleaders perished. To dispose of the unruly and notorious Khāridjī Sha-

bīb [q. v.] Ḥadjdjādī had to call in the help of Syrian troops, as those of the 'Irāk refused to act. Shabīb thereupon seized upon the absence of Ḥadjdjādī in Baṣra to advance against Kūfa. The viceroy only reached it a few hours before him and step by step he fought his way into the capital; after several days of fierce fighting Shabīb had to vacate the field and being pursued by the 'Irāk cavalry was drowned in crossing the Dūdīl. In the same year (77-78=696) Ḥadjdjādī succeeded in putting down the rebellion of a provincial governor, Muṭarrif, son of Mughira b. Shu'ba.

He had just begun to recuperate a little after this heavy task when suddenly a rebellion broke out which was immeasurably more serious than all the earlier risings. It was fostered by the jealous aristocracy of the 'Irāk and was directed not only against the viceroy but against the Umayyad dynasty; it was decidedly a separatist movement against the preferential position of Syria in the Caliph's empire. After the overthrow and death of Shabīb, the Syrian troops had remained in the country and were overwhelmed with tokens of Ḥadjdjādī's favour. The *Ḳurra'* ('*Ḳorān* reciters') made common cause with the political malcontents. A leader for the dissatisfied arose in the person of 'Abd al-Rahmān, a grandson of Ash'ath b. Kais, [q. v., i. 56]. Sent by Ḥadjdjādī to Sijistān at the head of 40,000 men, he rebelled against the viceroy, returned and soon had 100,000 men under him. With these he drove back the troops sent against him and captured the cities of Kūfa and Baṣra. Ḥadjdjādī had once more to appeal to Syria. Besieged in a suburb of Baṣra, he held out for a month against the onslaughts of the rebels. In the early days of March 701 he succeeded in inflicting a sanguinary defeat upon them, which was crowned by his victories at Dair al-Djamādjim and Maskin [q. v.]. The 'Irāk was now utterly exhausted and lay at the feet of the powerful statesman; his tenacity had crushed the spirit of rebellion.

Thereupon (83-86) the tireless governor proceeded to found a new capital, Wāsiṭ [q. v.]. Situated almost halfway (whence its name!) between Kūfa and Baṣra it was so to speak a detached camp of the Syrian troops garrisoning the country. From the year 78 he united to his governorship of the 'Irāk that of Khorāsān and the whole Arab east, a territory which had been considerably increased by the conquests of the famous general Muhallab [q. v.]. He finally incorporated 'Omān on the Arabian peninsula in the empire, which had hitherto been independent and his generals penetrated even into the valley of the Indus. Ḥadjdjādī prepared the way for the brilliant empire of Walid I by these extensions of territory abroad and the restoration of peace in the 'Irāk. In spite of his autocratic rule he actively supported such important generals as Muhallab and Muslim b. Ḳutaiba. As a statesman his activities were not confined to reforms but were creative also. "His administrative regulations on the currency, measures and taxes and in the improvement of agriculture were epoch-making" (Wellhausen, p. 159). He has been reproached with corrupting the *Ḳorān*. But his work was limited, it appears, to a critical revision and the introduction of orthographical signs which were to prevent incorrect readings in the recitation of the sacred text. He

also endeavoured to use Arabic in place of the local dialects which had hitherto been in use in the chancellery of the 'Irāk. After putting down the rebellions, it was his first care "to heal the wounds, which a twenty years' war had inflicted on the prosperity of the country" (Wellhausen, p. 157). He dug new canals and restored the old ones.

His fidelity to the Umayyads knew no bounds; the grotesque manifestations of it related of him are inventions of historians writing in the service of the 'Abbāsids. The Marwānids rewarded it by their constant favour. Ḥadjdjādī has therefore also been numbered among the "sins of 'Abd al-Malik". His influence continued to increase under Walid I. Ḥadjdjādī had energetically supported the candidature of the young prince to the detriment of his uncle 'Abd al-'Azīz [q. v., i. 36^b], the successor designate of 'Abd al-Malik. Walid delighted in seeking the advice of his lieutenant; on his death he received official expressions of condolence as if a member of the ruling house had died. Matrimonial alliances further attached the family of the powerful governor to that of the Omayyads.

Ḥadjdjādī's eloquence has become celebrated. The histories and literary collections have preserved numerous specimens. He laid great weight on purity of language and aimed at a kind of Arabic Atticism. From the point of view of religion, he impressed one as being a sincere Muslim. He protested however against the exaggerations of the extreme parties and against the disproportionate importance which even then was being accorded to Tradition. "In his life and in his death he showed a good conscience" (Wellhausen, p. 160). Did he deserve the reproach of cruelty? We read of 130,000 victims handed over to the executioner; at his death his prisons are said to have held 50,000 men and 30,000 women. Such enormous figures are their own refutation. In this period of political anarchy, of incessant risings, nothing authorises us to say that his repressive measures passed the limits of severity. "The kindest of men to good citizens, he showed himself pitiless to the rebellious" (al-Dhahabī). But even in these cases a frank confession or a show of spirit frequently sufficed to disarm in a moment, this officer of justice, who "dominated the majority of his contemporaries by the breadth of his intellectual outlook" (al-Djāhiz). On the other hand his excessive vehemence rendered him liable to be impatient with his best friends (al-Mubarrad); his great general Muhallab in particular had to learn this. The whole character of Ḥadjdjādī betrayed a jealous tendency — he was the first to confess it — to concentrate all authority in his own vigorous hands. It resulted in his "showing himself brusque, sometimes harsh, but never cruel, still less mean or narrow" (Wellhausen, p. 159). He has been often compared with Ziyād b. Abihī, minister of the Umayyads, a Ṭhakaṭī like himself and his most famous predecessor in the 'Irāk. His excess of vigour, his feverish nervousness and his crushing and provocative eloquence were not to Ḥadjdjādī's advantage. He lacked the smiling and somewhat sceptical *hilm*, which characterised the statesmen of the school of Mu'āwiya; whence arose complications which a more pliant nature might have avoided.

If Ḥadjdjādī at the end of a long period of political anarchy applied himself to the amelioration of the material situation of his vast vice-

royalty, his character, embittered by family bereavements, by the injustice of an unintelligent opposition, made him forget to staunch the moral wounds and to work efficaciously for the pacification of the minds of men.

The interests of the state had forced him to take harsh measures against Yazid, son of the celebrated Muhallab. This gained him the enmity of Sulaimān [q.v.], the guardian of Yazid and successor designate of Walid I. Ḥadjdjādj had incurred the blame of inducing this monarch to exclude his brother from the succession in favour of his own sons; the viceroy therefore vowed not to survive Walid. He had just completed his 52nd year, prematurely aged and worn out by the labours and disappointments of his tumultuous life when he died of a cancer in the stomach in the month of Ramaḍān 95 = June 714. He was buried at Wāsiṭ and to prevent posthumous vengeance all traces of his grave were removed. Feared in his lifetime the inexorable officer of justice was regretted by the wisest and fairest of his contemporaries, such as Muslim b. Ḳutaiba [q.v.] and Ḳhalid al-Ḳasrī [q.v.]. The hatred in which later tradition holds him testifies to the important part he played in his lifetime; holding him up to opprobrium as the greatest supporter of the Marwānids, it places him with Yazid I among the few Muslims, for whom it believes eternal damnation to be assured. "It is always a moral sentence of death for a governor, if he is compared to Ḥadjdjādj even in the remotest feature" (Becker, *Papyri Schott-Reinhardt*, Vol. i. 17). Unbiased history gives him his place beside Ziyād b. Abihi and reckons him among the statesmen of the Umayyad period who have deserved most of their country.

Bibliography: *Aghānī*, vi. 26, 28; vii. 174; viii. 140; xi. 61, 111; xiii. 107; xvi. 89; xix. 154-155; Ibn Duraid, *Kitāb al-Ishṭikāḳ* (Wüstenfeld), p. 186; Ibn Rosteh, *Aṭlaḳ* (de Goeje) p. 216; Mubarrad, *Kāmil* (ed. Wright), p. 155, 197-198, 215, 285-286, 290, 294, 323, 695-699; Ibn Ḳutaiba, *Uyūn al-Akhbār* (ed. Brockelmann), p. 26-27, 33, 123, 128, 206-207, 280, 284, 318, 378, 407; Tabari, *Annales* (de Goeje), ii. 578, 830, 844-845, 854-855, 863-865, 870-874, 911-917, 921-922, 942-947, 961-964, 975-976, 1003-1020, 1053-1087, 1111-1113, 1116-1122, 1125-1126, 1131-1132, 1139, 1254, 1264, 1268-1269, 1272; Pseudo-Djāhiz, *Maḥāsīn* (ed. Van Vloten) p. 191, 231; Djāhiz, *Bayān wa Tabyīn*, i. 43, 68, 222; Djāhiz, *Tria opuscula* (ed. Van Vloten), p. 132; Ibn 'Abd Rabbihi, *Al-ʿIkd al-farid*, i. 94, 242; ii. 122, 151, 187-191, 333; iii. 7-26, 287, 292; Yaḳūbī, *Historiae* (ed. Houtsma), ii. 305, 326, 333, 339, 354; Masʿūdī, *Prairies* (ed. de Paris), v. 276-277, 289-293, 300-301, 327-328, 330-331, 339, 343, 352, 354, 358-360, 363-367, 382-383, 389; vii. 217-218; Masʿūdī, *Tanbih* (ed. de Goeje), p. 318; Yaḳūt, *Muʿdjam* (publ. in Egypt), v. 240; Ibn Saʿd, *Tabaḳāt* (ed. Sachau), iv. 1, 117, 135-136; v. 145, 169; Dinawari, *Al-akhbār at-tiwāl*, p. 319-324; Wellhausen, *Das arab. Reich und sein Sturz*, p. 143, 150, 155, 159-160; do., *Religiös-politische Oppositionsparteien*, p. 47-48; Nöldeke, *Geschichte des Qurāns*, p. 263, 305-308; Dozy, *Histoire des Musulmans d'Espagne*, i. 170-174, 187-188, 200-212, 215-216; Von Kremer, *Culturgeschichte*, i. 172; Van Vloten, *Recherches*

sur la domination arabe, p. 16-17; J. Périer, *Vie d'al-Ḥadjdj ibn Yoūsof al-Taḳafī*; H. Lammens, *Le califat de Yazid Ier*, p. 487. (H. LAMMENS.)

ḤADJDJĪ BEG. [See RIZWĀN BEGOVIČ.]

ḤADJDJĪ-GIRĀI, the founder of an independent Tatar kingdom in the Crimea. Of his origin we only know that his grandfather Tāsh-Timūr, a prince of the Golden Horde, ruled in the Crimea for a short period (his coins are dated 797 = 1394-1395) towards the end of the viiith = xivth century. According to native tradition Tāsh-Timūr had entrusted the education of his son Ghiyāth al-Dīn to a member of the tribe of Girāi, Dawlat-Geldi; Dawlat-Geldi afterwards went on a pilgrimage to Mecca; on his return a son was born to his former pupil, and therefore received the name Ḥadjdji-Girāi. According to Polish sources, Ḥadjdji-Girāi was born in Lithuania, whither his family had fled and thence subdued the peninsula of the Crimea with the help of the Grand Duke Witold. In the year 1434 he won a victory over a Genoese army under Carlo Lomellino. Down to his death in 871 = 1466-1467 he appears as an ally of the Poles and Lithuanians and as the enemy of the Genoese in Kaffa and of the kingdom of the Golden Horde on the Volga. In 1465 Pope Paul II. sent an embassy to him with the singular proposal that he should declare war on Sultān Muḥammad Fātiḥ. Cf. also BAĞHÇE-SARAI (i. 562 *et seq.*) and GIRĀY (ii. 171).

(W. BARTHOLD.)

ḤADJDJĪ KHALĪFA, i. e. MUṢṬAFĀ B. 'ABD AL-LĀH, also known as KIĀTIB ĀLEBĪ, the famous Turkish encyclopaedist, was born in Constantinople in Dhū 'l-Ḳa'da 1017 H. (February-March 1608). At the age of fourteen he enlisted in the picked corps of the *Silihdār's*, in which his father also was serving; at the same time he was admitted as a junior clerk in the so-called Anatolian audit office (*anadolu muḥāsebe kalemi*). From 1033-1045 H. he stayed continually but for two short intervals with the Imperial Army at the Eastern frontier of Asia Minor; he joined in the first campaign against the rebel Abāza Paṣha (battle of Ḳaisariye end of 1033 H. = beginning of October 1624) and against the Persians (unsuccessful siege of Baghdad from Safar 11th till Shawwāl 7th 1035 H. = Nov. 12th 1625 till July 2nd 1626) as well as the second and third campaign against Abāza Paṣha (repeated siege of Erzerum, beginning of Moharram till 16th Rabī' I. 1037 H. = middle of September till Nov. 25th 1627 and from Muharram 6th-22nd 1037 H. = Sept. 5th-21st 1628), and only returned to Constantinople with the army at the end of Rabī' II. = beginning of December 1628. His father had in the meanwhile died in Moṣul in the Dhū 'l-Ḳa'da 1035 H. = August 1625, during that campaign, as the army was retreating from Baghdad; at this same period he himself became a clerk in the Office of Control of the cavalry (*suwāri bash muḥābele kalemi*). In the beginning of Shawwāl 1038 H. = end of May 1629, he again joined the expedition, under the grand vizier Khosrew Paṣha against Persia (conquest of Hamadhān end of 1039 H. = beginning of June 1630, and siege of Baghdad from Safar 22nd till Rabī' I. 8th 1040 H. = Sept. 30th till Oct. 15th 1630) so that he only returned to Constantinople about the middle of 1041 H. = end of 1630. Finally he took part in the great expedition against Persia

1043—1045 H. (Sept. 1638 till end of 1635) under Murād IV. himself (conquest of Eriwan, Safar 22nd 1045 H. = August 7th 1635). At this time he made the pilgrimage to Mecca, whilst the army was wintering in Haleb (1633-1634). After his return to Constantinople a considerable fortune which he had inherited enabled him hence to give himself up entirely to his favourite hobby, his scientific studies. He gave up his post in the Office of Control in 1055 H. (1645) as he did not advance as his merits deserved, but three years later his friends secured him the post of second Khālifa (assistant) in the same Office, and henceforth he called himself Hājdjī Khālifa. He died in Constantinople in Dhu 'l-Hijjā 17th 1067 H. = Oct. 6th 1657 not yet fifty years old. The list of his works as given here, is drawn from his own autobiography, with the exception of N^o. 5 and N^o. 12, which the author does not mention for unknown reasons:

1. *Fadhlika*, sketch of the history of about 150 dynasties, and at the same time an extract of the historical work of al-Djannābī (died 999 H.); written in Arabic in 1051. The author mentions it incidentally in his biographical encyclopedia under N^o. 2198 and 5496 (see N^o. 13); this is probably lost.

2. A compilation of two commentaries upon the Korān, one of them being the commentary of al-Baidāwī (1052 H.); seems lost.

3. A commentary to the *Muḥammadiya* of 'Alī Kushdjī the astronomer; this was not finished and seems likewise lost.

4. *Takwīm al-tawārikh*, chronological tables finished in 1058 H.; the introduction and the different appendices are written in Turkish, whilst the tables themselves relating all historical facts from the creation up to the year 1058 H. are written in Persian (see *Lex. Bibl.*, N^o. 3496); it was printed in Constantinople in 1146 H. (1733) together with the following tables that go as far as 1145 H., and other additions; Italian translation by the Venetian dragoman Rinaldo Carli, Venice 1697 (see Zenker, i. N^o. 924; for other translations see Rieu, *Catalogue of Turkish manuscripts in the British Museum*, p. 33, and Pertsch, *Verzeichn. der türk. Handschr. . . zu Berlin*, N^o. 195).

5. *Djihānnumā*, i. e. Cosmography, first edition, begun in 1058 H. and dedicated to the Sültān Mehemmed IV (see *Lex. Bibl.*, N^o. 4355); this work was already considered as lost in the time of the printer Ibrahim (cf. below N^o. 10).

6. *Sullam al-wuṣūl ilā ṭabaḳāt al-fuḥūl*, i. e. biographical encyclopaedia of famous men, in Arabic. The fair copy of Vol. i. was finished in 1061 and 1062 H.; the holograph of the author is now to be found in the library of Shāhid 'Alī Pasha in Constantinople.

7. *Tuhfat al-akhyār fi 'l-hikam wa 'l-amthal wa 'l-asḥār*, an anthology containing maxims, aphorisms, proverbs and poems, composed in 1061 or 1063 H., quoted in the *Lex. Bibl.*, N^o. 2537; a copy of it exists in Es'ad Efendi's library in Constantinople.

8. *Kashf al-zunūn 'an asāmi 'l-kutub wa 'l-funūn*, is the celebrated encyclopaedia in Arabic, the author's most important work, for which he spent over twenty years in gathering the material; Vol. I. concluded in 1064 H., standard edition published by Fluegel, Leipzig 1835—1858; and further in Bülāk, 1274 H. and Stambul, 1310-1311 H.

9. *Lawām' al-nūr fi ḡulmet atlas minūr*, a translation into Turkish of Mercator's and Hondius's

Atlas Minor, following the Arnheim Edition of 1621; the translation was completed in 1064 and 1065 H. with the help of the French renegade Akhlāṣī Shāikh Mehemmed Efendi; copies are to be met with in several libraries in Constantinople.

10. *Djihānnumā*, second edition of N^o. 5, founded on quite a new plan, the author having in the meantime largely used the European standard works of that epoch (Mercator, Ortelius, Cluevrius). Of the original work, which the author never brought to end, we know those parts treating of Asia Minor, by the publication of the printer Ibrāhīm Muteferriḳe (*Djihānnumā*, Constantinople 1145 H. = 1732, only the first part; the second part intended to contain the description of Europe, Africa and America, was never published; for translations of the printed text by Norberg, Armain, v. Hammer, Charmoy, and others see Fluegel, *Die arab. pers. u. türk. Handschr. der K. K. Hofbibl.*, N^o. 1282 and Rieu, *o. c.*, p. 111) and by two important fragments, both by the author's own hand, one of them in the British Museum (Or. 1038) and the other in the Court Library of Vienna (see Fluegel, *o. c.*, N^o. 1282). Further we possess the description of the Ottoman dominions in Europe, in several copies, three of which are to be found in the library of Rāghib Pasha, in the Mewlewī-khāne of Pera and the Kutubkhāne-i 'Umūmī in Constantinople; the fourth one is in the Court Library in Vienna; the fifth copy by the author's own hand has disappeared, and it is from this last, that von Hammer translated some parts in his *Rumeli und Bosna*, Vienna 1812.

11. A translation into Turkish of the Latin translation of the Byzantine historian Khalkokondylas, or as the author himself styles it of a "Frankish Chronicle"; no copy of it extant.

12. *Rawnaḳ al-Saltanat*, i. e. History of Constantinople, supposed to be a translation of a work originally written in Arabic by the same author; now lost.

13. A Turkish translation of *Fadhlika* (see N^o. 1); a manuscript of it is said to exist in the library of Es'ad Efendi in Constantinople.

14. *Al-ilhām al-muḳaddas min al-faiḍ al-aḳdas*, a treatise on different rites and rules of Islām, that cannot be observed under certain circumstances. A copy of it exists in the Kutubkhāne-i 'umūmī in Constantinople.

15. *Dustūr al-'amal li-islāh al-khālāl*, a treatise on the financial reforms, written in 1063 H., but published only three years after. It was printed in Constantinople 1280 H. (1863) and translated into German by Behrner, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xi. 111—132.

16. *Radjīm erradjīm bil-sin wa 'l-mīm*, a collection of curious cases of law and of the different decisions given upon them.

17—19. Extracts of about 300 miscellanies (*madjīnū'a*), and two small volumes containing historical and literary anecdotes; have all disappeared.

20. *Fadhlikat al-tawārikh*, the continuation of the *Fadhlika*, N^o. 1 and 13, in Turkish, containing the history of the Ottoman Empire from 1000 H. till beginning 1065 H.; printed in Constantinople 1286-1287 H.

21. *Tuhfat al-kibār fi asfār al-bihār*, History of the Ottoman navy, written in 1067 H. (1656); published in Constantinople in 1141 H. (1728) and 1329 (1914) English translation by James Mitchell (chapt. I—IV), London 1831 (Zenker, N^o. 927, cf. 923).

22. *Mizān al-ḥaḥḥ fī ikhtiyār al-aḥaḥḥ*, the author's last work written in Ṣafar 1067 H. (Nov. 1656). A treatise concerning several theological disputes of that epoch. In this treatise he breaks definitively with his first teacher, Kāḏizāde, the head of the orthodox party. Published in Constantinople in 1281, 1286 and 1306 H.

Bibliography: The autobiography of the author at the end of N^o. 22, very incorrectly edited by Wickerhauser, *Wegweiser* etc., p. 159—167, and the autobiographical note at the end of the first part of the *Sullam al-wuṣūl* (N^o. 6); the *Manāḥib-i K'atib Ālebi*, which precedes the print of the *Takwīm* (N^o. 4); the 158th biography in the *Dhail-i 'Atā'i* by 'Ushakizāde (see von Hammer, *Osm. Gesch.*, vi. 47); *Sidjill-i 'Osmānī*, iv. 395; *K'atib Ālebi* by Brusali Meḥmed Tāhir b. Rif'at, Stambul 1331 H.; the older European authors who treat of Hādjđjī Khalifa and his works are quoted by Fluegel, *Handschr. der K. K. Hofbibliothek*, i. 49 and Rieu, *o. c.*, p. 33; compare also Wüstenfeld, *Die Geschichtschreiber der Araber* etc., N^o. 570, and Brockelmann, *Gesch. der arab. Litt.*, ii. 428. (J. H. MORDTMANN).

HĀDJDJĪ PASHA (AIDĪNLĪ HĀDJDJĪ PASHA), whose real name was Khidr b. 'Alī b. Khattāb, a contemporary of Sulṭān Bāyazid Yildirim, an Ottoman jurist and student of medicine. He went to study in Cairo where he studied under Shaikh Mubārak Shāh Muntaka and went through his theological and legal courses in company with Shaikh Ekmel al-Din and Shaikh Badr al-Din Sihāvi. An illness, which he went through, turned his attention to the study of medicine and he soon attained fame in it. He ultimately became chief physician at the Cairo Hospital *Māristān-i Miṣr*. Returning to Aidin he settled in Birgi on the invitation of Aidin Oghlu Meḥmed Bey, and died there in 820 (1417). He also placed his services at the disposal of the conqueror Timūr and is said to have instructed his physicians. He also spent some time at the court of Prince Sulaimān in his service.

In his early days he wrote theological and legal works: e.g. a *Tafsīr fī Medjma' al-Anwār fī Diemī' al-Asrār* in two volumes, a commentary on Baiḏāwī's commentary on the *Kur'ān* dedicated to 'Isā Bey, one of the sons of Aidin, entitled *Tawālī' al-Anwār fī 'l-Kalām*, and marginal notes on *Fakhr al-Din Rāzī's* commentary on the *Maṭālī' al-Anwār* (fī 'l-Mantiq) of Kāḏī Sirāḏj al-Din Muḥammada al-'Urmawī. His medical works are more important and have maintained their authority down to modern times. The largest is the *al-Shifā'*, a work on therapeutics in Turkish written for Aidin Oghlu Meḥmed Bey which is divided into three sections treating respectively of *a*. physiology and dietetics, *b*. foods, drinks and medicaments and *c*. causes, diagnosis and cure of diseases. A brief similarly divided handbook for the layman is his *Teshīl al-Ṭibb* ('The facilitation of medicine'). Both works are said to have been translated into Latin. Less known are his: *Shifā' al-Eṣṣām wa Dewā al-Ālām* ('Cure of disease and alleviation of pain'), his *Feride fī Dhikr al-Aḥdīyet al-Mufīde*, *al-T'ālim* and *al-Kīmī al-Djelālī*.

Bibliography: *Shakā'ik al-Nu'māniye*, Constantinople 1269, p. 74; Thureiya, *Sidjill-i 'Othmānī* (1311), ii. 94; M. Tāhir, *Aidin Wilayetine Mensūb Meshā'ikh*, 'Ulemā, *Shu'arā'*,

Muwerrikhān wa Atfībānīn Terāḏjim-i Aḥwālī, Constantinople 1324, p. 174—177; Hammer, *Geschichte des Osman. Reiches*, i. 276; do., *Geschichte des Osman. Dichtkunst*, i. 73; Flügel, *Die arab. pers. u. türk. Handschriften der K. K. Hofbibl.*, ii. 536 et seq. (THEODOR MENZEL).

HĀDJIEWAD, a character in the shadow-play, the inseparable companion of the *Karagöz* [q. v.].

HĀDJĪB (from *ḥadjaba*, to prevent any one entering) is the name of the office of doorkeeper e.g. *Ḥadjabat al-Bait* (the doorkeepers of the Ka'ba, see Lane's *Lexicon*). It corresponds to the office of chamberlain in our time. We may here mention the theoretical explanation of Ibn Khaldūn that the chamberlain should protect the ruler from troublesome visitors so that he may remain undisturbed in his important labours. In the western kingdoms (e.g. in Cordova) he frequently became representative of the Caliph and chief of the viziers. The petty, practically independent kings of Spain took the title *Ḥadjīb*. Among the Hāfids [q. v.] he was superintendent, war-minister and as being the chief official the real ruler, among the Zayānids [q. v.], superintendent of the palace and minister of finance. In the eastern kingdoms (Mesopotamia, Syria and Egypt) he had a position at court similar to that of chamberlain and was also given this title even if he served the ruler as commander of the army. He received quite different duties in the Mamlūk period. To relieve the Sulṭān's governor in Cairo (*al-Diyār al-Maṣriya*) and in the provinces or perhaps to diminish his influence, the *Amīr Ḥadjīb* or *Ḥadjīb al-Ḥudjājāb* was entrusted in Baibars' reign (658—676 = 1260—1277) with the decision of quarrels between the emīrs and the soldiers, at a later period, when the office of governor of the sultanate in Cairo was abolished, he was placed at the head of the administrative military court in the reign of Sulṭān Nāṣir Muḥammad and his sons. In difficult cases he consulted with the Sulṭān. He gradually from being a judge in military matters began to encroach on civil cases also which belonged to the kādī's province; the parties concerned seem to have resisted this at first, as Makrizī vividly describes but they ultimately became reconciled to it and often preferred the civil jurisdiction of the Ḥadjīb to the ecclesiastical of the Kāḏī. Kal-kashandī (in the time of Sulṭān Mu'ayyad Shaikh 815—824) ranks him as the eighth official, the author of the *Diwān al-Inṣhā'* (in the reign of Sulṭān Barsbey, 825—842) calls him the twelfth in rank, and Khalil al-Zāhiri (under Sulṭān Djaḥmaḥ 842—857) the seventh; and, according to him, the second Ḥadjīb was *Ṭablaḥkāna* (Amīr of 40 Mamlūks, q. v.), the third Ḥadjīb Amīr of twenty or ten Mamlūks; there were also 20 subordinate Ḥadjībs without the rank of Amīr. In the provinces, according to Kal-kashandī, the Ḥadjīb came third next to the governor and the commander of a corps (Atabeg), and, according to Khalil al-Zāhiri, he was likewise third after the governor and the commander of the citadel, when there was one, and second when there was no citadel. He was the deputy of the governor in his absence, in case of his death till the appointment of a successor. The Sulṭān himself only corresponded with officers here mentioned; to the Amīr Ḥadjīb of the great provinces of Damascus, Aleppo and Tripolis he called himself in the signature "his father Sulṭān

N.N.", while the Emir Hādhib in Ḥamā, Ṣafad, and Ghazza had to be content with the simple "Sultān N.N."

Bibliography: Ibn Khaldūn, *Prolegomena*, transl. by de Slane, ii. 5, 7, 11—16; Makrizi, *Khitaṭ* (Bulāk), ii. 219—222; *Ḍaw' al-Ṣubḥ*, extract from Kālkashandī (Cairo 1906), p. 247, 323, 476, 478; *Zubdat Kashf al-Mamālik*, ed. Ravaisse, p. 114, 115; *Diwān al-Inshā'*, Paris Ms. arab. ancien fonds 1573, fol. 124^a, and in Silv. de Sacy's *Chrestomathie* (extracts from Makrizi's *Khitaṭ* with numerous notes), Paris 1826, ii. 60—61 and 157—191; van Berchem, *Corpus Inscriptionum Arabicarum*, i. 567, 568; Sobernheim, in *Zeitschr. d. Deutsch. Pal.-Vereins*, 1903, p. 176—205. (M. SOBERNHEIM.)

AL-ḤAḌRA, the ancient Hatra, Ἀτρά in the Wādī Tharthār in the desert, three short days' journey S.W. of Mōṣul, now in ruins, on which cf. the works mentioned in the *Bibliography*. The town's claim to be mentioned here is that the Arab historians give a certain amount of information about its former extent and rapid decline. Ḥaḍr, says Yāqūt, *Mu'djam*, ii. 282, was built entirely of hewn stone; there were sixty strong forts there and 9 smaller ones between every two; there were a palace and a bath near every fort. During the reign of the Sāsānid Shāpūr I. (240—271) a man of the name of Sātirūn (according to Nöldeke = Sanatruces) ruled here; the Arabs called him Ḍaizan. As the latter had made a raid on Persian territory, Shāpūr resolved to besiege him in his capital, but could not take the strong fortifications until Ḍaizan's daughter fell in love with him and betrayed to him the secret by which he could make powerless the talisman that protected the castle. He thus succeeded in taking the town and utterly destroying it. He took Ḍaizan's daughter with him to marry her, soon however he became so disgusted with her ingratitude to her father, who had certainly treated her most tenderly, that he had her bound to the tail of a wild horse so that she died a terrible death. Firdawsī and several Arab historians wrongly say that it was Shāpūr II, who destroyed Hatra, for it is certain that the town was already in ruins by 363.

Bibliography: W. Andrae, *Hatra. Nach Aufnahmen der Assur-Expedition der Deutsch. Orient. Ges.*, Leipzig 1908; v. Oppenheim, *Vom Mittelmeer zum Pers. Golf.*, ii. 3 *et seq.* (where the earlier literature is also given); Nöldeke, *Geschichte der Perser und Araber*, p. 33 *et seq.* (according to Ṭabari, ed. Goeje, i. 827 *et seq.*, with occasional references to the accounts of other writers); Pauly-Wissowa, *Real-Enz.*, s. v.; Herzfeld in *Zeitschr. der Deutsch. Morgenl. Ges.*, Vol. lxxviii.

ḤAḌRA, "presence". is used broadly by mystics as a synonym of *ḥudūr*, "being in the presence [of Allāh]". Its correlative is *ghaiba* (q. v. with its references) "absence" from all except Allāh. On the controversy as to whether in expressing this relation to Allāh *ḥaḍra* or *ghaiba* is to be preferred — that is, which is the more perfect, final element — see especially Nicholson, *Kashf*, pp. 248 *et seqq.* The term was later extended by Ibn 'Arabī, in working out his monistic scheme, to "The Five Divine Ḥaḍarāt", stages or orders of Being in the Neoplatonic chain (cf. above, vol. I, pp. 62 *et seq.*, 986). There is a short state-

ment of these in the *Tārīfāt* of Djurdjānī, p. 6 (Cairo 1321), which has been translated by Horten in his *Theologie des Islam*, pp. 294 *et seq.*, where, and on p. 151, he also gives some minor uses of the term. See, too, Massignon's *Kitāb al-Taḥwīn*, p. 183 with a reference to Ibn 'Arabī's *Fuṣūṣ al-ḥikam*, and Hughes, *Dict. of Islam*, p. 169. In consequence, the Plotinian scheme of dynamic emanation was called in Islam *madhhab al-ḥaḍarāt* (Ibn Khaldūn, *Muḥaddima*, ed. Quatremère, III, p. 69; De Slane, III, p. 100). Derwishes call their regular Friday service *ḥaḍra* (above, Vol. I, 958). The use of *ḥaḍra* (*ḥaḍrat*) as a title of respect — the Deity, saints, prophets, any educated man — belongs to the Lexicon.

(D. B. MACDONALD.)

ḤAḌRAMAWT (the *Ḥaḍramūt* of the South Arabian inscriptions), now pronounced Ḥaḍramūt, a land in Arabia in the east of Yemen between 47° and 53° East. Long. and 15° and 19° North. Lat. It is bounded in the south by the sea, in the southeast by the land of Mahra, in the N.E., N. and N.W. by the great Central Arabian desert, in the S.W. by the land of the 'Awālik [q. v.] and of the Wāḥidī [q. v.]. The name Ḥaḍramawt is according to Arab tradition derived from Ḥaḍramawt b. Ḥimyar b. Ya'rūb b. Kaḥṭān (Ḥaṣarmāweth, the son of Yoḳtan in *Genesis* x. 26).

In ancient times Ḥaḍramawt was celebrated as a land of frankincense and was greater in extent than it now is. The *Ḥατραμωτίται* (*Ḥatra-mutai*) of Strabo (Atramiatae in Pliny) were one of the most powerful tribes of the great South Arabian kingdom; their metropolis was Sabbata (Sabbata). According to Greek legend, the scent of the frankincense tree was deadly and the valley in which it grew was therefore called the "land of death". The Arab lexicographers also connect the name Ḥaḍramawt with the alleged unhealthy situation of the land, for they explain it as a combination of *ḥaḍr* "town, land" and *mawt* "death"; but, apart from the fact that the land has only borne the name Ḥaḍramūt in modern times, the climate of Ḥaḍramawt has always been regarded as healthy. In the pre-Muhammadan period Ḥaḍramawt was inhabited by the Ṣafad or Ṣadif. To these the Kinda [q. v.] attached themselves, who migrated from Bahrain to Ḥaḍramawt to the number of over 30,000 men about the time of the birth of Muḥammad; their most important clan at this time was the Tudjib, who numbered 1500 men in Hamdānī's time. In the time of the Prophet princes with the title 'Abāhila ruled in Ḥaḍramawt; the Kinda prince Kais b. Ash'ath adopted Islām in Muḥammad's time; after the death of the prophet he seceded but was soon afterwards conquered. The land is now under Turkish suzerainty, but this is merely nominal for the Porte keeps no garrisons in the country nor does it levy any taxes.

Ḥaḍramawt is a mountainous land traversed by a great valley with several wādīs of considerable size branching off from it. Along the coast there are hills. These are followed by a high chain of mountains, of which the highest is the Djebel al-'Arṣha (a vast plateau). A second chain of mountains adjoins the main valley on the north and this runs up to the great desert. The two chains consist mainly of limestone and are as a rule barren; only here and there do we find small ṣībr (aloe)-trees, thorn-bushes and pastures.

The main wādī runs from west to east and then to the south where it flows into the sea near the fishing-village of Saihūt, which belongs to the land of the Mahri. The most western town in the main valley is *Shabwa*. From *Shabwa* the road runs through a sandy and sparsely populated district to the isolated mountain al-*Kā'ima*. To the left of this road to al-*Kā'ima* lie the wādīs *Djābiya* (well cultivated) and *Sūr*, and on the right the wādīs *Irma*, *Duhr* and *Rakhiya* (the latter with the important town of *Sahwa* [*Sahwa* in *Wrede*]); to this wādī also belongs the *Bahr al-Ṣaḥl* mentioned by *Wrede*, where in the midst of the desert, according to the observations of this explorer, all that is thrown in sinks; in the S. of the W. *Duhr* and *Rakhiya* begins the land of the 'Awāliq. S. E. of al-*Kā'ima* lie the two towns *Ka'ūtha* and *Hainin* (*Hainan*, *Hähnem* in *Niebuhr*, on the wādī of the same name, in *Hamdāni's* time a large village with *ḥiṣn* and a market, inhabited by the *Tudjib*). South of *Ka'ūtha* rise (on the right of the main wādī) the three wādīs 'Amd (formed by the union of the two wādīs *Nir* and *Raida* *Arḍin* at the town of 'Amd), *Daw'an* and al-'*Ain* (in *Hamdāni* also called 'Abr). The important Wādī *Daw'an* (a town of *Daw'an*, mentioned by *Hamdāni* [*Θαυάνη* in *Ptolemy*], no longer exists) has a right (western) arm *Daw'an al-Aiman* and a left (eastern) arm (*Daw'an al-Aiman* and *Daw'an al-Aisar*); the northern part of the Wādī bears the name *Hadjarēn* after the isolated mountain *Hadjarēn* with the town of the same name near it [q. v.]. The wādī is thickly populated. The most important places in this wādī are: al-*Khuraiba* (the most southern town in the wādī), *Sif* (*Seif*, *Ssayf* in *Wrede*), *Bitha*, *Kaidun* (*Kahdun* in *Niebuhr* and *Wrede* with the tomb of the greatest saint of *Ḥaḍramūt*, *Aḥmad b. 'Isā*, called 'Amūd al-Din), *Meshhed* 'Ali with the so-called tombs of the kings; we may further mention of the other localities: al-*Karrain*, 'Awra, *Hodūn*, *Halbūn*, *Rihāb* and *Arsama*. Not far from the confluence of the W. 'Amd and W. *Daw'an* lie the villages of 'Andai (in *Hamdāni's* time, an important town inhabited by the *Ṣadaḥ*), *Kāra* (in *Hamdāni* *Kāra al-Ashbā*) and *Aḍjilāniya* (called a large town by *Hamdāni*). On the Wādī 'Amd is the important town of *Hawra* [q. v.]. From the town of *Hainin* up to the ancient and still important town of *Shibām* [q. v.] the main valley is called Wādī al-*Kasr* (in *Hamdāni* also Wādī *Kasr* *Qashākis* or *Qushākis* after the town of this name built on the top of a hill), to *Shibām* Wādī bin *Rashid* or Wādī al-*Aḥkāf* (also in *Hamdāni*), also briefly al-Wādī (*Ḥaḍramawt*) or Wādī *Masila*. The most important towns in the main valley east of *Shibām* are: al-*Ghurfa*, *Taris* (*Tris* in *Niebuhr*, *Teryse* in *Wrede*, in *Hamdāni's* time a large town), *Sai'ūn*, now the largest town and chief centre of learning, the very ancient town of *Maryama*, *Bōr*, *Tariba* (*Tarbe* in *Niebuhr*, *Tyārby* in *Wrede*), the ancient capital *Tarim* [q. v.], 'Ināt ('Eināt, on the Wādī of this name) and al-*Kasm*. From al-*Kasm* *Ḥabr Hūd* is reached, the tomb of the prophet *Hud* on the Wādī *Barahūt* [q. v., i. 653^b *et seq.*]. West of *Shibām* in the main valley we must further mention the important town of al-*Katn*. From *Hawra* to al-*Kasm* the valley is thickly populated and covered with date-groves, gardens, fields and many villages, from al-*Kasm* to *Ḥabr Hūd* it is less populated and

from *Ḥabr Hūd* to *Saihūt* the population is very small. Of side-wādīs of the great valley there are still to be mentioned: (in the north) *Widyān Sarr* (with *Ḥabr Ṣālih*), al-*Na'am*, al-*Dju'aima* (both the latter east of *Shibām*), *Madar* (east of *Sai'ūn*), *Thibbi* (*Thebi*), 'Aidid (with the tomb of the saint 'Aidid), both west of *Tarim*, and al-*Ghabrā* (east of *Tarim*), (in the south) the two important wādīs *Bin 'Ali* (east of *Shibām*) and 'Adim (*Odin* in *Wrede*, not far from *Tarim*). The more important localities on the coast in addition to the two great harbours al-*Makallā* [q. v.] and al-*Shihr* [q. v.]: are *Borūm* (*Brūm*, *Berūm*, with an important harbour, according to *Sprengr* identical with the *Prionotus* of *Ptolemy*), *Fūwa* (with 50 houses including a few of some size), *Ghail Bawazir* (with very fine tobacco plantations), al-*Hāmī*, al-*Shirma* and *Ḥosai'ar*. Of wādīs on the coast may be mentioned: *Djirba*, *Huwaira* and al-*Ma'di*. The chief wādī and the side-wādīs are usually dry and only swollen with floods in the rainy season.

Among mountains in *Ḥaḍramawt* we may mention *Huwaira* (on the wādī of the same name), 'Abd Allāh *Gharib*, al-*Fikra*, the Plateau al-*Arsha* already mentioned, *Tamha* (all in the north near the coast), *Raida al-Daiyin* (in the south of the Wādīs 'Amd and *Daw'an*), *Hasyūn*, al-*Ghūz*, *Raida al-Ma'ara* (in the south of the Wādī 'Adim), *Su-waighira* (with *Ḥiṣn al-Kā'*, in the south of the Wādī *Bin 'Ali*), *Djablān*, *Ghumdān*, al-*Ghaiwār* (in the north of the Wādīs 'Amd and *Daw'an*), *Djibāl al-Abtar* (between the Wādī *Djābia* and *Wādī Hainin*), *Djilda* (with *Ḥiṣn 'Arkūb*), *Djithma* (both south of *Sai'ūn*), *Waṭi* (in the north of *Tarim*), al-*Munaiḥaz* (south of *Tarim*), *Ghail Bin Nomain* (N. W. of *Ḥabr Hūd*). In the west of the northern mountain chain rises a large plateau, *Raida al-Ṣai'ar* (called after the ancient Bedouin tribe *Ṣai'ar*, a clan of the *Ṣadaḥ*, whose name was borne in *Hamdāni's* time by a fine breed of camel), to which a larger plateau *Nadjd* (*Naiyid*, *Nadjd* *Al Kathir* and *Nadjd al-Awāmīr* is linked up. Both bound on the great Central Arabian desert in the north. In neither of these mountain ranges is there any place of the slightest importance.

The climate of *Ḥaḍramawt* is dry and healthy; in summer it is very warm and in winter very cold; even in summer it freezes on the high mountains. The rainy period lasts from October to February, in which however it hardly rains four times; in many years there is absolutely no rain; in the coast the rainfall is more abundant. The products of the soil are: cereals, *dhura* (a kind of maize), *dukhṇ* (a kind of oats), dates, grapes, figs, *nebeḥ* fruit, indigo, sesame and tobacco. The irrigation of the soil is artificially performed by artesian wells. The houses are built of bricks, sometimes in the style of a *ḥiṣn*; they are from two to four stories high and are loopholed. The Bedouins live in mud huts or caves; there are no tents in *Ḥaḍramawt*; nor are there coffee-houses (*kahwa's*) here, such as are found everywhere else in Arabia.

The ruling class in *Ḥaḍramawt* is the tribe (*kaḥā'il*). The chiefs of the tribes called *muḥaddam's* live in fortified palaces and maintain small garrisons. The free citizens of the towns, who control the trade and industries of the town are *ra'iya* of the *muḥaddams*, who levy oppressive taxes on them. The most powerful prince on the coast of *Ḥaḍramawt* is the ruler of al-*Shihr*, to

whom the towns of al-Makallā, Ghail Bawāzīr, al-Ḥadjarēn, Ḥawra, al-Katn and Shibām also belong. In the interior the greatest muḥaddam is he of Sai'ūn, who bears the title Sultān and owns the towns of Tarim, Taris and al-Ghurfa. Ḥadramawt is inhabited by the following tribes: I. Baraik, Bedouins with the hereditary title *Shaiḥ* in the country round *Shabwa* (a portion belongs to al-Shihr); II. Āl 'Amr, in the wādīs of 'Irma and Duhr; III. Bait Kinda, Bedouins, divided into: Āl Sai'ar (in the Raida al-Sai'ar and the mountains around) and 2. Āl Maḥfūth (formerly in Ḥadjarēn, now scattered over the adjoining mountains); IV. Āl al-Karab, Bedouins around Rakbān on the Wādī Djābiya; V. al-Nahd, on the lower part of the wādī Rakhiya and in the main valley as far as Ka'ūtha and Hainin (with ten subdivisions, of whom the Ḥukmān are the most important; the chief of the Ḥukmān, who lives in Ka'ūtha is muḥaddam of the whole tribe); VI. Āl Ballaith and VII. Āl Haidara (both Bedouins on the upper part of the Wādī Rakhiya); VIII. al-Dja'da, almost all Bedouins, on the Wādī 'Amd; IX. Āl 'Amūd or Banū 'Isā (called after *Shaiḥ* Aḥmad b. 'Isā, 'Amūd al-Din) with the hereditary title *Shaiḥ*, on the Wādī Daw'an and on the Raida al-Daiyin (with 22 subdivisions; the most important are the Āl Muṭahhar, whose chief lives in Biṭṭha); X. al-Dhayābina (sing. *Dhaibānī*) and XI. Āl b. Sa'd (both Bedouins, on the Wādī 'Ain and in the surrounding mountains); XII. Āl Yaḥf, on the coast and in the towns of al-Ḥadjarēn, Ḥawra, al-Katn and Shibām, divided into: 1. Āl Thobai (with 8 minor divisions); 2. Āl Lab'ūs (sing. al-Bu'sī, with 4 minor divisions); 3. Āl al-Mūstah (with 8 minor divisions, of which the most important is the Ka'ta [sing. al-Ku'aiṭī], whose chief is head of the whole tribe); XIII. Saibān, a large Bedouin tribe, divided into: 1. Saibān proper in the north and northwest of the Djebel Ḥowaira; 2. al-Akābira (sing. al-Akbārī), in the south and S. W. of the mountain mentioned; 3. al-'Awābiṭha (sing. al-'Awabṭhānī), in the S. E. of the Wādī Daw'an; 4. Āl Baḥsan (sing. al-Baḥsanī), on the Wādī Djirba and the surrounding mountains; XIV. al-Hamūm, Bedouins in the mountains of 'Abd Allāh Gharīb, al-Fikra, al-'Arsha, Ṭamḥa; XV. al-Shanāfira, descendants of Shanfari al-Hamdānī (according to the legend the first prince of Ḥadramawt), a large tribe, divided into: 1. Āl Kathīr (Kathīrī), between Shibām and Sai'ūn (with five large subdivisions, among them the Āl 'Abd al-Wodūd, around Ḳoṣai'ar); 2. al-'Awāmīr (al-'Āmirī), in the large valley between Sai'ūn and Tarim and the mountains to the north; 3. Āl Djābir, Bedouin tribe, in the mountains of Djilda and Djithma and the Wādīs Bin 'Alī and 'Adim; the chief of the Shanāfira is the Sultān of Sai'ūn; XVI. Āl Bādjarai in the N. E. of Sai'ūn between the Kathīr and 'Awāmīr; XVII. Banū Ṭhanna (see al-Thannī), divided into: 1. Āl Tamīm, in the large valley between al-Kasim and Ḳabr Hūd (their chief resides in al-Kasim); 2. al-Manāhil (Minhālī), a Bedouin tribe on the Wādī Masila between Ḳabr Hūd and Saiḥūt and in the mountains to the east and west (their chief lives in 'Ināt); 3. Āl al-Simāḥ (sing. al-Simāḥī), a Beduin tribe in the hills to the north of Wādī 'Ināt.

Besides the *ḡabā'il* and *ra'iya* there is in Ḥadramawt another separate class of society, the Saiyids, who represent the religious aristocracy

of the land. They are very numerous and enjoy a great prestige among the people, surpassing that of the muḥaddams; the other inhabitants kiss their hands in token of respect. They are exceedingly conservative and averse to any innovation; they bear the title *ḡabīb* and are divided into families whose hereditary superior bears the honorific title *munṣīb*. Many of the Saiyids are revered as saints and presents are lavished on them, many again enjoy a great reputation as scholars. They bear no arms and as a rule pay no taxes. They consider themselves the highest nobility in Arabia. They trace their descent from the *Shaiḥ* Aḥmad b. 'Isā mentioned above, who in his turn is said to have been a descendant in the seventh generation from Muḥammad's grandson Ḥusain. According to tradition, Aḥmad b. 'Isā came several centuries ago from Baṣra to Ḥadramawt with eighty men, who became the ancestors of the Saiyids.

The number of inhabitants of Ḥadramawt is not accurately known. According to Van den Berg's investigations, the total population is not more than 150,000, viz., from the Wādī Duhr to the Wādī Rakhiya 20,000, in the Wādīs 'Amd, Daw'an and al-'Ain 25,000, from Shibām to Tarim 50,000, from Tarim to Saiḥūt 6000, in the north of the great valley up to the Central Arabian desert 15,000, south of the great valley to the sea 16,000, Shihr and the neighbourhood 12,000, Makallā and the neighbourhood 6000.

The trade is of importance on the coast particularly in the towns of Shihr and Makallā. It extends to the east coast of Africa, British India, the Red Sea, the south coast of Arabia (particularly Aden, Maṣkaṭ and Zafār) and the Persian Gulf. The exports are: fish-fins (to British India and China), dates, cloths dyed with indigo, gum-arabic and resin. Imports are: cereals, coconuts, coffee, sugar, rice, cotton, iron, petroleum etc. The trade by caravans with the interior is slight. It stretches on the west as far as Yemen on the one side and on the other eastwards as far as 'Omān. In the larger towns there is a market every Friday (the largest is at Sai'ūn). The tribes have their representatives at the markets of the larger localities, called *dallāl* [q. v.] (brokers, called *ḡitāb al-sūḡ* "market-dogs" by the people), who are appointed to sell their goods and who form a separate gild under an *abū* (superior). The chief industry is the textile, which is now on the decline on account of the competition of cheaper European products; its great centre used to be Tarim. Besides the textile industry we may mention the manufacture of indigo and shipbuilding on the coast. Agriculture is in the hands of the *ḡabā'il* and the Saiyids, who have their fields tilled by slaves. The latter are as a rule Somalis or Nubians and are usually Muslims; they bear special names, which are distinct from the usual Arab names, e.g. Maḡrūk, Muḡdjan etc.

The Ḥadramī's are an able, industrious people devoted to their native land. On account of the increasing poverty of the country many are forced to leave home and seek their fortune in foreign lands; many Ḥadramī's are to be found at the present day in the trading centres of Arabia where they earn a living as porters and petty traders, in Egypt and particularly in the English and Dutch Indies. As soon as they have acquired a modest

fortune, they return home often after an absence of twenty to thirty years. They are *Shāfiʿis* and are exceedingly fanatical and superstitious; they believe in spirits, who haunt places where treasure is buried; Christians and Jews may not even make a temporary stay in their land which they call *Balad al-ʿilm wa 'l-dīn* ("land of knowledge and of faith"). Their women, who (even those of the Saiyids) are as a rule ignorant of reading and writing, enjoy a better fate than their kinswomen in other parts of Arabia. Divorces are exceedingly rare; nor is polygamy practised among these Bedouins.

Ḥadramawt was first visited in 1843 by Adolph v. Wrede, who could only explore a part of the land, as he was recognised as a European in the town of Ṣif and only managed to escape the death that threatened him by a hurried flight. Fifty years later Leo Hirsch and Mr and Mrs Th. Bent visited the country but could not explore the land to its full extent.

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ḤAḌŪR (ḤADŪR NABI [NEBBI] ŠHUʿAIB), a mountain in South Arabia, belonging to the Sarāt group of Alhān, to the west of Ṣanʿā [q. v.] between the Wādī Sahām and the Wādī Surdud near the Ḥarāz range [q. v.], from which it was separated in Hamdānī's time by the Balad al-Akhrūdī (now Ḥaima [q. v.]) inhabited by the Ṣulaiḥ (a branch of the Hamdān). The name Ḥaḍūr is derived from Ḥaḍūr b. ʿAdī b. Mālik, an ancestor of the prophet Šhuʿaib b. Maḥdam, mentioned in the Qurʾān (cf. Sūra vii. 83 *et seq.* and xi. 85 *et seq.*) who was sent to preach and to warn his people on Mount Ḥaḍūr and was thereupon slain by them.

The mountain is about 9400 feet high; according to Arab tradition, Ḥaḍūr Šhuʿaib was the highest of the three mountains (the other two were Djebel Shahāra [Shuhāra] and Kanin in Khawlān [q. v.]), which remained above the waves during the Deluge. The highest peak on Ḥaḍūr is the Djebel Kāhir, also called Djebel Bait Khawlān, on which is the celebrated tomb (with mosque) of the prophet Šhuʿaib, which is always much visited (particularly by young women who hope to be cured of barrenness here); on the last day of Ramaḍān and on the festival at ʿArafāt, great

festivities are arranged here. From the terrace of the mosque a splendid view is obtained over the whole Yemen. 700 yards W. by N. W. of Djebel Kāhir lies Djebel ʿIzzān, south of which are the mountains of Dabāḥ, Maṣūra and Ḍabyān (with the village of the same name and ancient ruins). Djebel Zāʿla lies to the south of Kāhir.

To the east of Ḥaḍūr lies the Kāʿa Sahmān, with the villages of Metne (Möttene in Niebuhr), called Khān Sinān by the Turks (8000 feet above sea-level, with a *sensere* [shelterhouse] said to have been built by Sinān Pasha, which is open free to any traveller), Sahmān (also called Mirriḥ), Bait Maḥdam, Bait Radam, Dāʿer, Mesyeb (Masyab), Bait Kāhin, which now belong to the so-called *Bilād al-Bustān*.

The following localities in Ḥaḍūr may also be mentioned: al-Qarya ("the village"), Rakb or Rakab (north of Qarya), Djaʿal (in the N. W. of Ḥaḍūr), the Sāda- (Hidjra-)village Zuhār or Duhār in the south. The range is traversed by numerous wādis (among them the W. Dāʿūd and W. Jāzil, which latter is often mentioned in the South Arabian inscriptions), which flow into the large Wādī Khārid, Surdud and Sahām. In the valleys of the range excellent vines are found in addition to various fruit-trees; in the deeper parts of the Ḥaḍūr the cereals particularly grown are *dhura* (a kind of millet), barley and *burr* (a kind of wheat or corn).

On the Ḥaḍūr Šhuʿaib it snows almost every winter and the snow often lies for days several feet deep so that the inhabitants cannot leave their houses.

In Hamdānī's time the Mikhlāf Ḥaḍūr comprised amongst others the districts of al-Maʿlal (so Müller, *Djazīra*, in several passages, which he equates with the معلل of the South Arabian inscriptions, for Glaser's Djaʿal, consisting of Wādī, Ḥakl Sahmān and al-Maʿlal proper [al-Djaʿal]), Maʿdhin (including "the two gardens of Yemen"), Dahr and Dilaʿ, and Rfān or Rariʿān), Šhamm (lower part), Maḍikh, Šabiḥ, al-Aghyūm, Baraish, Masyab, al-Šayad. The hard white honey of Ḥaḍūr was famous in Arabia, it is even mentioned by Imruʿu l-Qais in one of his poems. The people of Ḥaḍūr according to Hamdānī spoke bad and clumsy Arabic (Himyaritic).

The Ḥaḍūr of the Banū Azd, called Ḥaḍūr al-Šaiḫ, is distinct from Ḥaḍūr Šhuʿaib and is the largest mountain of the Sarāt group al-Maṣānīʿ (al-Maṣānaʿa). It is about 9500 feet high.

The Ḥaḍūr Šhuʿaib and that of the Banū Azd have been visited and explored in modern times by the explorer Eduard Glaser.

Bibliography: Yāqūt, *Muʿdjam*, ii. 289; iii. 73, 202; iv. 437; Hamdānī, *Djazīra*, p. 68, 16, 20, 22, 72, 1, 7—8, 82, 1, 4—5, 106, 9—23, 107, 10—11, 15—16, 109, 8, 125, 12, 24, 25, 126, 4, 14, 135, 10, 193, 6, 198, 21—24; K. Niebuhr, *Beschreibung von Arabien* (Copenhagen 1772), p. 233; K. Ritter, *Erdkunde*, xii. 721; E. Glaser, *Von Hodeida nach Ṣanʿā*, in *Petermann's Mitteilungen*, xxxii. (1886), p. 42—45 and Plate 1. (J. SCHLEIFER.)

AL-ḤĀFĪZ (A.), the guardian, the protector, one of the names of God, cf. i. 303b. When used of men a *ḥāfiẓ* is one, who knows the Qurʾān by heart, literally "preserves it" (in the memory).

ḤĀFĪZ, a Persian lyric poet. His real name with *laqab* was Shams al-Din Muḥammad.

He seems to have been born in Shīrāz, not earlier than 1320 A.D. Practically nothing is known of his parents or other relatives; he never explicitly mentions them in a way that is free from ambiguity (a sister and her children are referred to without mention of names over two centuries later in Ferishta's *History*, ed. Briggs, Bombay 1831, Vol. i. p. 577). In his youth he learned the Qur'ān by heart (*ḥāfiẓ*), devoted himself to the study of theology and allied subjects and obtained an excellent knowledge of the Arabic language and literature. In later years he mentions (*Dirwān*, ed. Brockhaus, No. 579) as a reminiscence of the reign of the Turk Shaikh Abū Ishāq-i Indjū (see the article INDJŪ), king of Fārs, four notables of Shīrāz whom he had apparently known personally: 'Aḍud al-Dīn 'Abd al-Rahmān al-Idjī, died 1355; (cf. Brockelmann, *Gesch. d. arab. Litt.*, ii. 208-209), probably his tutor; the chief judge of Shīrāz, Majd al-Dīn Ismā'il b. Muḥammad b. Khudhādād (died 19th July 1355, *Dirwān*, ed. Brockhaus, No. 604; cf. Ibn Baṭūṭa, ed. Defrémery, ii. 54-63); the dervish, otherwise unknown, Shaikh Amin al-Dīn, who had perhaps considerable influence on the development of Hāfiẓ's more liberal outlook; lastly Hājjdī Kīwām al-Dīn Ḥasan (died 11th May 1353), a high favourite at the court, a noble spirited philanthropist, to whom Hāfiẓ seems to have been indebted for material support, either directly or indirectly (Brockhaus, No. 610; Mir-*khwānd*, *Rawḍat al-Ṣafā*, Bombay 1271 A.H., iv. 142).

In 1353 the vigorous Sultān Mubārīz al-Dīn Muḥammad [q.v.] of the Muẓaffarid family conquered the province of Fārs and finally took Shīrāz also (2nd Nov. 1353) to the great misfortune of its citizens. Hāfiẓ himself was unable long to put up with the changed conditions. Mubārīz al-Dīn was a strict ruler who forbade the people of Shīrāz the enjoyment of wine. There was also a religious ground for discomfort in his reign. Hāfiẓ was a Shī'ī (*Dirwān-i Hāfiẓ*, ed. Calcutta 1791, text fol. 1 v-2 v), although no fanatic. 'Alī al-Riḍā is celebrated by him as Shāh-Sultān of Khorāsān; Hāfiẓ belonged to the Shī'a sect of the Twelvers (Ithnā 'Ashariya, cf. the *kaṣida* in *Cod. Pers. Monacensis*, No. 69, fol. 9r-10v; cf. also *Cod. Pers. Monac.*, No. 68, fol. 138 v). In one passage his belief in the Qur'ān having existed from eternity (*ḡadim*) appears (Brockhaus No. 686, Bait 119, which belongs to the last two years of the poet's life). Hāfiẓ breathed more freely when the relentless Mubārīz al-Dīn was deposed by his son Djalāl al-Dīn Shāh Shudjā' (1358) and the new government again allowed greater freedom for the free enjoyment of life. Hāfiẓ by this time was a notable literary figure. He had previously sung the praises of Mubārīz al-Dīn's vizier Burhān al-Dīn Faṭh Allāh and now lamented the death of the vizier Abū Naṣr Luṭf Allāh (died 29th Oct. 1359, *Cod. Pers. Monac.*, No. 67, fol. 135 v). It is therefore no cause for surprise that among Hāfiẓ's friends was the new vizier and former master of the mint Khwādja Kīwām al-Dīn Muḥammad b. 'Alī (1358-1359-26th August 1363), a man who steered the ship of state with dignity and great authority. When the minister was ultimately executed with great barbarity by his sovereign, he was lamented by Hāfiẓ (Brockhaus No. 605) although the latter is careful to avoid the wrath of the tyrant. Hāfiẓ was professor of Qur'ān exegesis

in a madrasa in Shīrāz (*Dirwān-i Hāfiẓ*, ed. Calcutta 1791, 2nd introduction, p. 8) and tradition credits one of the two Kīwām al-Dīn's, either the above mentioned Kīwām al-Dīn Ḥasan or the minister Khwādja Kīwām al-Dīn Muḥammad with having given the appointment to Hāfiẓ.

Hāfiẓ excelled in the *ghazal*. He ultimately collected his *ghazals* into a *Dirwān*, which he expanded by the addition of *kaṣidas* and other smaller poems, completing it in 770 (1368-1369) (ed. Calcutta 1791, text fol. 2 v, line 9). Now for the first time the poet's name became widely known beyond the bounds of his native town. The ruler of Hormuz (Tūrān-Shāh, according to Münedjdim bāshī, *Ṣaḥā'if al-Akhbār*, Turkish edition, iii. 23; for other accounts of the genealogy and order of succession see the much more reliable account of the great Portuguese historians João de Barros, *Decadas da Asia*, Vol. ii. 1, Lisbon 1559, fol. 15 v-17 v, and Conto, *Decadas da Asia*, tomo i. 1, Lisbon occidental 1876, p. 579-583) liberally showed his appreciation of the poet, while the Muẓaffarid Nuṣrat al-Dīn Yahyā, the ruler of Yezd (from about 1358 to 1392), noted in his life-time as a miser, would hear nothing of the impecunious singer of Shīrāz (Brockhaus No. 577). In the reign of Maḥmūd Shāh I. (1378-1397), a ruler of the Bahmānī dynasty of the Deccan, Hāfiẓ was invited to his court by his minister of justice; but Hāfiẓ did not in the end accept. The Ilkhān Aḥmad, himself a poet (cf. above s.v. AHMED DJALĀIR, i. 196^b *et seq.*), is also said to have invited Hāfiẓ to Baghdad. Hāfiẓ, who in his time had sung the praises of Aḥmad's father Sultān Uwais (Brockhaus No. 204) cautiously declined the invitation of his bloodthirsty son.

He was deeply affected in 1383-1384, when he lost his "brother" Khwādja 'Adil at the age of 59 (Brockhaus No. 600). On the 9th October 1384 Sultān Shudjā' al-Dīn died; the period of Hāfiẓ's poetical activity lies practically within his reign. Hāfiẓ had often sung his praises and many anecdotes are related of their friendship. Before as well as after the latter's death Hāfiẓ was on remarkably good terms with the all-powerful vizier Djalāl al-Dīn Tūrānshāh (died 28th Aug. 1385; Brockhaus No. 602), who had once devotedly stood by Sultān Shāh Shudjā' and on his death had secured the succession for his son Zain al-'Abidin (1384-1387) against another claimant to the throne of Fārs. In December 1387, on the conclusion of his great campaign of conquest in Persia, Timūr came to Shīrāz and spent two months there. It is possible that on this occasion the celebrated dialogue about one of the poet's verses, alleged to have been held between him and Hāfiẓ, took place (cf. Brockhaus No. 8, 1). Towards the end of his life Hāfiẓ once more found a patron in the Muẓaffarid Shāh Manṣūr who seized the province of Fārs shortly after Timūr's departure and was celebrated by Hāfiẓ more than any of his predecessors in a tone of most devoted affection. Hāfiẓ who seems to have filled an office at the court of Shāh Manṣūr (ed. Calcutta 1791, 2nd Introd., p. 8, l. 8) had need of patrons of high rank; for his property had long since slipped away from him, and too many, who professed to be his friends, did not hesitate to cavil at this grey haired old man bowed down by debts (Brockhaus No. 639; No. 418, Bait 10). In 791 (1389), perhaps however not till 733 (began 20th Dec. 1389), Hāfiẓ died in Shīrāz.

Hāfiz clung with touching affection to his native city of Shīrāz, which he only rarely left and even then apparently only for short journeys. The story, however, that his travels abroad were confined to a journey to Yezd and the Persian Gulf seems to be a legend. He himself mentions his pilgrimage to the tomb of 'Alī al-Rīdā in Meshhed (*Cod. Pers. Monac.*, No. 69, l.c.). Hāfiz never tires of singing the beauty of the women and boys of Shīrāz, the charm of its river Ruknābād and the promenade of Muṣallā. He is buried on the latter in a beautiful tomb.

Hāfiz is the greatest writer of ghazals and the finest lyric poet that Persia has produced. He is restrained in his love-scenes and avoids the obscene. As a singer of the joys of wine he is unequalled by his predecessors or successors in the east. Of contemporary authors Hāfiz only mentions the panegyricist Salmān (Brockhaus, No. 612) and of the older poets Firdawsi. The general line of thought in his poems raises the question whether Hāfiz's untiring praise of love and wine is to be interpreted in the Ṣūfī fashion as a profession of Muslim Pantheism. Apart from occasional exceptions, the answer is in the negative. It is also said that Hāfiz belonged to a Dervish order (which?); but we have no reliable literary authority on this point.

A number of Hāfiz's poems particularly of the earlier period have certainly been lost. After his death, his friend Muḥammad Gul-andām collected the scattered poems, arranged them in the original *Diwān* and gave the whole a preface. This fact of the posthumous arrangement of the *Diwān* by a strange hand explains the numerous variations in the number, the order as well as the text of the poems in the manuscripts, a circumstance which moreover is of importance for selecting the contents of the original *Diwān* of the year 770 and completing the poet's biography. Relatively the most complete is the printed edition of Abū Tālib Khān (Calcutta 1791; 725 poems) but it is full of errors. The most carefully prepared from the point of view of textual criticism is that of Hermann Brockhaus, based on Sūdī's recension (Leipzig 1854—1863; 692 poems). Of commentaries four Persian and three Turkish are known with their authors' names (Éthé, *Grundr. d. iran. Phil.*, ii. 303, 304; cf. also Nos. 1142 and 1143 of the *Catalogue of the Hamidiye Library* in Constantinople, 1300 A.H.). The best of all the commentaries on Hāfiz is the Turkish of Sūdī (died 1591-1592), which has been often printed; he however omitted the few Shī'ī poems of Hāfiz.

We possess three complete translations of the works of Hāfiz; two in German: 1 by Joseph von Hammer-Purgstall (2 vols., Stuttgart and Tübingen, 1812-1813) and 2 by Vincent Ritter von Rosenzweig-Schwannau (in 3 vols., Vienna 1858—1864) as well as 3 an English one by H. Wilberforce Clarke with valuable notes (3 vols., Calcutta 1891). Hāfiz has inspired Western literature in Goethe's *Westöstlicher Diwān* (1819) and in Friedrich Bodenstedt's *Die Lieder des Mirza Schaffy*.

Besides his poetical works Hāfiz left glosses on Zamakhshari's *Kashshāf* and on the *Miṣbāḥ* (see *Diwān*, ed. Calcutta, 1791, p. 8).

Bibliography: Sachau and Éthé, *The Persian MSS. in the Bodleian Library*, No. 815—853; the editions of Hāfiz's *Diwān* in Rieu, *Cat. of the Persian MSS. in the Brit. Mus.*, p. 628b;

Mu'in al-Dīn-i Yezdī, *Mewāhib-i Ilāhī*; Luṭī Allāh Hāfiz Ābrū, *Zubdat al-Tawārīkh* (neither accessible to me); 'Abd al-Razzāk-i Samarqandī, *Maṭla' al-Sa'dain*; Mirkhwānd, *Rawḍat al-Ṣafā*, Vol. iv. and vi.; Henry H. Howorth, *History of the Mongols*, Part. iii.; Sir Gore Ouseley, *Biographical Notices of Persian Poets*, p. 23—42; Defrémery, *Coup d'oeil sur la vie et les écrits de Hāfiz in Journ. As.*, vii Ser., Vol. xi. (1858), p. 406—425; Paul Horn, *Geschichte der persischen Litteratur*, p. 114—122; Georg Jacob, *Das Weinhaus, nebst Zubehör nach den Gazelen des Hāfiz* in Carl Zebul, *Orientalische Studien*, Theodor Nöldeke, zum 70. Geburtstag, p. 1055—1076. (K. SÜSSHEIM.)

AL-HĀFĪZ, the eleventh Fātimid Caliph, whose real name was Abu 'l-Maimūn (al-Maimūn) 'Abd al-Madīd. He was born about the year 467 = 1074 (there is no general agreement about the exact date) at Ascalon, whither his father, Abu 'l-Kāsim Muḥammad, a son of the Caliph al-Mustansir, had gone on account of the famine then raging in Egypt (Ibn al-Athīr, x. 468). But it was not till late in life that he began to play an active part in politics. He was a comparatively old man when in 524 = 1130 al-Āmir [q.v., i. 328^b et seq.] fell a victim to the Assassins without leaving a male heir and he was elected regent as the prince with the nearest claim to the succession, under the name al-Hāfiz li-Dīn Allāh but not Caliph, as the imāmat could only descend from father to son according to the Shī'ī views then prevailing and as the accouchement of al-Āmir's widow was shortly expected; in the end however she gave birth to a daughter. The new ruler had hardly taken up the reins of government when they were torn from him, when Abū 'Alī Aḥmad, son of al-Afḍal [q.v., i. 146], known as Kalīfāt, rebelled against him with the support of the troops, overthrew the vizier appointed by al-Hāfiz and took over the office himself; he imprisoned the regent in the palace and having little regard for the legitimacy of the dynasty had prayers offered for the expected Imām and coins struck in his name. For a year he ruled supreme till 'Abd al-Madīd succeeded in putting him out of the way and ascending the throne as Caliph. His first vizier was the Armenian Yānis, who however soon seemed to be too powerful and was disposed of by poison after only three months of office. The Caliph now sought to govern the state alone — not unsuccessfully it appears — until the quarrels of his own sons, Ḥasan and Ḥaidara, shook his power to its very roots. The corps of Djuyūshiya took Ḥasan's side, while the Raiḥāniya championed his brother and after fierce fighting the latter were defeated. The arrogant attitude of Ḥasan, who was now practically omnipotent, and even treated his father in a most humiliating fashion, finally led to his fall and al-Hāfiz found himself forced, yielding to the clamour of the army, to have him poisoned by his Christian physician. The troops now effected the appointment of a new vizier, the Christian Armenian Bahrām, but he favoured his countrymen and fellow Christians too much, so that he was deposed after two years of office. With his exit closes the "Armenian period" of the later Fātimids which had begun with the rise of Badr al-Djamālī. He was followed by Rudwān, who however likewise soon quarrelled with al-Hāfiz, as he tried to arrogate all power to

himself and being himself a Sunnī also cast doubts on the genuineness of his claim to be Imām. At the same time the Caliph was enraged because the vizier, to win popularity with the people, repealed the market dues and thus deprived him of a source of revenue. Thus new turmoils arose in which Ruḍwān was finally slain. In the next year, the aged Caliph died of acute colic — the beating of a drum made of seven metals at the culmination of each one of the seven planets is said to have given him relief — at the age of about 75 (Djumādā 544 = October 1149) in the midst of a period of mutiny and unrest. His reign already shows all the signs of the approaching end of the dynasty.

Bibliography: Ibn al-Athīr (ed. Tornberg), s. Index; Ibn Khallikān (Cairo 1299), i. 389 *et seq.*, transl. de Slane, ii. 179 *et seq.*; Abu 'l-Fidā' (ed. Reiske), iii. 438 *et seq.*; Makrīzī, *Khitaṭ*, i. 357; ii. 16 *et seq.*; El-Kafrūānī, *Hist. de l'Afrique*, transl. Pellissier and Rémusat, p. 120; Wüstenfeld, *Geschichte der Fatimiden-Chalifen*, p. 300 *et seq.*; S. Lane-Poole, *A History of Egypt in the Middle Ages*, p. 166 *et seq.* (E. GRAEFE.)

ḤAFĪZ-I ABRŪ, a Persian geographer and historian. His proper name was Shihāb al-Dīn 'Abd Allāh b. Luṭf Allāh b. 'Abd al-Rashīd al-Khwāfi (not Nūr al-Dīn Luṭf Allāh b. 'Abd Allāh al-Harawī, as is stated in European catalogues following an erroneous statement of 'Abd al-Razzāk Samarkandī). According to 'Abd al-Razzāk, he was born in Herāt and educated in Hamadān. From his own works we only learn that he was considered an expert chess player, was at Timūr's court and was on terms of personal intimacy with the sovereign himself and was able to write of the last campaigns and death of Timūr and probably of Shāhrukh's campaigns also as an eyewitness. In 817 = 1414-1415 he was commissioned by Shāhrukh to write a geographical compendium based on an Arabic manuscript (probably a copy of the Balkhī-Iṣṭakhrī), which had come into that monarch's possession. The work (its title is nowhere given) is divided into two volumes: Vol. I contains, besides a cosmographical introduction, a description of the various lands (generally following the direction W. to E.) from the Maghrib to Kermān; in the two last chapters (on Fārs and Kermān) the geographical description is followed by a compilation of the accounts of the political history of the districts concerned down to the author's time. The author intended to deal in much greater detail in the second volume with the geography and history of Khorāsān and Mā warā' al-Nahr (the chapter on Khorāsān alone exceeds in extent the whole first volume), but no complete copy of this volume has yet been discovered; the Codex Fraser 155 (in the Bodleian Library) ends with the geography of Mā warā' al-Nahr (the history is wanting), while the other manuscripts only contain the section on Khorāsān. The cosmographical introduction was written in 820 = 1417, Vol. I concluded in 822 = 1419, while in the second volume the date of its composition is given as the following year. By command of the same ruler, Ḥafiz-i Abrū was in 820 = 1417 to combine in one work the most important chronicles of the world's history; to prepare himself for this task he had the Persian Ṭabarī, the greater part of the *Djāmi' al-Tawārikh*

of Rashīd al-Dīn and the *Zafar-Nāma* of Niẓām al-Dīn al-Shāmī copied word for word; Ḥafiz-i Abrū himself only wrote the continuation of the *Djāmi' al-Tawārikh* (from 703 = 1304 to the accession of Timūr) and of the *Zafar-Nāma* (events of the year 806-819 = 1403-1416) for this work. A complete copy is preserved in Constantinople (Dāmād Ibrāhīm Pāshā, No. 919). In 826 = 1423 Ḥafiz-i Abrū began to write a history of the world in four volumes for prince Bāisonghor (q. v., i. 596^b *et seq.*); the two first volumes (pre-Muslim history, history of the Prophet and Caliphs) and the second part of the fourth (history of Shāhrukh to 830 = 1427) have survived, the latter (certainly the most important part of the work) exists only in one very carelessly written manuscript (Elliot 422 in the Bodleian); 'Abd al-Razzāk gives most extracts from the lost portions (cf. i. 63^b *infra et seq.*). A Persian writer of modern times, Muḥammad Ḥasan Khān, claims to have a complete copy of the *Zubdat al-Tawārikh* in his possession; but nothing has as yet been disclosed about this copy. In 828 = 1424-1425 Ḥafiz-i Abrū by order of Shāhrukh published a new edition of the *Djāmi' al-Tawārikh*; the portion of the work then considered lost was replaced by the first part of the *Zubdat al-Tawārikh*. The composition of his history of the world was interrupted by the death of the author on the 3rd Shawwāl 833 = 25th June 1430. As a compiler Ḥafiz-i Abrū incorporated much information in his work from writings which have since been lost; for the events and conditions of his time the pertinent sections of his work are an authority of the first rank. Cf. W. Barthold, *Ḥafiz-i Abrū i ʿego Soʻinʿeniya in al-Muʿaffariya*, St. Petersburg 1897, p. 1 *et seq.*; cf. also *Zapiski vost. otd. arkh. obshch.*, xviii. 0138 *et seq.*

(W. BARTHOLD.)

ḤAFĪZ AḤMAD PASHA was the son of a mu'adhdhin native of Philippopoli. Owing to his rare accomplishments as a musician and a poet he was employed at the imperial Serai and became the confidant (*muṣāhib*) of the Sultān. After quitting the court service he was appointed *doghāndji bashi*, and appointed Grand Admiral (*kapudān pasha*) 22th Shawwāl 1016 = 12th December 1607, but was dismissed in 1018. After this he became Governor-General (*beglerbeg*) of Damascus and remained there till 1027 (1618). Whilst he was there the first insurrection of the Druzes headed by Fakhr al-Dīn broke out and Ḥafiz Aḥmad Pasha specially distinguished himself at this period. He remained governor of several more Anatolian provinces, till we finally find him governor of Diyārbekir. In this office he managed to suppress the revolution headed by Bekir Şubashi, who had seized Baghdād, but he could not prevent Shāh 'Abbās from entering the city on the 28th November 1623. After the death of Čerkes Meḥmed Pasha (died 18th Rabī' II 1034 = 28th January 1625) Ḥafiz Aḥmad Pasha became his successor as Grand Vizier; he was at the same time commander in chief of the Ottoman Army at war against Persia. In the following year he besieged Baghdād for 8 months (from the 12th Šafar to the beginning of Shawwāl 1035 = 13th November 1625—beginning of July 1626) but without success. Owing to his lack of success he was relieved of his functions and returned to Constantinople where he was made second Vizier of the Cupola. Though 60 years of age he now married a sister of the Sultān.

A few months after having been appointed Grand Vizier for a second time (29th Rabī' I 1041 = 25th October 1631) he was put to death in a most atrocious manner by mutinous Sipāhis (19th Redjeb 1041 = 10th February 1632) in the presence of the Sultān himself, who had in vain tried to rescue him. Historians and men of his time specially note his strength of will, his upright and generous character, qualities that raise him far above the other statesmen of his era; it must be confessed however that both as Grand Admiral and commander-in-chief he had nothing but defeats to report.

Bibliography: Besides the short biographical notices in Ḥādjdī Khalīfa, *Fadhlika*, ii. 148 *et seq.*, (on which Munedjdjimbashi, iii. 676 *et seq.*; 'Osmānzāde Tā'ib, *Ḥadiqat al-Wuzerā*, p. 73 *et seq.* is based) and in the *Sidjill-i 'Osmānī*, ii. 98 (inexact in its dates), there should also be consulted the passages relating to the history of this period in the chronicles of Pečewī, Ḥādjdī Khalīfa (*Fadhlika*, *Tuḥfat al-Kibār*) and Na'imā, and in von Hammer, *Geschichte des Osman. Reiches*, vol. v., and Zinkeisen, *Geschichte des Osman. Reiches*, vol. iv.; lastly Wüstenfeld, *Fachr-ed-din der Drusenfürst und seine Zeitgenossen*, §§ 50, 125—132, 142—148.

(J. H. MORDMANN.)

ḤĀFĪZ AL-DĪN, protector of religion, an honorary title, borne, for example, by al-Nasafī [q. v.].

ḤĀFĪZ AL-MULK. [See ḤĀFĪZ RAḤMAT KHĀN.]

ḤĀFĪZ RAḤMAT KHĀN. During the latter part of the 17th century, and the first part of the 18th, extensive settlements of Afghāns were made in the fertile lands of the Ganges valley. In the troubled times which followed the death of Awrangzēb, and especially after the invasion of Nādir Shāh, these brave and turbulent settlers began to form states under successful leaders of their own race and were generally known by the name Rōhilla (properly Rōhēlā) or Highlander, a western Panjdābī adjective from *rōh* "a hilly country"; and the territory lying between the Ganges and the Himālaya, now comprised mainly in the Bareilly Division of the United Provinces, obtained the name of Rōhilkhānd, although the intruders spread beyond its limits. Three families in particular stand out among these chiefs, the Barēč of Āonla and Bareilly, the Bangash of Farrukhābād, and Nadjib Khān of Bidjūr who was also connected with the Barēč. Among these Ḥāfīz Raḥmat Khān Barēč was perhaps the most important. He was the son of Shāh 'Ālam, a Barēč whose family, originally from Shōrāwak (now included in British Balōčistān) had settled first in Čač Hazāra on the Indus, and afterwards in Hindustān. A slave of Shāh 'Ālam's (his son according to some writers) named Dā'ūd rose to a position of importance in the country of Katēhr (afterwards Rōhilkhānd), and was succeeded by his son (or adopted son) 'Alī Muḥammad, commonly believed to be by birth a Hindū Džāt. Shāh 'Ālam followed Dā'ūd to his new country and there Raḥmat Khān was born about 1120 (1708). Four years afterwards, probably at the beginning of Farrukhsiyar's reign, Shāh 'Ālam was murdered by Dā'ūd's orders, and Dā'ūd himself was killed soon afterwards. 'Alī Muḥammad continued to develop the new state, and after his services against the fallen Sayyids of Bārḥā at the siege of Džansath in 1150 (1737) he received the title

of *nawwāb*. Raḥmat Khān was now associated with him and by his ability and courage contributed to the increase of his dominions especially after Nādir Shāh's invasion. 'Alī Muḥammad was soon at enmity with Safdar Džang, Nawwāb of Awadh, whose influence in the Empire was now paramount, and in 1155 (1746) he was defeated and taken as a prisoner to Dihli. Raḥmat Khān however by a bold stroke suddenly appeared at the capital with all his forces at a moment when it was destitute of troops, and not only obtained the release of 'Alī Muḥammad but his appointment as Governor of Sirhind, so that when Aḥmad Shāh Durrānī invaded India in the following year he was in a position to recover his lost dominions. After the accession of the Emperor Aḥmad Shāh to the throne of Dihli in 1161 (1748) 'Alī Muḥammad made peace with Safdar Džang to whom Raḥmat Khān rendered important services in obtaining the post of Wazīr of the Empire. In this year 'Alī Muḥammad died having appointed Raḥmat Khān to be Ḥāfīz or Guardian of his sons, Dūndī Khān his cousin to be commander of the troops and other relations to other important posts. The elder sons 'Abd Allāh and Faiz Allāh were hostages with Aḥmad Shāh Durrānī, and the others were minors. Ḥāfīz Raḥmat Khān became the actual ruler, and continued so throughout his life, his recognition of the claims of 'Alī Muḥammad's family being little more than nominal. Safdar Džang soon resumed hostilities, as the Rōhilla states stood in the way of his ambitions. After failing in a direct attack on Ḥāfīz Raḥmat Khān he induced Kā'im Khān the Bangash Nawwāb of Farrukhābād to attack him, offering him the *šūba* of Katēhr as a reward. Kā'im Khān however was defeated and slain at Badaōn, and Ḥāfīz Raḥmat Khān annexed that part of his dominions which lay north of the Ganges. Safdar Džang without any scruple immediately began to insult and plunder the family of his late ally, and the Rōhilla chiefs incensed at this (being nearly connected with the Bangash Paṭhāns) joined in the war. Ḥāfīz Raḥmat Khān himself was at first unwilling to take part in it, but did so after a force under Sa'd Allāh (a son of 'Alī Muḥammad) had been defeated. The Wazīr Safdar Džang was supported by a powerful Mahrāṭṭa army and by the Džāts, and the forces of the two Paṭhān States could not make head against them. Ḥāfīz Raḥmat Khān lost Āonla and Morādābād and was forced back to Lalḥang in the Terai on the skirt of the Himālaya. The advance of Aḥmad Shāh Durrānī however in 1166 (1752) induced the Wazīr to make terms, Ḥāfīz Raḥmat Khān agreeing to pay tribute to him as ruler of Awadh, and also giving a bond for 50 lakhs of rupees to be paid to the Mahrāṭṭas. Aḥmad Shāh insisted on the recognition of the rights of 'Alī Muḥammad's sons who were with him, and a partition of the territory was made, an arrangement which did not last long. Ḥāfīz Raḥmat Khān extended his rule over Pilibhit (renamed Ḥāfīzābād by him), and this town with Bareilly becomes his principal residences. After his misfortunes he soon became more powerful than before. His adversary, Safdar Džang, who had lost the post of Wazīr, retired to his dominions in Awadh and died there in 1167 (1754). His son Shudjā' al-Dawla was for a time allied with Ḥāfīz Raḥmat Khān, and the two combined to resist the Mahrāṭṭā army which had been in-

stigated by the new Wazīr Ghāzī al-Dīn to attack the powerful Paṭhān leader, Naḍīb al-Dawla, in Bidjūr. After the murder of the Emperor 'Ālam-gīr II. by Ghāzī al-Dīn, the Durrānī king again entered India, calling upon all Muḥammadan chiefs to combine in resisting the growing power of the Mahrāttas. Hāfīz Raḥmat Khān contributed a large force, and his son 'Ināyat Khān and his cousin Dūndī Khān took part in the battle of Pānīpat 1174 (1760). In reward the conqueror assigned the Etāwā district in the Doāb to Hāfīz Raḥmat Khān, but it was still held by the Mahrāttas and he had to conquer it for himself. The Awadh attacks on the Bangash chiefs of Farrukhābād soon recommenced, and Naḍīb al-Dawla, now Wazīr, was allied with Shudjā' al-Dawla in this enterprise, but Hāfīz Raḥmat Khān took the side of Farrukhābād, and was able to prevent its accomplishment. In the following year however he allied himself with Shudjā' and Kāsim 'Alī Khān of Bengal against the English, taking part in the attack on Patna and the battle of Buxar (Baksar). After his defeat the Nawwāb of Awadh found a refuge with Hāfīz Raḥmat Khān at Bareilly, and after his further defeat at Kōrā he made terms with the English, but no attempt was made to interfere with Hāfīz Raḥmat Khān whose prosperity continued for some years longer, although the Mahrāṭṭa danger was never absent. His administration was good and he was especially praised for his abolition of transit duties. His position was however precarious, and no reliance could be placed on any treaty or alliance among the rulers of that period. Naḍīb al-Dawla in 1184 (1771) joined with the Mahrāttas in attacking him and the Farrukhābād State, and Hāfīz Raḥmat Khān was not able to retain his late acquisition of Etāwā. His son 'Ināyat Khān rebelled against him at this period, and died soon after.

The death of his cousin Dūndī Khān was a blow to him, and the death of Naḍīb al-Dawla made matters worse, as his son Zābiṭa Khān to save himself became an agent of the all-powerful Mahrāttas. To understand the events that followed, the universal terror inspired by the Mahrāṭṭa power must be realized. The English East India Company considered that the best course to prevent the whole of Northern India falling into the hands of this race was to establish a strong Muḥammadan State capable of resisting their perpetual raids, the Empire of Dihlī having ceased to fulfil this function, and the State of Awadh under the Nawwāb Shudjā' al-Dawla was the only one likely to develop the necessary power. Hāfīz Raḥmat Khān to promote this object bound himself to pay 40 lakhs of rupees to the Nawwāb to be used against the Mahrāttas. This agreement was made in the presence of the British General, and by the joint efforts of the allies the Mahrāttas were for the time repulsed. Hāfīz Raḥmat Khān, however, did not pay the stipulated sum, and the dispute speedily developed into war in which the Awadh army was assisted by a British force. Some of the Rōhillas condemned their leader's action, especially Faiz Allāh Khān, son of 'Alī Muḥammad, and the sons of Dūndī Khān took no part in the war. The Awadh army and the British forces after expelling the Mahrāttas from Etāwā invaded Rōhil-khand. Hāfīz Raḥmat Khān met them at Mīrānpūr Katrā, but was defeated and killed in the battle 1188 (1774). His territories with the exception

of Rāmpūr were annexed to Awādh, and Rāmpūr was given to Faiz Allāh Khān, and continues to the present day to be ruled by his descendants.

The stories of wholesale desolation of the province which were circulated at the time by the opponents of the Governor General, Warren Hastings, are void of foundation; the mass of the population was unaffected by the change of masters, and Musta'djab Khān, son of Hāfīz Raḥmat Khān, in the Gulistān-i Raḥmat, gives no countenance to such charges. The whole subject has been fully dealt with by Strachey.

Bibliography: *Gulistān-i Raḥmat* by Musta'djab Khān (trans. C. Elliot, *Life of Hāfīz Raḥmat Khān*, O. I. F., London 1831); Sa'ādāt Yār Khān, *Gul-i Raḥmat* (trans. in Elliott and Dowson, *Hist. of India*, London 1877, vol. VIII); Francklin, *Reign of Shah Aulum* (London 1798); Mill and Wilson, *Hist. of India*, 5th ed. (London 1858), vol. III; Keene, *Fall of the Mogul Empire* (London 1887); Nevill, *Gazetteer of Bareilly* (Allahabad 1911); *Imperial Gazetteer of India*, Calcutta 1908 (Provincial Series, United Provinces and Oudh., vol. I); Strachey, *Hastings and the Rohilla War* (Oxford 1892); Hamilton, *History of the Rohilla Afghans* (London 1787).

(M. LONGWORTH DAMES.)

HĀFĪZĀBĀD. Town in the District of Guḍj-rānwala, Panḍjāb 32.4 N., 73.41 E. Founded by Hāfīz, a favourite of Akbar, and mentioned in the *Ā'in-i Akbarī*, as the chief town of a Maḥāl. Formerly the Tahsil of Hāfīzābād was entirely in Guḍj-rānwala, now partly in Dīhang. The dry tracts are now irrigated from the Čināb canal, and there is also a fertile moist belt near the river.

Bibliography: *Ā'in-i Akbarī*, trans. Blochmann (Calcutta 1873); *Imperial Gaz. of India*, vol. XIII.

(M. LONGWORTH DAMES.)

HAḤRAK, a district in Fārs, in the plain at the confluence of the Pulwar Rūd and the Kurr. It is only mentioned by Ḥamd Allāh al-Mustawfi (Le Strange, p. 66 and 113) and seems to be unknown to the older Arab geographers. At one time it was sought to recognise in it "Hapirak", the name of a district derived from the name of the Elamite people Ha-pir-ti. This was in the first place geographically very unsuitable, but it is now quite untenable, since V. Scheil has shown that the character "pir" in the name Ha-pir-ti is also transliterated "ta-am" and the Elamite name of the Elamites is to be read "Ha-tamti" and not Hapirti, cf. Scheil, *Or. Lit. Zeit.*, viii. (1905), 203 and 250 *et seq.*; *Délég. en Perse Mém.*, Vol. ii. n. xciii. and xcvi. (1911); Weissbach, *Keilinschr. d. Achaem.*, in *Vord. As. Bibl.* (1911), p. 143; *Zeitschr. d. Deutsch. Morgenl. Ges.*, lxvii. (1913), 292 *et seq.*; Nöldeke in *Grundr. d. iran. Phil.*, ii. 540. Haḥrak is not identical with the district and town of the same name of Khabr, the modern Khafr (south of Sarwistān, west of Fāsā) on the map compiled by Ḥadjdī Mirzā Saiyid Ḥasan al-Shīrāzī. From the Arabic Khabr and the modern Khafr the original name may be supposed to have been Khaḥr. The etymology of the name may therefore be connected with Haḥrak.

(E. HERZFELD.)

HAFṢ B. SULAIMĀN. [See ABU SALAMA, i. 106]. **HAFṢ AL-FARD**, ABU 'AMR or ABU YAḤYĀ, an Arab theologian, according to the *Fihrist*, p. 180, was a native of Egypt and went to Baghdad

where he became a pupil of the Mu'tazilī theologian Abū Hudhail [q. v.]. According to another account (in al-Murtaḡā, *Ithāf al-Sāda*, ii. 47) he had previously studied under the ḡaḡī Abū Yūsuf and afterwards went over to the Mu'tazilīs. He had many disputations with the Imām al-Shāfi', who had little good to say of him and his *kalām* and called him *Munfarid* ("isolated; solitary" instead of Fard). (See H. Bauer, *Die Dogmatik al-Ghazālī's*, p. 19). But he is said to have afterwards returned to orthodoxy, as did al-Ash'ari after him, and to have professed the *khalk al-af'al* (that man's actions are caused by God). The *Fihrist* (and al-Shahristāni also) numbers him with Naḡḡḡār to the *Muḡḡabbira* school (absolute determinism) and quotes six works by him, including one against the Mu'tazilīs and another against the Christians. Cf. also Horten, *Die philos. Systeme der spek. Theologen*, p. 499, and the literature given there. (H. BAUER.)

HAFṢA, daughter of the Caliph 'Omar and wife of the Prophet. She had first married the Kuraishī Khunais b. Hudhāfa, who had died childless in Medina soon after the battle of Badr. She must then have been about 20 years of age. Muḡammad, who wished to secure 'Omar's co-operation, married her after the "day" of Uḡud. She was once repudiated, it is not known on what grounds, but was restored to favour by divine command in consideration of her Muslim virtues, i. e. her devotion to prayer and fasting. In reality the Prophet feared to estrange 'Omar. In Muḡammad's ḡarim Hafsā took the side of 'Ā'isha against his other wives and threw her whole influence into the service of the "triumvirate" i. e. the party, which was endeavouring to secure the succession to Muḡammad for Abū Bakr and 'Omar. Like the other wives she received her share in the booty of Khaibar and on Muḡammad's death an annual revenue which was entered in the Diwān and amounted to about 10,000 dirhems. On the whole, even in her father's Caliphate, she played a very modest part in striking contrast to the versatile 'Ā'isha. On the occasion of the *ḡuḡūma*, of the "judgment" of Adḡruḡ [q. v.] Hafsā induced her brother, the insignificant 'Abd Allāh, to appear as a claimant to the Caliphate. She is agreed to have died in 45 in the reign of Marwān b. al-Ḥakam aged about 60. Her marriage with Muḡammad was a childless one.

Bibliography: Ibn Sa'd, *Ṭabaḡāt* (ed. Sachau), iii. 1, 285-286; viii. 56-60; Ibn Ḥaḡḡar, *Iṣṣāba*, iv. 273-274; H. Lammens, *Le triumvirat Abū Bakr, 'Omar et Abū 'Obaida* (extract from the *Mé. facul. orientale* de Beyrouth, iii. 120); Ibn Hishām, *Sira* (ed. Wüstenfeld), p. 321, 1001; H. Lammens, *Fāṭima et les filles de Mahomet*, p. 15, 23, 46, 56, 86; Ibn Ḥanbal, *Musnad*, vi. 283-288; Sprenger, *Das Leben des Muḡammad* 2, iii. 74 et seq. (H. LAMMENS.)

HAFṢIDS, a Berber dynasty of northern Africa, which ruled Ifriḡiya for over three centuries (626-981 = 1228-1574). It took its name from Shaikh Abū Hafṣ 'Omar, chief of the Hintāta, one of the first disciples of Ibn Tūmart and one of 'Abd al-Mu'min's most faithful lieutenants. [Cf. the article ALMOHADS, i. 317^b]. His descendants enjoyed such esteem that, according to Ibn Khaldūn, they alternated with the descendants of 'Abd al-Mu'min as governors of Spain, the Maghrib and Ifriḡiya. It thus came about that Abū Mu-

ḡammad b. Abī Hafṣ was appointed governor of Ifriḡiya by the Caliph al-Nāṣir in 603 = 1207. He won great successes over Ibn ḡhāniya (q. v., i. p. 285^b et seq.) and retained his command till his death in 618 = 1221-1222. His son Abū Zaid chosen to succeed him by the Almohad chiefs in Tunis was dismissed, then replaced in office; lastly two of his other sons Abū Muḡammad 'Abd Allāh and Abū Zakariyā were given office by the Caliph al-Ādil, the first being appointed governor of Ifriḡiya and the second of Gabes.

Up till then the Hafṣids had remained subject to the authority of the Almohads. Abū Zakariyā cast it off and founded an independent dynasty. Appointed governor of Ifriḡiya by al-Ma'mūn in place of his brother, who had refused to recognise this caliph, he installed himself in Tunis (1228). Soon afterwards, giving the violent deeds and heterodox innovations of the Caliph as his reason, he left his name out of public prayer and himself took the title of Emir. In 634 = 1236-1237 he finally had prayers read in his own name. Successful expeditions won him Constantine, Bougie and Algiers. The Huwāra, who had risen, were severely punished, Tlemcen taken (639 = 1242) and Yaghmorāsen forced to pay tribute. The Marinids and the people of Miknāsa likewise recognised the suzerainty of the Emir of Tunis, whose sway now extended from Tripoli to Ceuta and Tangier and from the Mediterranean to the Zāb and Sijilmāsa. Valencia, Murcia, Seville, Xeres and Tarifa, being threatened by the Christians, summoned him to their help and placed themselves under his rule. When he died at Bōne in 647 = 1249, he was rightly regarded as the most powerful ruler in Muslim Africa.

The reign of his son and successor Abū 'Abd Allāh al-Mustanṣir billāh (647-675 = 1249-1277) was not less brilliant. Emerging victorious from the rebellions raised against him by his cousin al-Liḡyānī, by the Arabs Riyāh, Dawāwida etc., he succeeded in maintaining Hafṣid authority throughout the Central Maghrib. In 1270 he successfully resisted the expedition sent against Tunis by St. Louis and Charles of Anjou. His fame spread far and wide. At his court assembled the envoys of the Marinids, ambassadors from the King of Kānem and also Christian princes, who had sought refuge there and who took part in the expeditions into the Maghrib by the side of Muslim chiefs. While Abū Zakariyā had been content with the title ṣmir, al-Mustanṣir took that of Caliph and Amīr al-Mu'minīn. After the capture of Baghdād by the Tatars (1258) he actually had a diploma granted him by the Grand Sharīf of Mecca designating him the heir to the 'Abbāsīd Caliphate.

The foundation of the Hafṣid empire assured Ifriḡiya some years of real prosperity and made Tunis not only the political capital but also the political and intellectual centre of the whole country [cf. TUNIS]. The two first rulers of the dynasty erected numerous buildings there (palaces, mosques, zāwiyas, aqueducts and libraries). They attracted poets and scholars from all parts of the Muslim world, notably from Andalusia. The friendly relations which they maintained with the Christians, gave a new impetus to commerce between Europe and Africa. Treaties were concluded with Frederick II. of Sicily (1231), with Marseilles, Pisa (1234) and Venice and renewed in the reign of al-Mustanṣir.

This brilliant epoch was followed by one of disorder and anarchy. Al-Wāḥiḡ, al-Mustanṣir's successor, was deposed by his uncle Abū Iṣḥāḡ (678 = 1279); the latter driven from his capital by the usurper, Ibn Abū 'Amara, was slain near Bougie in 682 = 1283. The Ḥaḡsid empire itself soon became divided into two kingdoms: that of Tunis, where Abū Ḥaḡs ruled, and that of Bougie (q. v., i. 766 *et seq.*) held by Abū Zakariyā (683 = 1284). After twenty-three years of internecine warfare, in which the Arab tribes of Ifriḡiya, and the Central Maghrib and the 'Abd al-Wādis of Tlemcen joined, peace was finally restored. An agreement concluded between the king of Tunis, Abū 'Asida Muḡammad b. al-Wāḥiḡ, and Abu 'l-Baḡā', Sulṡān of Bougie, stipulated that the whole empire should fall to one of them on the decease of the other. Abu 'l-Baḡā' was thus able to restore Ḥaḡsid unity to his own advantage but only for a short time, for in 1311, Abū Zakariyā b. al-Liḡyānī, a Ḥaḡsid prince, seized Tunis and slew Abu 'l-Baḡā', while another claimant, Abū Yahyā, set himself up in Bougie. In 718 = 1318, however, Abū Yahyā succeeded in regaining Tunis and reunited Ifriḡiya and Central Maghrib under his sway. His position still remained very precarious however. Forced to fight the Kawb and other Sulaimī tribes allied with the 'Abd al-Wādis, as well as Abū Dorba, the ex-Sulṡān of Tunis, Abū Yahyā was driven from his capital on four occasions. He finally overcame his adversaries with the support of the Marinids, with whom he contracted a close alliance. A Ḥaḡsid princess married Abu 'l-Ḥasan, son of al-Sa'īd, Sulṡān of Fās. By the end of his reign, Abū Yahyā had succeeded in restoring order in Ifriḡiya; he had reduced to obedience the towns of the Djarid, which, taking advantage of the disorder had constituted themselves independent principalities, and, although Tripolitania slipped from him, he at least succeeded in regaining Djarba, which the Christians had seized at the end of the preceding century (cf. DJARBA, BILĀD AL-DJARID).

On his death in 747 = 1346, disorder broke out once more. The massacre of the Ḥaḡsid princes by Abū Ḥaḡs, who had usurped the power to the detriment of the legitimate heir Abu 'l-'Abbās, provoked Marinid intervention. Sulṡān al-Ḥasan advanced on Ifriḡiya, occupied Constantine and Bougie and entered Tunis, which had been abandoned by Abū Ḥaḡs (748 = 1347). But being defeated in the following year near Ḳairawān by rebel Arabs, and recalled to his own country by the rebellion of his son Abū 'Inān, the Marinid Sulṡān could not retain his conquests. Ḥaḡsid princes re-established themselves in Bougie, Bōne and Constantine. One of them, al-Faḡl, even re-entered Tunis, but fell a victim to a plot led by his vizier Ibn Ṭafarāḡīn. The Marinids besides were again able to invade the Ḥaḡsid kingdom. Abū 'Inān seized Bougie in 1353, Constantine, Bōne and Tunis in 1357 (758), but when he attempted to check the excesses of the Arabs, who only saw in these wars a pretext for devastation and plunder, he found himself abandoned by his army and had to evacuate Ifriḡiya. The Ḥaḡsid Abū Iṣḥāḡ II. seized the opportunity to re-enter Tunis.

The situation of the kingdom nevertheless was still deplorable; anarchy continued. Three princes were reigning simultaneously, Abū Iṣḥāḡ II. at Tunis, Abū 'Abd Allāh at Bougie, Abu 'l-'Abbās

at Constantine. The latter finally remained sole ruler (770 = 1368-1369). He, endeavouring during his reign to restore peace and order, placed a curb on the turbulence of the Arabs, forced the Shaikhhs of the Djarid, Gafsa and Gabes to submit to him. This restoration of Ḥaḡsid power continued in the reign of his son Abū Fāris 'Azīz (796—837 = 1393—1434), who held the balance of power in the Maghrib. He was thus able to intervene at Tlemcen, first in favour of the pretender Abū 'Abd Allāh against the Sulṡān 'Abd al-Malik, and again in favour of 'Abd al-Malik himself. After the death of this king he seized Tlemcen and placed a Zaiyānī prince on the throne, who recognised the suzerainty of Tunis (1431). Reviving the tradition of his ancestors, Abū Fāris was a literary ruler and friend of the arts. Al-Ḳairawānī gives a long list of all kinds of buildings. (mosques, zāwīyas, schools, libraries and hospitals), built under his auspices.

His successors, Abū 'Omar Oṡmān (834—893 = 1434—1488), Abū Zakariyā Yahyā (893—899 = 1488—1494), Abū 'Abd Allāh Muḡammad (899—932 = 1494—1526), patrons of literature but lacking vigour, allowed the Ḥaḡsid power once more to decline. By the end of the xvth century Constantine, Bōne and Bougie had regained their independence; Tripoli, Gabes and the townships of the Djarid had constituted themselves republics, and the Arab tribes of the interior refused allegiance to the Sulṡāns of Tunis.

During this period the Ḥaḡsid sovereigns observed a policy towards Christians identical with that of their predecessors. The treaties of commerce concluded in the xiiith century with the Genoese and Pisans were renewed in the xivth, others were concluded with Aragon, Majorca, Montpellier, Venice and Florence. Tunis, Bōne, Bougie, Sfax, Gabes and Djarba had funduḡs (q. v., ii. 117^b) where Christian merchants stored their goods. But the acts of aggression committed by Christian powers (occupation of Djarba, attack on Mehdiya etc.), on the one hand, and the increase of piracy on the African coast from the last years of the xivth century on the other, rendered friendly relations more and more difficult to maintain. The ports of the Ḥaḡsid kingdom became the regular refuge of the corsairs; the kingdom thus found itself exposed to the reprisals of the Spaniards, when they thought of establishing themselves on the most important points of the African coast.

They were, however, anticipated by the Turks. In 1534 Ḳhaireddin [v. ḲHAIR AL-DĪN], in response to an appeal by a Ḥaḡsid prince, who had escaped the massacre of his brothers by Mulāy Ḥasan, successor of Abū 'Abd Allāh Muḡammad, seized Tunis. Mulāy Ḥasan was able, however, through the support of Charles V., who took Tunis in 1535, to regain possession of his kingdom, but he had to pay tribute to Spain; he was moreover only able to maintain his position in his capital with the help of the Spanish garrison of La Goulette. With the exception of a narrow strip of land between Tunis and Bizerta, the whole of Tunisia slipped from his rule. He was finally dethroned and blinded by his son Aḡmad Sulṡān (1542). This ruler retained the reins of power till 1569, when Eulḡj 'Alī took Tunis to prevent the Spaniards using the town as a base of operations against the Turks. As a result of the victorious expedition of Don John of Austria the

Hafsids regained the throne for the last time in 1573, but the next year Sinān Pasha took Tunis and La Goulette (981 = 1574). The last representative of the Hafsids, Muḥayy Muḥammad was led captive to Constantinople and the Turks definitely established themselves in Tunisia.

Bibliography: Ibn Khaldūn: *Berbères*, transl. de Slane, Vol. ii. and iii.; al-Zarkashī, *Tārīkh al-dawlatayn al-Muwaḥḥidīya wa'l-Hafsiya*, Tunis 1289, Fr. transl. by Fagnan, *Chronique des Almohades et des Hafsides*, Constantine 1895; al-Ḳairawānī (Ibn Abi Dīnār), *al-Muḥnis fī Akhbār Ifrīqiya wa Tūnis*, Tunis 1283, Fr. transl. by Pellisser and Rémusat (*Exploration scientifique de l'Algérie, Sciences historiques et géographiques*, Vol. vii., Paris 1845; al-Tidjānī, *Rihla*... transl. by A. Rousseau, *Journal asiatique* 1853-1854; Ibn Kūnūd, *Farāsīade, ou Commencement de la Dynastie des Beni Hafs*, text and transl. by Cherbonneau, *Journal Asiatique* 1851 Aug.—Sept. 1852; Rousseau, *Annales tunisiennes* (Algiers 1864), 1^{re} période; De Mas Latrie, *Relations et commerce de l'Afrique septentrionale* (Paris 1886), passim; Faure-Biguot, *Histoire de l'Afrique septentrionale sous la domination musulmane* (Paris s.d.), Ch. x.—xiii.; Mercier, *Histoire de l'Afrique septentrionale*, Vol. ii., Ch. xi.—xxiv., Vol. iii., Ch. i., iii., vii. Cf. also the Bibliography to the articles ALGERIA, BOUGIE, CONSTANTINE, TUNIS, TUNISIA. (G. YVER.)

HAID (A.) menstruation. Even in pre-Muḥammad times the menstruating (*ḥā'id*, other terms in Wellhausen, *Reste arab. Heidentums*, p. 170, note 6) could not take part in feasts and sacrifices and this remained the case in Islām. During this period a woman is ritually impure, may not perform the ṣalāt nor the ṭawāf, nor fast, nor touch a Qur'ān, nor repeat a verse from it nor enter a mosque. Cf. Juynboll, *Handbuch des Islām. Gesetze*, p. 174 *et seq.* She only becomes ritually pure again on the completion of her courses after a major ablution (*ghusl*, q.v., ii. 167^a). According to Qur'ān, ii. 222, sexual intercourse with her during this period is forbidden, but it does not, like the Jewish law (Lev. xv. 19 *et seq.*), prescribe seven days' separation.

HAIDAR, one of the names of the lion in Arabic, which was given him on account of the strength of his neck and forepaws (*Lisān al-'Arab*, v. 246). 'Alī's mother first of all gave him the name *Asad* after her father; she herself was called Fāṭima bint Asad; but when Abū Ṭālib returned from his journey he gave him the name 'Alī. In some poems ascribed to him he gives himself the name *Ḥaidara*, but Ibn Mukarram thinks this is only to suit the metre; nevertheless *Ḥaidar* is supported by a poem, which Ibn Abi Maiyās al-Murādī, of the same tribe as his murderer, composed on the occasion of his death (Ṭabari, *Annales*, i. 3466, 14). (CL. HUART.)

HAIDAR (SHAIKH HAIDAR), son of the Ṣafawī Shaikh Djunaid of Ardabil (grandfather of Ismā'il Shāh) and of Khadīdja Begam, Uzun Ḥasan's sister. On the death of his father, who was killed by an arrow in a battle against Khalīl, Sultān of Shirwān (shortly before 860 = 1456) he was recognised as his successor by his followers. His uncle Uzun Ḥasan gave him his daughter Ḥalma Begam, who was called 'Ālam Shāh, to wife. She became the mother of Sultān 'Alī, Saiyid Ibrāhīm and Shāh Ismā'il. When Uzun Ḥasan

died, Haidar collected his retainers ostensibly for a raid into Georgia, in reality however to wreak vengeance on Shirwān; but the ruler of this land, Farrukh Yasār, supported by his son-in-law, Ya'qūb Beg, offered a stubborn defence; Haidar fell in battle at the head of his army in 898 = 1488. He wore a scarlet turban with twelve peaks, according to the story, on account of an appearance of Alī to him in a dream; whence the name *Tādī-i Ḥaidarī*, which was given to this headgear, which he also prescribed for his followers. It is from this that the Turkish term *kyzyl-bāsh* (redhead), applied to the Persians of the Ṣafawī period, is derived. This story, however, may be entirely an invention to give the name *kyzyl-bāsh* an honourable origin (Nöldeke).

Bibliography: Khondemir, *Ḥabib al-Siyar*, iii. Part 4, p. 12, 16; E. Denison Ross, *Early Years of Shāh Ismā'il* (*Journ. Roy. As. Soc.*, April 1896, p. 253); Johannes Rota Physicus, *Vita, costumi e statura de' Sofi* (Venice, s.d.), p. 1; Caterino Zeno, *Commentarii del Viaggio in Persia*, Venice 1557; Munedjdjimbashi, *Tārīkh*, iii. 181; Schefer, *Chrestomathie persane*, ii. 76. (CL. HUART.)

HAIDAR B. 'ALĪ ḤUSAINI RĀZĪ, a Persian historian, author of the *Tārīkh-i Ḥaidarī*, begun in 1020 = 1611-1612 and concluded in 1028 = 1618-1619, when the author was 35 years of age; cf. Pertsch, *Verzeichniss* etc., Berlin, N^o. 418 (p. 408 *et seq.*); Ch. Rieu, *Supplement to the Persian Catalogue*, p. 20 *et seq.* The author himself gave no title to the work and did not dedicate it to any ruler; this fact as well as its explanation in the preface shows, as Pertsch remarks, "a sense of independence remarkable in an Oriental". The arrangement of events is also peculiar in that it is not chronological but geographical; the work is divided into five parts (*bāb*), each of which is devoted to a separate area: 1. The Arab world; 2. The Persian world; 3. Central and Eastern Asia; 4. The West; 5. India. The chronological order is observed only within each *bāb*. The first volume which is devoted to the "Prophets, Caliphs and Sultāns" was to be followed by a second on "philosophers, scholars and poets". Rieu's assertion that the work contains "no original matter" but can only be described as a "comprehensive and useful compilation of standard historical works" does not quite agree with the facts; the narrative is frequently brought down to the author's time and therefore contains much information which could not have been taken from written sources. The preface was published by Wilken (*Mirchondī Historia Gasnevidarum*, p. xii. *et seq.*). The three chapters given by Ch. Schefer as an appendix to his edition of the *Tārīkh-i Narshakhi* (p. 230 *et seq.*) from what he calls an anonymous "*Madjma' al-Tawārīkh*" composed towards the end of the xviith century" are in reality taken from the *Tārīkh-i Ḥaidarī*. No details of the MS. are given by Schefer; it is therefore not known whether it is identical with one of the two mentioned by Blochet (*Catalogue de la Collection... formée par Ch. Schefer*, p. 69, N^o. 1330-1331) *Madjma' al-Tawārīkh* (sic), which are said to contain a "history of the Mongols down to Shāh Ṭahmasp" (sic) or with a manuscript in the British Museum; in the latter the author's name is certainly not mentioned and the work has been given the title *Madjma' al-Tawārīkh* by the first owner of the

manuscript. Cf. also Elliot, *History of India*, vi. 574; W. Barthold, *Turkestan*, ii. 37 *et seq.*

(W. BARTHOLD.)

HAIDAR 'ALĪ KHĀN BAHĀDUR, founder of the short-lived Muḥammadan dynasty of Maisūr, was born in 1722, the son of Faṭḥ Muḥammad Khān, a soldier of fortune, and a Navāyat lady. He first distinguished himself at the siege of Devanahalli, captured in 1749 for the rājā of Maisūr by his minister Nandjarādj, and was rewarded with the command of 50 horse and 200 foot. His advancement was rapid and he soon became *fawājidār* of Dindigul and *djāgirdār* of Bangalor. He gained great credit by the success of his operations against the Marāṭhas in 1759 and was saluted as Faṭḥ Haidar Bahādur. He enriched himself by indiscriminate plunder and speculation and by the enforcement of the most extravagant demands against the state which he served. He was instrumental in degrading his former patron, Nandjarādj, and after this service added four districts to his fiefs, which already included more than half of the Maisūr state. In 1760, when Haidar had sent most of his troops to assist the French against the British the rājā's party made a determined attempt to rid the state of a servant who had become its master. Haidar was defeated by Khande Rāwa who had succeeded Nandjarādj as minister, and reduced to great straits, but by means of strenuous exertions and the expedient of enlisting the assistance of Nandjarādj, whom he afterwards ignored, succeeded in making himself stronger than ever, and imprisoned Khande Rāwa in an iron cage. Haidar was now the real ruler of the state of Maisūr and it was only from policy that he retained the rājā as a pageant. On his death he formally acknowledged his son, but kept him in confinement. Haidar now coined money in his own name and extended his dominions westward to the coast, where he established an arsenal, but, having encroached on some districts claimed by the Nizām and the Marāṭhas, was involved in hostilities. Though defeated by the Marāṭhas he contrived to retain his conquests, and when the allies invaded his territory he bribed the Nizām to join him against the British. He and the Nizām were defeated and the British compelled the latter to enter into an alliance with them. In 1769 the British made peace with Haidar but during the next thirteen years he was frequently at war with them, in alliance with the French, and died in camp near Arkāt in Dec. 7, 1782, while invading British territory. He was succeeded by his son Tipū.

Bibliography: M. Wilks, *History of Mysoor*; *Kārnāma-yi Haidarī*; *Siyar al-Muta'akkhkhīrin*; J. Grant Duff, *History of the Marāṭhas*. (T. W. HAIG.)

HAIDAR-MĪRZĀ, a Persian historian, author of the *Ta'rikh-i Rashīdī*, born in 905 = 1499-1500, died in 958 = 1551. On his descent cf. the article DUGHĻĀT (i. 1079 *et seq.*); through his mother he was a grandson of the Čaghatai Khān Yūnus and a cousin of Bābur. Most of our knowledge of his life is gleaned from his own work; Bābur (ed. Beveridge, p. 11) devotes a few lines to him; the Indian historians Abu 'l-Faḍl and Firishṭa give some information about his later years. His real name was Muḥammad Haidar; as he himself says, he was known as MīrZā Haidar; Bābur calls him Haidar MīrZā.

After the assassination of his father (914 = 1508) he had to flee from Bukhārā via Badakhshān to Kābul, which he reached in 915 = 1509. Received like a son by Bābur, he took part in the victorious campaigns against the Uzbeks and in the reconquest of Bukhārā and Samarkand, but abandoned his benefactor in the black year 918 = 1512, betook himself to Farghāna to the Mongol prince Sa'id Khān, received from him the title Gurgān (son-in-law) and went with him to Kāshghar and Yarkand. In the Mongol empire as restored by Sa'id Khān he held a prominent position; by the Khān's orders he carried out several campaigns to distant lands like Badakhshān, Kāfiristān, Ladak and Tibet. On the Khān's death in 939 = 1533 and the accession of his successor 'Abd al-Rashīd, who was no friend of the house of Dughlāt, Haidar MīrZā had to leave the country and go over to the Timūrids, against whom he had fought as recently as 936 = 1529-1530 in Badakhshān. In 948 = 1541 he succeeded in conquering Kashmīr and founding a practically independent kingdom for himself there, although his coins were struck first in the name of the native prince Nāzūk Shāh and later in the name of the Emperor Humāyūn; in 958 = 1551 he was slain during a rising of the native population.

It was while ruler of Kashmīr that Haidar composed his work which was called after his former sovereign 'Abd al-Rashīd. The second part, which describes the vicissitudes of the author's life and the events of his time, was written as early as 948-950 = 1541-1544, the first (history of the house of Čaghatai from the accession of Khān Tughluq Timūr in 748 = 1347-1348) not till later (951-953 = 1541-1544). As Bābur testifies, the author had received a good literary training, and this is also apparent in his work; the book had a great success not only among Haidar's compatriots (it was twice translated into Eastern Turki) but in other countries also (India, Turkestan and Persia) and was used as an authority by all later geographers and historians who have discussed the events of the xth = xvth century. The historical narrative as well as the geographical sections inserted in it (descriptions of various provinces, towns etc.) give a wonderful picture of the conditions of his time. In Russia extensive excerpts from the *Ta'rikh-i Rashīdī* have been published, in particular by Weljaminow-Zernow (*Izslēdovanie o kasimovskikh car'akh i carevitchakh*, ii. 130 *et seq.*) and Salemann (*Mélanges Asiatiques*, ix. 321 *et seq.*) while an excellent English edition has been prepared by N. Elias (*The Ta'rikh-i Rashīdī of MīrZā Muḥammad Haidar Dughlāt*, an English version edited by N. Elias, the translation by E. Denison Ross, London 1895; cf. the review by W. Barthold in *Zapiski vost. otd. arkh. obsč.*, x. 215 *et seq.*). No complete edition of the text has yet been published. Cf. also Elliot, *History of India*, v. 127 *et seq.* (W. BARTHOLD.)

HAIDARĀBĀD, now the capital of the Nizām's dominions in the Dakhan, was founded in 1590 by Muḥammad Qulī Qutb Shāh, fifth king of the Qutb Shāhi dynasty of Golkonda, who at first named it Bhāgnagar after his favourite Hindū mistress Bhāgmātī, but afterwards, regretting his infatuation, changed its name to Haidarābād, the city of Haidar, or 'Alī. In 1591 he made it his capital and it remained the capital of the kingdom until the extinction of his dynasty in 1687.

Ḥaidarābād then became the chief town of a ṣubah of the Mughal empire and in 1724 passed into the possession of Āṣaf Dījāh, Nizām al-Mulk) who made himself viceroy of the Dakhan and established his virtual independence of Dihlī by defeating Mubārīz Khān at Shākarkhelda, renamed Fathkheldā by the victor, in Berār. The principal buildings in Ḥaidarābād are the *Ār Nimār*, a large building originally designed as a college but now a central police station, the *Djāmi' Masājid*, built by Muḥammad Ḳulī, the *Ār Kamān*, a market place, and the *Mukkah Masjid*, a magnificent mosque founded by Muḥammad, sixth king of the Ḳuṭb Shāhī dynasty, but left unfinished until after the capture of the city in 1687 by Awrangzib, who completed it.

Bibliography: *Historic Landmarks of the Deccan*, by Major T. W. Haig; *Imperial Gazetteer of India: Provincial Series: Hyderabad State* (Calcutta 1909). (T. W. HAIG.)

HAIDARĀBĀD (Sindh). The name of a town and district in the province of Sindh. The district lies between lat. 24° 13' and 27° 14' N. and long. 67° 52' and 69° 22' E. It has an area of 8291 sq. m., and a population of 989,030 of which 75 per cent are Musalmans, chiefly Balōḥ and Sindhīs of Rādjput and Djaṭ origin, of whom the Sammā and Somrā are the principal. There are also many persons claiming Arab descent. The Hindu population is concentrated in the towns. The Balōḥes have been to some extent naturalized and have mostly lost their original language. The Indus bounds the district to the W, and it extends eastwards to the dry tracts of Thar and Pārkar and southwards to the Rann of Kāch. The soil is barren except near the Indus where it is irrigated by the Jamrāo and Naṣrat canals.

The city of Ḥaidarābād is of modern origin. Under the Mughal Emperors Thatta was the capital of the ṣubah of Sindh. Ḥaidarābād was founded in the middle of the eighteenth century by Ḡulām Shāh Kalhōra, and soon after his death the Kalhōras were superseded by the Tālpur Balōḥes, whose Amīrs made Ḥaidarābād their capital. They continued to rule there until 1843 when Sindh was annexed to British India after the battle of Miāni. The capital was transferred to the port of Karaḥī, and Ḥaidarābād lost the importance it had obtained as the seat of government.

Bibliography: Postans, *Personal Observations on Sind* (London 1843); Napier, *Conquest of Scinde* (London 1845); Massy, *Chiefs and families of note in the Panjab* (Allahabad 1890), p. 619; R. F. Burton, *Sind Revisited* (London 1877). (M. LONGWORTH DAMES.)

ḤAIFA, a port at the foot of Mount Carmel. The name is not found in the Old Testament and is first found as Ḥfā in Eusebius and as Ḥaifa in the Talmud. After the Arab conquest of Palestine Ḥaifa, which was overshadowed by Akka, did not play an important part and it is not till the middle of the 11th century that we have a brief description of it by Naṣīr Khusrāw, who mentions the many palm-groves and the large barques built by its inhabitants. In 1100 the town was taken by the Crusaders and attained some importance, as is clear from Idrīs's account of it, during the Frankish period as the harbour for Tiberias and a good anchorage. But by 1177 Salāḥ al-Dīn regained it for Islām. In modern times Ḥaifa has risen at the expense of Akka as

a place of call for steamers and terminus of the railway. The modern town does not occupy the site of the ancient Ḥaifa but lies to the east of it.

Bibliography: Eusebius, *Onomastica sacra* (Lagarde), p. 267, 270; Neubauer, *Géographie du Talmud*, p. 197; *Bibliotheca Geogr. Arab.*, ed. de Goeje, vii. 329; Yāqūt, ed. Wüstenfeld, ii. 381; Idrīsī, *Zeitschr. des deutschen Pal.-Vereins*, viii. 129; Guy le Strange, *Palestine under the Muslims*, p. 446; Robinson, *Palestine*, iii.; *Neuere bibl. Forschungen*, p. 129; Guérin, *Samarie*, ii. 251 et seq.; *Zeitschr. des deutschen Pal.-Vereins*, xiii. 175 et seq.; xxxi. 19 et seq. (FR. BUHL.)

ḤĀIK (ḤĀ'IK), a piece of cloth of rectangular form, on the average about ten yards long and three broad, which is worn as a garment by men and women in North Africa. Doutté distinguishes: "1. the *ḥaik* for men, made of wool, which is worn alone or also as the principal garment; it is more frequently called *ksā* than *ḥaik*; 2. the over-*ḥaik* of silk or fine wool, which townspeople wear over their other garments; it is worn more for decorative purposes and is likewise often called *ksā* also; 3. the *izār*, likewise a rectangular piece of cloth, without seams, usually of linen or cotton, which forms the usual dress of Beduin women in North Africa; 4. the *ḥaik*, which women, particularly in the towns, wear above their other clothes when they go out." The *ḥaik* is woven in North Africa itself by men on the looms with low warp by women with high warp; but in Lyons also a highly prized *ḥaik* cloth (of silk and wool) is manufactured, which is destined only for North Africa and sold nowhere else, not even in Lyons itself.

On the manner in which the *ḥaik* is put on and worn, cf. for the men the illustrations in Doutté (*Merrākech*, i. 255—259, Paris 1905), for women of the towns, see A. Bel and P. Ricard, *Le Travail de la Laine à Tlemcen* (Algiers 1913), p. 107.

There is an excellent treatise on the *ḥaik* in the above mentioned work of Doutté (p. 248—252). On the manufacture of the *ḥaik* by native weavers, cf. *Le Travail* etc., p. 109 and pass. This book as well as *Archives Marocaines* (Vol. xv. part 1) is now to be added to the excellent bibliography given by Doutté. (ALFRED BEL.)

ḤAIMA AL-KHĀRIDJĪYA ("Outer-Ḥaima", in Niebuhr Heime al-Asfal "Lower-Ḥaima"), also called Hudjra, a district in South Arabia, between Ḥarāz [q. v.] and Ḥaḍūr Shu'aib [q. v.]. It is an izzle (small district) of the qaḍā (large district) of Manākha [q. v.] and stretches from Baw'ān (probably Yoān in Niebuhr, 8570 feet above sea-level, with a market) to Bait al-Mahdi. The capital is Mefḥak (Möfhak in Niebuhr with ḥiṣn). North of Mefḥak at Djebel Manār (8700 feet above sea-level) lies Sūk al-Khamis, a spur of the Ḳarn al-Wa'l ("deer-antlers", which it resembles; highest pass 9186 feet) which is connected with the Ḥaḍūr. Between Baw'ān and Sūk al-Khamis on the Wādī 'Abd al-Hakḳ (tributary of the Wādī Sahām) lies the village and citadel of Ḳumlān. Of places in Ḥaima we may also mention: 'Idj al-Djahādib, 'Alāsan and Rukhamiya (the two latter now in ruins). There are few coffee plantations or corn-fields in Ḥaima. In Niebuhr's time the district of Ḥaima was rich in vines.

Ḥaima al-Dākhiliya ("Inner-Ḥaima" in Niebuhr Heime al-A'lā "Upper-ḥaima") adjoins Ḥaima al-

Kharidjīya, with the villages of Yanā' and 'Urr ('Orr).

Ḥaima al-Khāridjīya corresponds to Balad al-Akhrūdī in Hamdānī. It belonged to the Sarāt Alhān and lay near the Wādī Sahām between the Ḥaḍūr and Hawzan (Ḥarāz). It took the name Akhrūdī from Akhrūdī b. al-Ghawth b. Sa'd. The Balad was inhabited by the Ṣulāih, a clan of the Hamdān, who still live in Qumlān. Dhāt Djirdān (which E. Glaser proposes to identify with Mef-ḥaḥ) lay in the centre of their land. Besides Dhāt Djirdān, Hamdānī mentions the villages already mentioned of al-Djahādib, 'Alasān and Yanā' (he reckons the two latter to Lower Ḥaḍūr). The language of the people of Balad al-Akhrūdī was intermediate between good and bad Arabic.

Bibliography: Hamdānī, *Djazira*, p. 68, 17, 72, 1, 9, 106, 10-18, 135, 7-8; K. Niebuhr, *Beschreibung von Arabien*, p. 250-251; E. Glaser, *Von Hodeida nach Sa'nā in Petermanns Mitteilungen*, xxxii. (1886), p. 38-39, 41 and Tafel 1. (J. SCHLEIFER.)

ḤĀ'IR or ḤAIR, originally a place-name; for example the sacred district of Hebron (Ḥabrūn or Habrā), which contains the graves of the Jewish patriarchs (Yāqūt, ii. 195, wrongly pointed Habr; Muḥaddasī, p. 172, 10); also the area sacred to Ḥusain in 'Kerbela' (Yāqūt, ii. 188; *Marāṣid*, p. 282; Ṭabari, iii. 752). The passage in Ṭabari is also historically important as it testifies to the existence at so early a period of the cult of Kerbelā with official priests, who were supported by endowments founded by Umm Mūsā, mother of the Caliph al-Mahdi. A large quarter of Sāmarrā was also called Hair; it included the whole hinterland of the central town and consisted of lands which had originally formed part of Mu'taṣim's great zoological garden. The latter bore the peculiar double name of Ḥā'ir al-Hair (cf. Ṭabari and Yāqūbi, *passim*; Yāqūt s.v. Hair). Hair is also found as the name of a park in the 'Uyūn al-Tawārikh of Muḥammad b. Shākir (in Sauvaire, *Journ. Asiat.*, 1896, May-June, p. 377), where a park, Hair Sarḥūn, belonging to Sarḥūn b. Maṣṣūr al-Rūmī, Mu'āwiya's secretary is mentioned; it lay at the Kaisān-gate of Damascus and was afterwards called *Bustān al-Kiṭf*, the "Cat-garden". There was a Ḥā'ir al-Ḥaḍjdādī in Baṣra and it is mentioned this was dry, with which fact is probably connected the erroneous meaning "basin", which was given to the word (according to Azhari in Yāqūt, ii. 188 and *Marāṣid*, p. 282). There was a "day of the Arabs" at a Ḥā'ir Malham in Yamāma (Yāqūt and *Marāṣid*, l.c.). Lastly Muḥaddasī calls the harbour of Tyre Hair (p. 164 Cod. C.); and according to Ṭabari, i. 745, Bukhtnaṣṣar built a Hair in Hira as a market for the Arab merchants there.

From these illustrations it is clear that the meaning of the word is "enclosed area, temenos", i.e. similar to that of the originally descriptive name al-Hira. Hair might therefore also be a loanword. As is the case with loanwords the plural varies as well as the singular: *ḥirān*, *ḥūrān*, *ḥuwār*. The lexicographers give the meaning "park, pen". An etymology goes back to Aṣma'i, according to which the word means "a place with a depression in the centre and higher round the edges" (read *djurūf* for *hurūf* in Yāqūt, ii. 188). This etymology must be described as false as well as that which attempts to explain the word from the motion of water in it (*yataḥaiyar*) or connect

it with the many variants of the word *ḥūr* (cf. Lane, Freytag, s.v., de Goeje's glossaries to Balādhurī and *Bibl. Geogr. Arab.*, ii.).

(E. HERZFELD.)

ḤAIS (Hās, Hēs), a town in South Arabia, at the foot of the Djebel Ra's at the entrance to a valley about five miles S.E. of Zabīd [q.v.]. In 1842 it consisted of 500 houses of earth and stone, 250 round huts, an old castle with a garrison of 300 men, 21 mosques, including one large one which was already falling into ruins, 10 coffee-houses and inns, several coffee-mills and potteries, the latter of which supplied the whole of the Yemen, a few dye-works and indigo factories, and numbered 2000 men capable of bearing arms among its inhabitants in addition to the male population of the twelve villages belonging to it, which amounted to about 1000 men. The market was held regularly every week. The town was of special importance because it lay on the road by which coffee was brought from the mountains, e.g. from Djebel Ra's, Beled 'Ans, sometimes also from Ta'izz [q.v.] and Sa'nā [q.v.]. The streets were narrow and dirty. There were date groves and fields of indigo and sesame around the town.

Ḥais is an ancient town and was known even to Hamdānī. He gives the Rakk as its inhabitants, a branch of Ash'ar, to whom the Wādī al-Milḥ also belonged, it joins the Wādī al-Nakhla at Kanā, one of the peaks of Ḥais, whence the latter is also called Ḥais al-Kanā and their waters flow together to the sea.

During Niebuhr's stay in the Yemen the town of Ḥais was of little importance; it belonged to the district of Awsāb (Osab) al-Asfal ("Lower Awsāb") which was bordered by those of Mokhā [q.v.] and Zabīd; the manufacture of pottery was even then the main industry of the town. Niebuhr mentions a mountain named Debās near Ḥais. The town became important when it became the residence of the brave and energetic Shaikh Ḥusain (Ḥasan) b. Yaḥyā, called Bisbal al-Djibāl "pepper of the mountains", whom the Egyptian general Mehemmed 'Alī appointed his representative and governor of Tihāma with the title of Grand Sharif of Abū Arīsh after the withdrawal of the Egyptian troops from the Yemen. The French botanist Paule Emile Botta, during his explorations on the Djebel Ṣabr in 1836-1837, received the most kindly welcome and support from him. For three months he showed the French scholar the greatest hospitality both at Ḥais and also at his mountain fortress of Maṣmara (Ma'mara), 1½ days' journey S.E. of this town. In the year 1842 Ḥais was visited by the French naval lieutenant Passama.

Bibliography: Hamdānī, *Djazira*, p. 53, 26, 71, 9, 75, 1, 13, 16, 100, 22, 103, 7-8, 119, 16; Yāqūt, *Mu'djam*, ii. 380; K. Niebuhr, *Beschreibung von Arabien*, p. 224; K. Ritter, *Erdkunde*, xii. 749, 756, 757, 758-759, 799-802, 803-808, 809; Manzoni, *El Yemen* (Rome 1884); A. Sprenger, *Die alte Geographie Arabiens*, p. 66, 310. (J. SCHLEIFER.)

ḤAIṢA BAIṢA, the nickname of the Arab poet SHIHĀB AL-DIN ABU 'L-FAWĀRIS SA'D B. MUḤAMMAD B. SA'D B. AL-SAI'Ī AL-TAMĪMI. He claimed to be a descendant of Akṭham b. Ṣaifi (cf. *Usd al-Ghāba*, Cairo 1286, i. 112 et seq.). He is said to have received the name Ḥaiṣa Baiṣa because he once used the expression (cf. *Lisān*,

viii. 274 and 285 *et seq.*; Grünert in *Verhandlungen des VII. Orient. Congresses*, Vienna, 1888, Sem. Sect., p. 202 *et seq.* to express the great excitement of a crowd. He does not seem to have known the date of his birth himself; according to a note in *Ḥaridat al-Qaṣr*, f. 70^a, 2, he was in the fullness of manhood (*fī ra'ā'ān 'umrihī*) in 520 (1126). He studied Fīkh under the Shāfi'ī Qāḍī Muḥammad b. 'Abd al-Karīm al-Wazzān (cf. al-Subkī, *Ṭabaqāt al-Shāfi'iya*, iv. 77 *et seq.*) in Raiy, but at the same time followed his inclination for belles lettres and attained a great reputation as a poet and stylist on account of the elegance of his diction. He was considered an authority on poetry as well as on Bedouin dialects and used always to speak pure Arabic; he was also fond of dressing as a Bedouin, which gave an opponent subject for a satire. He had many a "flying" with the poet Ibn al-Qaṭṭān [477(8)—558] celebrated as a satirist and is said to owe his nickname to him. Among his patrons special mention may be made of the vizier Sharaf al-Dīn 'Alī b. Ṭarrād al-Zainabī (under the Caliphs al-Mustarshid and al-Muṭtafi). Imād al-Dīn al-Iṣbahānī's *Ḥaridat al-Qaṣr* contains a long series of fragments of his poems. In addition to a number of verses descriptive in matter, there are a large number of panegyrics addressed to Caliphs (al-Mustarshid, 512—529 = 1118—1135, al-Mustaḍī, 566—575 = 1170—1180), Saldjūk Sultāns (e.g. Maḥmūd b. Muḥammad b. Malik Shāh, 511—525 = 1117—1131, Mas'ūd b. Muḥammad b. Malik Shāh 527—547 = 1133—1152), viziers, particularly the above-mentioned al-Zainabī, and other nobles; cf. above ii. 150^b; fragments of elegies (*Marāṭhi*) and specimens of his letters are also preserved in al-Iṣbahānī's work.

The Berlin manuscript, Ahlwardt, *Verzeichnis*, No. 8628, 3, contains 7 short begging letters from the poet to the Caliph and the latter's reply.

Ḥaiṣa Baiṣa died on the 6th Sha'bān 574 (17th January 1179) in Baghdad.

Bibliography: Ibn Khallikān (ed. Wüstenfeld), No. 257, 724, 780, 817 (transl. de Slane, i. 559 *et seq.*; iii. 337, 583 *et seq.*; iv. 119 *et seq.*); al-Kutubī, *Fawāt al-Wafayāt* (ed. Būlāk, 1283), ii. 392 *et seq.*; Imād al-Dīn al-Iṣbahānī, *Ḥaridat al-Qaṣr*, Ms. in Leiden, 21^a Gol. (*Cat. Cod. Orient.*, ii. 208 *et seq.*), f. 44^b—75^a (p. 77—138); Houtsma, *Recueil de Textes relatifs à l'Histoire des Seldjoucides*, ii. 175, 212; Ibn Abī Uṣaibā (ed. A. Müller), i. 283 *et seq.*; Ibn al-Aṭṭar (ed. Tornberg), xi. 91, 106, 218, 300; Ibn al-Tiḡṭakā (ed. Ahlwardt), p. 355. (C. VAN ARENDONK.)

AL-ḤAIYA (A.), the snake. When God sent the serpent on the earth, it fell on the land of Sidjistan, so that to this day there are still most snakes there. The land would be uninhabitable if large numbers were not devoured by the 'irbadd, a large snake.

There are many kinds of snake. The most notable is *al-aḡala* or *al-sill*; it is exceedingly large and has a human face; it said to retain the same appearance for thousands of years and can slay a man by looking at him. The kind called *al-mukallala* by Damiri and *al-malik* by Kazwini, which has a little crown on its head, is most deadly. It burns up all that it crawls over; no plant grows near it, birds fall dead when they cross its path, and no animal can pass it without

perishing. It kills by its hissing even a bowshot off, its look also is mortal and whoever is bitten by it dies at once. Similar things are told of other kinds.

Snakes reach the age of 1000 years; they cast their skin every year. They lay 30 eggs after the number of their ribs(!), but the ants collect on the eggs and destroy them so that only a few are hatched. The eggs of the snake are longish and dirty in hue, or green, black, white or spotted. In copulation the snakes wind themselves round one another. The female snake remains beside the eggs till the young ones are hatched, while the male is constantly crawling around disquieted. The tongue is split, so that many people think that a snake has two tongues. The snake swallows its prey without chewing it; to break bones, it winds itself firmly round a tree so that the bones are broken in its stomach. It will under no conditions eat a dead animal; if it can find nothing to eat, it lives on air. It can go for a very long time without food, particularly in old age, when it then becomes lean. It does not require water; but when it has once begun to drink, it takes too much and poisons itself with it so that death often ensues. The eye is firm and immovable like a nail in the head; if torn out, it grows again, while the fangs if taken out grow again in three days, as does the tail if cut off. When the snake becomes blind or comes blinded out of the ground, it rubs its eyes on fennels and regains its sight. Snakes are attracted by fire but flee before naked men. They have extraordinarily strong backs; for although it has neither claws nor limbs with which to hold on, no man is able to draw a snake out of its hole.

According to al-Djāhiz, three groups of snakes are to be distinguished according to their poisonousness. No remedy nor treatment can avail against the bite of the first; antidotes and medicines are of use against the second, while the third kills through horror which opens the pores of the body, by which the poison takes effect. There are naturally numerous charms and amulets against snakes. He who kills a snake performs a work as meritorious as if he had slain an unbeliever. Not all snakes are aggressive, many only bite when aroused or trod upon, others are harmless. The medical applications are numerous.

Snakes play an important part in folklore and superstition, for they are one of the most usual forms in which Djinn appear.

Al-hawwā, the snake-charmer, is the Arabic name of the ὄφιοῦχος and *al-haiya* the name of the snake he holds.

Bibliography: Kazwini, *ʿAdjā'ib al-Makhlūqāt*, ed. Wüstenfeld, i. 432; Damiri, *Ḥayāt al-Ḥayawān*, ed. Cairo, i. 230; A. v. Kremer, *Culturgeschichte des Orients*, i. 256. (J. RUSKA.)

HAIYĀN B. KHALAF. [See IBN HAIYĀN.]

ḤAKAM (A.) "judge, arbitrator", one of the names of God.

ḤAKAM B. SA'D AL-ʿASHIRA, a tribe in South Arabia. They lived in Tihāma in the district of Abū Arīsh and were neighbours of the Ḥāshid (Ḥadjūr [see ḤĀSHID]) and Ḥawlān [q.v.]. Their land the Balad Ḥakam was five days' journey in length. The following places belonged to them, al-Sā'id, al-Sakīkatān (or al-Sakīkātān), Yākūt, *Mu'djam*, iii. 104, Sakīfatān probably misprint), al-Khaṣūf (all three on the Wādī Khulab or Khilab),

al-ʿAdāya, al-Ḥaǧǧar, the group of villages of al-Maḵḵarīf (watered by the Wādīs Zāʿira and Shāya) and besides the Wādīs just mentioned, those of Ḥarāḍ, Ḥairān, Ḍjādān, Ḍjuhān, Ḍamad or Ḍamid, Ḍjāzān, al-Ḥaid, Taʿshar, Liya and Ṣabya, most of which flowed from the land of the Ḥāshid and Ḳhawlān. The chief town of the Ḥakam was al-Ḳhaṣūf (usually called Madīna Ḥakam); in Ḥamdānī's time the coast town of the Balad was Ṣharādja. Sprenger identifies Ḥakam with the Ἀκμή πόλις of Ptolemy. Their chiefs are descended from ʿAbd al-Ḍjadd (Ḍjidd or Ḍjudd), whence their name Āl (or Banū) ʿAbd al-Ḍjadd (Ḍjidd).

Bibliography: Ḥamdānī, *Ḍjazira*, Index; Yāqūt, *Muḍjam*, ii. 450; iii. 104, 874; F. Wustenfeld, *Geneal. Tabellen*, Table 7, 13, and *Register*, p. 197; A. Sprenger, *Die alte Geographie Arabiens*, p. 44-45 (§ 45), 247 (§ 379), 254 (§ 384). (J. SCHLEIFER.)

AL-ḤAKAM, the name of two Spanish Omayyads:

1. AL-ḤAKAM I B. HISHAM, third Omayyad Amīr of Cordova (180—206 = 796—822), waged continual warfare for almost twenty years against the pretensions of the Faḳīh and the people incited to rebellion by them, notably their superior Yahyā b. Yahyā. After the first risings in Cordova (189 = 805) and Mérida (190 = 806) had been soon suppressed and Toledo (Ṭolaitōla), strongly fortified which was endeavouring to win independence, had finally been taken by stratagem and the treachery of the governor ʿAmrūs, a renegade (191 = 807), a second, much more dangerous, general rebellion broke out in Cordova in Ramaḍān 198 (May 814; according to Ibn Adḥārī and Ibn Ḳhalḍūn in 202 = 817, cf. Dozy, *Musulmans d'Espagne*, ii. 353 *et seq.*) which ended with the utter destruction of the southern suburb by al-Ḥakam (whence his name al-Rabaḍī "the suburbaner"), the massacre of the greater part of its inhabitants and the expulsion of the remainder (about 60,000) from Spain. The exiles found a new home in Egypt and afterwards in Crete [q. v., i. 879^a], and ABU ḤAFṢ ʿOMAR, i. 87^b] or in Fās [q. v., ii. 77^a]. Al-Ḥakam punished a last rising in Toledo similarly by the destruction of a quarter of the town (199 = Autumn 814). All these domestic troubles naturally favoured the advance of al-Ḥakam's enemies abroad, Alfonso II of Asturia and Galicia gradually extended his kingdom to the south and east and al-Ḥakam lost Barcelona in 185 = 801 to Alfonso's ally Louis the Pious, then Viceroy of Aquitania.

Bibliography: Ibn ʿAdḥārī, *al-Bayān al-Mughrib*, ii. 70—82 (transl. Fagnan, ii. 109—130); Maḵḵarī, i. 219—222, s. Index and *Introd.*, p. xxxiv; Ibn Ḳhalḍūn, *Ibar* (edition Bülāḳ), iv. 126 *et seq.*; E. Fagnan, *Ibn el-Athīr: Annales du Maghreb et de l'Espagne*, i. 154—179; Dozy, *Musulmans d'Espagne*, ii. 58—86, 97; do., *Recherches* 3, i. 136—139, 212; Müller, *Islam*, ii. 461 *et seq.*, 466—473.

2. AL-ḤAKAM II B. ʿABD AL-RAḤMĀN III, called AL-MUSTAṢṢIR BI ʿLLĀH ("he who seeks his help in God"), the ninth Omayyad Caliph and second of Cordova (350—366 = 961—976), fought successfully against Sancho I, king of Leon and Castile, and Garcia, king of Navarra, and forced them to make a lasting peace in 355 (966). In the same year his fleet victoriously repulsed a Norman invasion on the Rio de Silves, after the latter had almost annihilated a Muslim army on

land near Lisbon. The war with the Fāṭimid al-Muʿizz and his allies, the Idrisids of Tangier, ended, after the Fāṭimid governor Buluḵkīn [q. v.] had unsuccessfully attacked Ceuta (360 = 971) with the conquest of Tangier by al-Ḥakam's admiral ʿAbd Allāh b. Riyyāḥīn in 361 = 972 and the capture of the Idrisids who were brought prisoners to Cordova by al-Ḥakam's general Ḡalīb b. ʿAbd al-Raḥmān (363 = 974). Al-Ḥakam II thought more of the prizes of peace than of war and was an enthusiastic and liberal patron of art, science and education; indeed he was himself probably the most scholarly ruler Islām has known. The university of Cordova became the first centre of learning in the western Muslim world by his foundation of a splendid library (about 400,000 volumes); mathematics, astronomy and medicine particularly flourished there. On his architectural activity see CORDOVA, i. 878^a. With al-Ḥakam's death on the 3rd Ṣafar 366 = 1st Oct. 976 the decline of Omayyad power in Spain began.

Bibliography: Ibn ʿAdḥārī, *al-Bayān al-Mughrib*, i. 236; ii. 248—269, 274—276 (transl. by Fagnan, i. 331; ii. 384—418, 427—429); Ibn Ḳhalḍūn, *Ibar*, iv. 144 *et seq.* (*Hist. des Berbères*, transl. by de Slane, ii. 149—152; iii. 215 *et seq.*); Maḵḵarī, i. 247—257, s. Index and *Introd.*, p. xxxvii.; Dozy, *Musulm. d'Espagne*, iii. 95—135, 188; do., *Recherches* 3, ii. 286—299, 434—436; Müller, *Islam*, i. 618, 621 *et seq.*; ii. 528 *et seq.*, 534—536, 540—546, 548 *et seq.* (M. SCHMITZ.)

ḤAKĪKA (A., pl. ḥaḳḳāʾik) is (a) an abstract noun meaning "reality", so a thing which has no reality, *lā ḥaḳḳika lahu*, then "the reality of a thing", meaning that by which the thing is what it is with regard to its reality (distinguish *ḥuwiya* "individuality" and *māhiya* "quidditas") or, broadly, what distinguishes it from other things; this is called also its *dhātiya*. Then (b.) "a reality" in the sense of a thing which certainly exists; using the verb you say, *ḥaḳḳa-l-shai*, "the thing certainly exists." Hence *ahl al-ḥaḳḳika* are the mystics who know the real nature of God, as opposed to *ahl al-ḥaḳḳ*, the orthodox followers of the Sunna, and *al-ḥaḳḳika* is the last thing reached at the end of the derwish *ṭarīka* (W. H. T. Gairdner, *The way of a Moh. mystic*, pp. 19 and 23). Also *ḥaḳḳikat al-ḥaḳḳāʾik* is Allāh as the stage of unity which embraces all realities, otherwise called the *ḥaḍrat al-ḍjam*, "Presence of joining" and *ḥaḍrat al-wuḍūd*, "Presence of Being" (see art. ḤADRA). The *ḥaḳḳika* of Allāh is distinguished by Ṣūfīs from his *ḥaḳḳ*; it indicates his Qualities (*ṣifāt*) while *ḥaḳḳ* indicates his *dhāt* (*Dict. of techn. terms*, p. 333 *et seq.*). With this apparently connect the following definitions belonging to the system of Ibn ʿArabī, but formative for all later mysticism in Islām (*Fuṣūṣ al-Ḥikam* of Ibn ʿArabī, ed. of Cairo 1309 with comm. of ʿAbd al-Razzāḳ al-Ḳāshānī [q. v.], *passim*, and *Ḍjurḍjānī*, p. 62). The *ḥaḳḳāʾik* of the Names of Allāh are individualizings of his essence and are its relationships to the things of the world; by relationship to these things, which are called also the Qualities (*ṣifāt*) and which are infinite in number, the primal unity is broken up. Also the *ḥaḳḳika al-muḥammadiya* is the divine essence taken along with the first of these individualizings (i. e. Muḥammad); it is also the Most Great Name (*al-ism al-aʿẓam*; *Fuṣūṣ*, p. 428, l. 9). *Ḥaḳḳikā* also

indicates (c.) a descriptive noun or phrase used in a primary or real sense as opposed to a metaphor (*maǧāz*). When, however, the metaphor has been used so often as to have become conventional, the word or phrase may be called *ḥakīka 'urfiya*. (Mehren, *Rhetorik*, pp. 31, 78).

See also ḤAKK.

Bibliography: Djurdjāni, *Ta'rifāt*, Cairo 1321, p. 6 *et seq.*; *Dict. of techn. terms*, pp. 330 *et seq.*; Rāghib, *Mufradāt*, p. 125; Lane, *Lexicon*, p. 609; Horten, *Theologie des Islam*, pp. 152 *et seq.*, 295 *et seq.*; Nicholson, *Kashf al-Mahjūb*, by index; Ǧushairi, *Risāla* with comm. of 'Arūsī and Zakariyā, ii. 92 *et seqq.*

(D. B. MACDONALD.)

ḤAKĪM (pl. *ḥukamā'*) the Arabic name for "physician, doctor". The root-meaning of the word, is "wise, skilled, clever"; cf. the Hebrew and particularly the Aramaic meaning of the root *h-k-m*. From this original meaning *ḥakīm* ("governor, judge") has developed as well our *ḥakim*. (Cf. the French *sage-femme*, midwife, and *sage-homme*, jurist). In the same way the root of the second Arabic word for "doctor" *ṭabīb* (pl. *aṭibbā'*) is *ṭbb* "to be wise, to understand", which has been particularly developed in Ethiopic. In the older period *ṭabīb* is more frequent particularly in the literary language; in the later period and particularly in popular language *ḥakīm* is preferred, sometimes with the subtle distinction that *ḥakīm* means a "doctor", *ṭabīb* rather a "physician". In addition to the general term *ḥakīm* there are other names for specialists; e. g. *al-djarrāḥ* "the surgeon", *al-kaḥḥāl* "the oculist"; in the modern language it is usual to use compounds of *ḥakīm* for these, thus *ḥakīm al-uyūn* "oculist", *ḥakīm al-asnān* "dentist". *Ta'riḫ al-Ḥukamā'* "history of the physicians" is the title of several works on the history of medicine, of which the best known is that of Ibn al-Ǧiftī [q. v.], which has been edited by J. Lippert (Leipzig 1903). (E. MITTWOCH.)

ḤAKĪM (A.), he who decides, the authority. **AL-ḤAKIM BI AMRĪ 'LLĀH**, sixth Fāṭimid Caliph, his pre-accession name was Abū 'Alī al-Manṣūr. To get as clear as possible an idea of the character of this enigmatical ruler three periods in his life must be sharply distinguished; first, the period of his minority, from his accession as an eleven-year-old boy till the assassination of Bardjawān in 390 = 1000; the second period runs from this event till 408 = 1017, when he declared his divinity; and the last covers the period to his disappearance in 411 = 1021.

1. 386—390 (996—1000). On the very day that al-'Azīz died in Bilbis, his only son al-Manṣūr (born of a Christian mother on the 23rd Rabī' I 375 = 13th August 985) received homage as Caliph; he was then given the title "al-Ḥakim bi Amrī 'llāh". His guardian by the will of his late father was the slave eunuch Bardjawān but he could not maintain his authority against the Maghribī Ibn 'Ammār, commander-in-chief of the troops, to whom Ḥakīm had given the rank of "Wāsita" and the title "Amīn al-Dawla". The way in which the general gave his kinsmen, the Kitāma, preferment among the troops, led to a most intolerable state of affairs. Finally the Turkish troops resorted to force of arms against the aggressions of their Berber comrades-in-arms, conquered them and thus brought about the fall of Ibn 'Ammār,

who although pardoned, was soon afterwards disposed of by assassination. Bardjawān was now all-powerful, but becoming overbearing, he allowed his grasp of power to slacken and gave himself carelessly up to the enjoyment of his immense riches neglecting the education of his ward, whose feelings he had deeply hurt by nicknames ridiculing him. Only too soon, however, he was to learn the latter's true character; in 390 = 1000 Ḥakīm made short shrift of his guardian and although after this bloody deed he appealed to the people, who had thereupon rebelled, to stand by him in his helpless youth, he soon showed that he no longer required any one to wait on him by actions which showed an alarming independence.

2. 390—408 (1000—1017). The character of the Caliph, in the form in which it developed soon after the death of Bardjawān, becomes intelligible perhaps, if we see the motives of his whole attitude in an extraordinary religious fanaticism, which endeavoured to exert itself not only in the most rigid enforcement to the utmost letter of the law of certain prescriptions of Islām in general but especially in the promotion of Shī'ī-Ismā'īlī ideas in particular among the people, throughout whom Sunnī views still prevailed. If this is the striking feature of his whole attitude, it was complicated by a sense of unrestricted power, which grew more and more in this strange personality, and a boundless capriciousness, with which cruel traits were strongly mingled. The first mentioned tendencies may explain the rigorous edicts (such as the prohibition of intoxicating liquors and certain foods, as well as the regulations regarding women etc.) which were published up to 399 = 1008-1009, some obviously directed against the Sunna; they also explain the harsh and ruthless oppression of the *Ahl al-Kitāb*, e. g. the laws regarding dress passed against the latter and the destruction of their places of worship. That at the same time Christians continued more and more to fill the highest offices, shows how impossible it was even now to do without their ability. To Shī'ī enthusiasm also al-Ḥakīm's buildings owe their origin: the Rāshida mosque, the mosque of al-Maḳs and the great university called *Dār al-'Ilm* (*Dār al-Ḥikma*), opened in Djumādā II 395 = March 1005. The "Ḥakīm mosque" was completed in 393 = 1002 or 401 = 1010, (which had been begun by al-'Azīz). — But the Caliph always displayed a tendency to despotic deeds of brutality, of which the highest officials and officers of the kingdom, of whom hardly one died a natural death in this period, were particularly the victims. The dangers of this provocative rule of tyranny soon showed themselves in the rising of the Spanish Omayyad prince known as Abū Rakwa who threatened Egypt and the capital itself with disaster and found ready support from the Banū Ǧurra and Zanāta, driven desperate by Ḥakīm's violence, and later from the Kitāma also. It was only with great difficulty that the doughty al-Faḍl was finally able to overcome this dangerous enemy (396 = 1006). Probably influenced by these events as well as by the failure of crops for several years in succession, the caliph saw the necessity for milder measures and for conciliating the Sunnis to a considerable degree; indeed he went further and abolished those customs that were peculiarly Ismā'īlī and went right over to the Sunna. We so far have the possibility of suggesting motives

for Ḥakīm's actions, it is quite impossible to do so in the years that follow, which show alternately a leaning to Ismā'īlism or to the Sunna in the constantly changing stream of edicts issued by the Caliph. Only the persecution of the Christians and Jews remained unchanged and the cruel treatment of those in authority without distinction of creed.

III. 408—411 (1017—1021). At all events the Caliph carried Ismā'īlī secret doctrines to their farthest conclusions when in 408 = 1017, dominated by the influence of al-Aḥḥram, Ḥamza al-Zūzanī [q. v.] and the Bāṭinī *dā'ī* Darazī [q. v.], he agreed to the proclamation of his own divinity. Considering Ḥakīm's psychology, this step is really not very surprising; it should also be remembered that his father and grandfather before him seem at least to have claimed supernatural powers (de Sacy, *Druzes*, p. cccxcvii. and Wüstenfeld, *Fatimiden-Chalifen*, p. 160). — It was quite in accordance with the dogmas of the Ismā'īlīs under whose influence he was, that Ḥakīm finally showed the greatest tolerance in religious matters; the penal enactments were repealed and Christians and Jews now began to breathe freely. (The Jewish story given by Kaufmann in *Zeitschr. d. Deutsch. Morgenl. Ges.*, li. 442 *et seq.* is characteristic). On the other hand the Muslim population rebelled against the heresies openly proclaimed by the heralds of the new teaching, and the result was that the ruler was imprisoned in his palace in which the agitator Darazī was known to be concealed. Ḥakīm, however, facilitated the latter's flight to Lebanon where he founded the sect of the Druzes, who still revere Ḥakīm as an incarnation of God and look forward to his return (cf. DRUSES, i. p. 1076^b *et seq.*). — The Caliph did not hesitate to wreak terrible vengeance with his negro troops on the town of Fuṣṭāṭ, where the rebellion had originated. Fierce battles between the Turkish and Berber troops on the one side and the arrogant black soldiery on the other followed, the confusion in the capital was becoming worse and worse, when suddenly deliverance came in the mysterious disappearance of the Caliph in the night of the 27th Shawwāl 411 = 23^d February 1021. The suggestion, often put forward, that he was murdered at the instigation of his sister Sitt al-Mulk, has not sufficient basis in fact (see de Sacy, *Druzes*, i. p. cccxvi. *et seq.*); on the other hand, considering the whole development of his character, A. Müller's (i. 693) hypothesis that, recognising the impossibility of propagating his views in Egypt, he retired into concealment, is not without probability.

In Ḥakīm, whose final self-deification prejudices them before hand for a fair appreciation of his personality great in its way, Muslim historians and also the naturally biassed Christian authors see only a madman and a blood-thirsty tyrant, around whose strange figure they hastened to gather a mass of stupid anecdotes, which have yet to be carefully investigated. Most European historians also are influenced by the same view; Dozy alone, and following him A. Müller, has endeavoured to give a just appreciation of his character; it combined fanatical religious enthusiasm with truly oriental notions of despotism, yet is not without its ideal trait. Many of his much abused regulations were clearly intended to check the immorality of his people, to whom he set an excellent example by his own stainless conduct and a contempt for

all pomp. Even in the second period of the reign we constantly find edicts in which he orders his name to be mentioned in prayer only in the simplest manner possible and forbids the usual tokens of respect to be paid him. His liberality is nowhere denied and scenes have been preserved from the years of the low Nile for example, in which he is depicted in the midst of his people, accessible to every request and anxiously endeavouring to check the ravages of famine. Nevertheless it cannot be denied that his administration guided as it was solely from his one-sided point of view and subject to his capricious will, particularly in his last years, was on the whole, disastrous to the country.

On the political events which had their scene outside of Egypt during al-Ḥakīm's reign and hardly concern us here in discussing his personality, cf. the article FĀṬIMIDS [ii. 90^a].

Bibliography: The best authorities are Ibn Khallikān (transl. by de Slane), iii. 449 *et seq.*; Bar-Hebraeus, *Chronicon* (ed. Bruns), p. 211 *et seq.*; Makrizi, *Khitaṭ*, ii. 277, 282 *et seq.*, 341 *et seq.* De Sacy's fundamental work *Exposé sur la religion des Druzes*, p. 278 *et seq.* gives a detailed survey of the whole oriental literature; cf. also El-K'airouāni, *Histoire de l'Afrique* (transl. by Pellissier and Rémusat), p. 116 *et seq.*; al-Kindī, *The Governors and Judges of Egypt*, ed. Guest, *pass.*; Weil, *Geschichte der Chalifen*, iii. 66; iv. 269; Wüstenfeld, *Geschichte der Fatimiden-Chalifen*, p. 164 *et seq.*; Dozy, *Essai sur l'histoire de l'Islamisme* (transl. by Chauvin), p. 283 *et seq.*; Steinschneider, *Polemische und apologetische Litteratur*, p. 184, 195 *et seq.*; A. Müller, *Geschichte des Islam im Morgen- und Abendlande*, i. 629 *et seq.*; D. Kaufmann, *Beiträge zur Geschichte Ägyptens aus jüdischen Quellen in Zeitschr. d. Deutschen Morgenl. Gesellsch.*, li. 442 *et seq.*; S. Lane-Poole, *A History of Egypt in the Middle Ages*, p. 123 *et seq.* (E. GRAEFE.)

ḤAKĪM ATĀ, a Turkī saint of Khwārizm, a pupil of Aḥmad Yasawī (cf. i. 204^b *et seq.*) who died in 562 = 1166-1167. His proper name was Sulaimān Bākīrghānī and he is also called Sulaimān Atā or Ḥakīm Khodja; this Bākīrghān is not identical with the Baghirkān mentioned by Muḥaddasi (ed. de Goeje, p. 343, 10) but lay considerably farther north, a little below the modern town of Kungrad; the tomb of Ḥakīm Atā there is still visited by pilgrims; according to a biography of the saint, the name is said to be a corruption of Apāk Kūrgān = "very white fortress". We find the same place-name in another part of Turkistān; at Khodjand there flows into the Sir-Daryā, the river Khodja-Bākīrghān, on which, as the name shows, the cult of a saint has likewise been localised. We have only legends of the life of Ḥakīm Atā. The works ascribed to him (besides the collection of hymns called *Bākīrghān Kitābī*, also *Ḥaḍrat Maryam Kitābī*, *Aḥir Zamān Kitābī* etc.) have frequently been printed in Kazan; old manuscripts have, as far as is known, not survived. Cf. C. Salemann in *Bulletin de l'Acad. Imp.* etc. 1898, Sept., ix. No. 2, p. 105 *et seq.*; cf. also W. Barthold in *Turkestan* etc., ii. 149 and *Nachrichten über den Aral-See* (Leipzig 1910), p. 33; P. Komarov in *Protokoli Turk. Kruška Ljub. Arkh.*, vi. 105 *et seq.* (W. BARTHOLD.)

ḤAḤḤ. The original meaning of the root ḤḤḤ has become obscured in Arabic but can be recovered

by reference to the corresponding root in Hebrew with its meanings of "cut in" or "on", thence "prescribe", "fix by decree" (Brown-Driver-Briggs, *Hebrew Lexicon*, pp. 349 *et seq.*). We have thus in Arabic to begin with the primary idea of permanence, fixity (*ṭhubūt*) and not with that of correspondence, suitableness (*mutābaḥa*, *muwāfaka*) which is essentially secondary and a discovery of the rhetoricians (*aḥl al-ma'ānī*; Djurdjānī, *Ta'rifāt*, p. 61, 11 *et seqq.* of ed. of Cairo 1321). This point is unfortunately confused in Lane (s. v. pp. 605 *et seqq.*), following some of the native lexicons. *Al-ḥaḳḳ*, then, means that which is fixed, permanent, real, and is regularly paraphrased in the commentaries on the *Qur'ān* as *al-thābit*. Thus Baidāwī explains *al-Ḥaḳḳ*, meaning Allāh, as *al-thābitu rubūbiyatuhu*, "he whose lordship is fixed, real" (Kur. x. 33; Baid. ed. Fleischer, i. 414, l. 8); similarly *al-thābitu ilāhiyatuhu*, "whose divinity is fixed," contrasted with that of false gods which is *bāṭil*, "vain", "unreal" (Kur. xxxi, 29; Baid. ii. 116, ll. 10 *et seq.*); in Kur. xx. 113, he is *thābit* in his essence and qualities (Baid. i. 607, l. 5); further, on Kur. xxii. 6, Baid. explains (i. 628, l. 6) "because he is the *thābit* in himself by whom things became realities," *bihi tataḥaḳḳu-l-aḥyā'u*. On this last passage, Rāzī explains (*Mafāṭih*. Vol. vi. p. 144, l. 3 of ed. of 1308) "he is *al-mawḍi'ūd al-thābit*". The *Ṣaḥāḥ* (s. v.) contents itself with defining *ḥaḳḳ* as the opposite of *bāṭil*, and that is the fixed usage in the *Qur'ān* and elsewhere. This is pre-Islamic as in the well known verse of Labid (Huber, *Diwan des Labid*, xli. verse 9), *Alā kultu ṣaḥā'in mā kḥatā-l-lāha bāṭilū*, "I, everything is vain except Allāh alone." In Semitic psychology it connects also with Hebrew conceptions of nothingness, vanity, unreality contrasted with that which is sure, real and trustworthy. So, *bāṭil* stands in Arabic over against *ḥaḳḳ* and *al-ḥaḳḳ* is most suitably a name for Allāh, the absolutely real, even as *ne'ēman*, "trustworthy" is said of Yāhwé (cf. *al-mu'min* of Allāh in Kur. lix. 23). Allāh is real of himself and of necessity (Baidāwī on Kur. xxii. 61, vol. i. p. 638, l. 15), while other beings depend for their reality on him (see Baidāwī above on Kur. xxii. 6). "The Real", or "The Reality" is therefore the nearest rendering of the word when used as one of the Names (*asmā'*, see Allāh above) of Allāh, and "the Truth" as it is often translated is misleading. All the native authorities distinguish carefully between *ḥaḳḳ* and *ṣidḳ* with its opposite *kidḥb*, and lay down the rule that *ḥaḳḳ* is equivalent to *ṣidḳ* only when used of a judgment (*ḥukm*). Thus an event (*wāḳi'*) really took place, so it is *ḥaḳḳ*; but a judgment or statement about it is *ṣidḳ*, though the statement may also be called in this sense a *ḥaḳḳ*. Used as one of the Names, *al-ḥaḳḳ* is frequently explained as Creator, but for this the only basis seems to be its constant contrast with *al-kḥaḳ* "creation", e. g. in *Ithāf al-sāda*, vol. x. p. 556, l. 20, *alsinat al-kḥaḳ aḳlām al-ḥaḳḳ*. "Vox populi, vox dei". Yet see another explanation suggested in Massignon, *Kitāb al-Ṭawāsin*, p. 174. Besides the above meanings of "reality" — used absolutely of Allāh and derivatively of his creation — and "truth" used of a statement corresponding to reality, *ḥaḳḳ* means also "right", "duty", going back to the idea of prescription. Thus, *ḥaḳḳu lī* "a right due to me" and *ḥaḳḳu 'alaiya*, "a right obligatory on me." From this

comes the *ḥaḳḳ* of Allāh — as distinguished from the *ḥaḳḳ* *ādami*, *ḥaḳḳ al-nās* — the punishment for trespasses against Allāh by which no man is injured in his rights (see Juynboll, *Handbuch des islām. Ges.*, p. 292 and by index). Again, just as *al-ḥaḳiqa* is the last thing reached by the Ṣūfi on his journey, after even *ma'rifa* is passed, so *ḥaḳḳ al-yāqin* is that real certainty which comes with the passing away (*fanā'*) of the creature in his *ḥāl* in the Reality after he has had visual certainty (*aimu-l-yāqin*) and scientific certainty (*ilmu-l-yāqin*). On this see Nicholson, *Kashf*, pp. 36, *et seq.*, Kūshairi, *Risāla* with commentaries of 'Arūsī and Zakariyā, ii. pp. 99 *et seqq.* and Djurdjānī, *loc. cit.*, the phrase is derived from Kur. lvi, 95. Among Ṣūfis the *ḥuḳūḳ al-nafs* are such things as are necessary for the support and continuance of life as opposed to the *ḥusūḳ*, things desired by the *nafs* but not necessary to its existence (*Dict. of techn. terms*, pp. 311, 330 and 417, ll. 10 *et seqq.*).

Bibliography: *Dict. of tech. terms*, p. 329 *et seq.*; Nicholson, *Kashf al-Mahjūb*, by index; Massignon, *Kitāb al-Ṭawāsin*, by index; Rāghib, *Mufradāt*, pp. 124 *et seq.*; Horten, *Theologie des Islām*, pp. 152 *et seq.*, 295 *et seq.*; also references given above. (D. B. MACDONALD.)

HAKKĀRĪ (HEKKĀRĪ), now the name of a sandjak in the wilāyet of Wān on the Persian frontier, which formed an independent wilāyet before 1876. According to Cuinet, *La Turquie d'Asie*, ii. 716, it now has an area of about 11,000 sq. miles and about 300,000 inhabitants, most Kurd or Armenian in origin. We may also mention the Syriac Christians (Nestorians), whose Patriarch lives at Koçannes, 11 miles N. E. of Djulamerg. The land is mountainous and difficult of access as much on account of the predatory character of its inhabitants as on account of the nature of the country and has therefore been little explored. The Turkish government, which only instituted a certain amount of order here about the middle of last century, has its representative in Djulamerg [q. v., i. 1061^a]. With the possible exception of 'Amādiya [q. v., i. 324^b *et seq.*] there are no other towns of importance.

The name Hakkārī is derived from the inhabitants, the Hakkāris, a branch of the Kurds, who have inhabited the wilāyet of Wān and the surrounding Turkish and Persian provinces with other Kurdish tribes from ancient times. They are mentioned as early as Ibn Ḥawḳal and the land is called Hakkārīya after them by Arab geographers and historians. These Hakkāris led a practically independent existence in their almost inaccessible mountain fortresses. The celebrated Atābeg Zangī was the first to attempt to bring them into subjection and took several of their mountain fortresses, to one of which he gave the name 'Imādiya (cf. 'AMĀDIYA). But the country soon returned to its previous state. The all-conquering Timūr alone was able to force the Hakkāris to own his sway, when he besieged their Emīr in the fortress of Wān in 787 = 1385. Later they fought with the Aḳ-ḳuyunlū, but even after the rise of the Ṣafawīs in Persia and under the rule of the Ottomans they remained the real masters of their country.

Bibliography: Yāḳūt, *Mu'djam*, iv. 978; 'Alī Djawād, *Mamālik Othman. Ta'rikh, Djoḡrafiya, Lughati*, p. 332; Cuinet, *op. cit.*;

Sharaf al-Din Bidlisī, *Sharafnūmah*, Book ii. Part. 2. Cf. also the literature to BOHTĀN [i. 739 *et seq.*].

AL-HAKKĀRĪ, see ADĪ B. MUSĀFIR, i. 136^b *et seq.* To the bibliography may now be added: R. Frank, *Scheich 'Adī, der grosse Heilige der Yesidis (Türk. Bibliothek, Vol. xiv.)*.

HAKKĪ. [See IBRĀHĪM HAKKĪ.]

HĀL, also HĀLA (pl. *aḥwāl*, *ḥālāt*), means a "state", normally regarded as present, transitory and changeable. On its use in grammar see Wright³, ii. p. 112 *et seqq.*; *Mufaṣṣal*, ed. Broch², pp. 27 *et seqq.*; *Alfiya*, ed. Dieterici, pp. 170 *et seqq.*; Fleischer, *Kl. Schr.* i, by index. In rhetoric (*ilm al-ma'ānī*) it means the situation or subject to be dealt with, and it is the object of rhetoric to show how to find verbal expression corresponding to "the requirement of the situation" (*mukhtaṣṣ* 'l-ḥāl, see preface to *Talkhīs* of Ḳazwīnī; Mehren, *Rhetorik*, pp. 1^u, 1^v, 1^u). Compare with this *lisān al-ḥāl*, what the situation itself says. In philosophy the *kaifiyyāt al-naṣṣāniya*, "modalities of the nafs" are *ḥālāt*, so long as they are transitory. When they become permanent faculties in the mind they are *malakāt* (*Dict. of techn. terms*, p. 1257, *Djurdjānī, Ta'rifāt*, p. 127). In systematic theology (*Kalām*) a *ḥāl* — for those who accept that view — is a quality (*ṣifa*) belonging to an existent thing (*mawḍūʿ*), but itself being neither existent nor non-existent. Things, then, are four: entities, non-entities, states and relationships (*ʿitibārāt*), (Baidjūrī's comm. to the *Kifāyat al-Awāmm* of Faḍālī, p. 59 of ed. of Cairo, 1315 and Macdonald, *Muslim Theology* etc., pp. 159 *et seq.*, 201 *et seq.*, 241 *et seq.*). Thus the *aḥwāl* are a kind of universals, and include the genera and differentiae; such *aḥwāl* exist in the essence of Allāh and are his qualities of "being a knower" (*ʿālimiyya*) "being powerful" (*ḥādiriyya*) etc. (Ibn Khaldūn, *Proleg.* ed. Quatremère, iii. 114; de Slane's transl. iii. 157 *et seq.*). See on the whole doctrine of *aḥwāl* as opposed to *ṣifāt*, Horten, who calls them *modi*, in his *Philos. Systeme*, pp. 412 *et seqq.* and also *passim*. In the science of *Uṣūl* (Foundations) *ḥāl* means legal status (= *istishāb*, Juynboll, *Das islam. Ges.*, p. 53 *et seq.*); it indicates the taking for granted that the legal status of a person remains unchanged so long as there is no evidence to the contrary (*Dict. of techn. terms*, p. 809). In medicine there are three *ḥāls*, health, disease and an intermediate state; a lengthy scholastic discussion of this by Ibn Sīnā and others in *Dict. of techn. terms*, pp. 813 *et seq.* under *Ṣiḥḥa*. In mysticism a *ḥāl* is a mental condition, given immediately and momentarily by divine grace, not to be gained by application or effort, consisting of joy, sorrow, depression, exaltation etc. It passes when the powers of the *nafs* get the upper hand, but may be followed immediately by another *ḥāl*. *Djurdjānī* teaches (*Ta'rifāt*, p. 56) that it may continue, apparently by the effort of the *murīd* on whom it falls, and then becomes a possession (*milik*) and is called a *maḥām*. But usually the *maḥāmāt* are sharply distinguished from the *aḥwāl* as gains by human effort from divine gifts and are the stages in the progress of the *murīd* to repose in the Divine (*tamkin*). They are reached by his intention and exertion and have a certain fixed order (Nicholson, *Kashf*, pp. 180, 370).

There is much controversy as to the possibility of the continuance (*dawām*) of *aḥwāl*. To be distinguished also from the *ḥāl* is the *waḳt*. It is that "Now" of the present, with its content of presence with or absence from God, and with it alone the Ṣafī should be occupied. It belongs to the *murīd* and is his religious experience under the effect of an ever renewed Now, while the *ḥāl* comes from God and enters that Now "like a soul in a body" (Nicholson, *Kashf*, pp. 367 *et seq.*; Ḳushairī, *Risāla*, ii. pp. 21 *et seqq.*).

Bibliography: References as above and also *Dict. of techn. terms*, p. 359 *et seqq.*; Nicholson, *Kashf*, by index; Horten, *Theologie des Islam*, pp. 156, 298; Macdonald, *Emotional Religion in Islam in Journal of Royal As. Soc.* for 1901-1902, *passim*; E. Blochet, *L'Ésotérisme musulman*, p. 181 *et seqq.*; Macdonald, *Religious Attitude*, pp. 182, 188 *et seqq.*

(D. B. MACDONALD.)

ḤALAB (ALEPPO). A. A Turkish wilāyet in Northern Syria, bounded on the N. W. and N. E. by the wilāyets of Adana and Siwās, in the N. E. by the wilāyet of Ma'mūriyat al-ʿAziz, in the E. by the sandjak of Dēr al-Zōr, in the S. by the wilāyet of Damascus and in the W. by the wilāyet of Bairūt and the Mediterranean Sea. The district presents no marked geographical features; it is divided into three liwā's or sandjak's, *a.* Aleppo, with 24,000 square miles, 672,500 inhabitants; *b.* Marʿash [q. v.] and *c.* Urfa [q. v.]; the whole wilāyet has an area of 36,000 square miles, 995,800 inhabitants (792,500 Muslims, 49,000 Armenians, 134,300 Syriac Christians, according to Brockhaus' *Conversationslexicon*). Aleppo may be considered the name of an administrative area since the time of the Hamdānīd Saif al-Dawla (about 420 A. H.); he was the first prince of Aleppo. From this time on the district of Aleppo (whether principality, sultānate or province of the Mamlūk or Ottoman empire) continued to stretch over the Euphrates to Harrān, till in the last quarter of the xixth century its area was diminished by the creation of the independent sandjak of Dēr al-Zōr; in the south however Ḥamā was separated as early as the Fātimīd period. It reached its greatest extent in the Mamlūk period in the ixth century A. H., when it stretched as far as Diwrigi in the N. E. of Asia Minor and for a time included Ḥims in the south. In the Byzantine period down to the ivth century A. H. Kinnisrin [q. v.] was the capital of the province; Antioch and the lands attached to it, which had been ruled by the Crusaders for over a century, was taken from them by Sultān Baibars in 668 and added to the province of Aleppo.

We have a certain amount of information (collected in A. v. Kremer, *Kulturgeschichte des Orients unter den Chalifen*, Vienna 1875, p. 350, 351, and in Le Strange, *Palestine under the Muslims*, p. 43—48) about the total of the taxation, which the province had to pay in the time of the ʿAbāsīd governors. The province of Aleppo and al-ʿAwāṣim paid, according to Ibn Khaldūn's quotation from the *Djirāb al-Dawla*, 400,000 (in another Ms. 420,000) dinārs (the dinār may be estimated at ten shillings following I. e. Strange) in the reign of al-Ma'mūn (158—170); 470,000 dinārs (according to a quotation from al-Djahshiyārī's *Kitāb al-Wusarāʾ*) under the Caliph al-Rashīd (170—193); 360,000 in the year 204, according

to Kudāma, *Kitāb al-Kharādī*; 400,000 dinārs in 250, according to Ibn Khurdadbiḥ and Ibn al-Fakīḥ, 360,000 dinārs in 371 (al-Mukaddasī). The revenue under Nūr al-Dīn (541—569) was smaller; it is given by Carlyle from the Cambridge Ms. of the *Tawārīkh Banī Ayyūb* on p. 17 of his notes to his edition of the *Mawrid al-Laṭāfa* of Ibn Taghribardī. He gives 402,733 dinārs as the revenue for the whole kingdom, which included Syria as far as Damascus and Mesopotamia to Moṣul, but did not include the 'Awāsim (for Aleppo and the immediate neighbourhood 96,186). The revenues were considerably higher in the reign of Sulṭān al-Zāhir Ghāzī, they are given for the year 609 by A. v. Kremer in the *Sitzungsber. der Wiener Akad., Phil. Hist. Klasse*, 1850, p. 245—248 in the translation of Ibn Shihna (on authority of Ibn Abī Tayī), viz. 6,984,500 dirhems = 465,633 dinārs for the town of Aleppo (including its fields and gardens), and at the close of the reign of Sulṭān al-Nāṣir Yūsuf II (about 656 A. H.) they approached 8,000,000 dirhems = 533,333 dinārs.

As to the administration of the province of Aleppo, our authorities for the Mamlūk period are good. According to the *Ḍaw' al-Ṣubḥ* of Kaḷ-kashandī (cf. the article *هلال* (ii. 206^b *et seq.*), Aleppo was the largest province next to Damascus. At the head was the governor, an Emīr of 1000 Mamlūks, the representative of the Sulṭān, with the title Malik al-Umarā' (Chief Emīr). Next to him came *a.*) the governor of the citadel independent of the former (an Emīr of 40, who was often promoted in this position up to an Emīr of 1000), the Atābeg, the commander of troops stationed in the province (at this period 6000 mercenaries and 500 Mamlūks); and the president of the military administrative court (*ḥādīb al-ḥudūdīyā*), who was assisted by three ḥādībs [q. v.] of lower rank. These were the military officials, almost always chosen from the Turkish corps of Mamlūks. *b.*) The religious officials: the chief kaḍīs of the four recognised schools; a Ḥanafī and a Shāfi'ī military kaḍī, each with a muftī; the administrator of the treasury (*bait al-Māl*, q. v., i. 598 *et seq.*). *c.*) civil officials: the vizier, who bore the title "inspector of the province" in Aleppo, the private secretary (in Aleppo called "chief of the correspondence-office"; these two officials were of lower rank than the corresponding officials in Cairo); the chief of the commissariat the inspector of offices; the mayor; the postmaster; the inspector of government lands; the inspector of buildings; the chief of police; the superintendent of the market (who was often chosen from among the ecclesiastical officials). *d.*) Medical officers: (*min al-waṣā'if al-ṣanā'iya*; the chief physician, the chief oculist and the chief surgeon. — This complicated administration, which was a copy on a small scale of the central government in Cairo, was based as regards the mercenaries and Mamlūks to some extent on a system of feudalism. It remained similar in constitution under the Turks, although the titles and the divisions were slightly altered. It was only after the destruction of the Janissaries in the first quarter of the xixth century and the introduction of the reforms that the administration was simplified. The province of Aleppo in the Mamlūk period was governed by sub-governors of different ranks, who were in part directly under the governor, while the more important were appointed

by the Sulṭān. The frontier fortresses were under Emirs of 1000, other towns according to their military importance under Emirs of 40 and 10 or under officers of the mercenary troops. Two Bedouin tribes, 13 Turkoman tribes and a few tribes of Kurds were ruled by their own chiefs who were appointed by the Sulṭān. On the modern administration cf. the article *TURKEY*.

B. Halab (Aleppo), the second largest city in Syria.

I. TOPOGRAPHICAL AND GENERAL.

Aleppo is situated in 37° 2' E. long. (Greenw.) and 36° 11' N. Lat., 1335 feet above sea-level, on the river Kuwaik (Gök Sū) on the border between the areas into which Northern Syria may be divided, mountainous west and the flatter east. The climate is cold in winter (for accurate meteorological observations see Russell's *Natural History of Aleppo*, London 1794, i. 83—96). but the spring begins in February; the heat is very great from May to September; the average temperature for the year is 68°, in winter 42°, in summer 87° Fahrenheit. Aleppo's commercial importance rests on the fact that it lies on the great route from north to south and on the roads from the Mediterranean to Mesopotamia; it thus concentrates upon itself (cf. Karl Andree's *Geographie des Welthandels*, new ed. 1912, ii. 278) the trade of a great part of Northern Syria and Northern Mesopotamia as far as Diyārbakr and Mārdīn and on the Euphrates as far as 'Ana. Although the commercial importance of Aleppo began to decrease after the discovery of the sea-route to the East Indies, it was still a flourishing centre of trade in the xviith and xviiith centuries. A large number of French, German, Dutch and Venetian merchants traded in exports and imports there under the protection of their consuls, chiefly through the intermediary of Jewish middlemen; the most numerous however were the English who possessed a great factory there from the reign of James I (1603—1625). In 1775 80 European firms were represented in Aleppo. In the middle of the xixth century Aleppo had almost entirely lost its prosperity and trading connections through the insecurity of the Mediterranean during the time of Napoleon I, through particularly bad government, the mutinies of the Janissaries in 1814 and 1826, the terrible earthquake of 1822 (and smaller ones in 1827 and 1832), the ravages of cholera (1832) and plague (1837), as well as the incredible misgovernment of the Egyptian officials from 1831—1837, which did not affect other parts of Syria so unfavourably (see F. Perrier, *La Syrie sous le gouvernement de Mehemmed Ali jusqu'en 1840*, Paris 1842), and the return of the Turkish régime. While in 1775 the imports amounted to about 8½ million francs and the exports had risen as high as 9 millions, in 1844 the imports had declined to 5½ million frs. and the exports as low as 2½ millions (see Henri Guy's instructive work, *Esquisse de l'état politique et commercial de la Syrie*, Paris 1862). It was not till the eighties of last century that Aleppo began again to revive, the number of inhabitants and the totals of exports and imports are increasing and the favouring railway connections (Aleppo—Rayāk—Damascus—Bairut; Aleppo—Hims—Tripoli; Aleppo's proposed connections as a station on the Baghdād railway; and its future direct connection with the harbour

of Alexandretta) make it certain that the town is destined to have a great future.

At the present day the imports amount to 58½ million francs (of which 20 millions is cotton etc. alone); the exports 20 million francs (sesame, liquorice, gall-apples, butter, olive-oil, wool, silk, hides etc.). Before the earthquake of 1822 the population was estimated by travellers at 150,000, after 1822 it sank to 50,000. In 1882 (Guide Joanne for 1887) it is said to have been only 90,000—100,000, in 1894 it had risen to 130,000 (Meyer's *Reisebuch*) while in 1912 the figure is estimated (Baedeker, French ed.) at 200,000—150,000, which is probably too high. The old city was a quadrangle (4½ miles round) enclosed by walls but even by the time of the Arab conquest there were suburbs around it (see below). The city and the suburbs had gates. Of the city-gates several are well preserved, but nothing has remained of the gates of the suburbs except the inscription at the former Bāb al-Malik (Pl. x.). The Europeans live in the 'Azīziya quarter (see Pl. 25), the native Christians mostly in the Mushārīka (see Pl. 23) and Kuttāb quarters (see Pl. 22), the Jews in the Baḥsīta quarter (Pl. 1; also called *Shaiḫsīta*). The inhabitants are protected from rain and heat by vaulted bazaars; these are so extensive that a walk of 1½ hours' duration may be taken on their roofs. Aleppo is notorious because its inhabitants are liable to a disease, the Aleppo scab, an ulcer (*ḥabb*), which disfigures the skin. The germ of the disease seems to enter the body through slight wounds in the skin, children are particularly liable to it, while adult Europeans are seldom attacked by it. Cf. v. Luschan, *Mitteil. über die Therapie des Aleppoknotens*, in *Verhandl. d. Wien. Anthr. Gesells.*, xiv. 71; *Globus*, Vol. lvii.

II. HISTORY OF THE CITY.

1. Before Islām.

Aleppo, one of the oldest cities in existence, perhaps a Hittite foundation, is first mentioned as early as the second millenium B.C. under the name Hallab (Hallaw, or Halvan) in the documents of Boghāzköi, among which is a treaty with Aleppo. In Babylonian texts Aleppo is mentioned in the treaty between Ashurnirāri and Matu-ilu about the year 750 B.C.; there and in Assyrian on Salmanassar's monolith inscription of 850 the god Ram-mān of Hallab is mentioned (information supplied by E. Weidner). In Egyptian texts Aleppo (*H-r-b*) is mentioned in the xvth century B.C. in the biography of the general Amenemheb (Sethe, *Urkunden*, iv. p. 890 *et seq.*) and in the accounts of the battle with the Hittites at Kadesh in 1288 B.C. (information supplied by Dr. Burckhardt). In the Old Testament Aram Šoba seems to correspond to Aleppo. In the Seleucid period it was given the name Beroia (Βέροια, Βέροια, Βερών etc.) by Seleucus Nikator, who favoured it exceedingly. It suffered severely at Khusrav I's conquest in 540 A.D. (not Khusrav II. as is wrongly stated in Pauly-Wissowa and Baedeker). In the Byzantine period we find the old name reappearing in the Greek form Χαλαπ.

2. Under Arab Rule.

Aleppo seems to have been predominantly a Syrian town with a strong admixture of immigrant Arabs in contrast to the more cosmopolitan Kinnisrīn.

The suburb of Ḥaḍīr Ḥalab or Tanūḫh was entirely settled by Bedouins of that tribe. The Arabs therefore met with no strenuous opposition in 16 A.H. at their advance on Aleppo under Kḥalīd b. al-Walīd and the city capitulated to Abū 'Ubaida without resistance. The Arabs presumably first occupied the suburb of Ḥaḍīr Ḥalab before the Bāb Antākiya and entered the city through the latter. There they founded the first mosque, which later was called al-Masjdīd al-Ḥaḍā'iri and al-Madrasa al-Shu'aibiya and is now known as al-Tūṭī. The people of Aleppo were given the usual grant of protection which assured them security for their lives, churches and houses. A number of the Arabs embraced Islām immediately, others not till the caliphate of 'Abd al-Malik. The Christians retained five churches, of which several [see below] were turned into mosques during the Crusades. The Arabs erected camps, *djunūd* [q. v., i. 1064 *infra*] in the conquered provinces. Abū 'Ubaida became governor of Hims, Kinnisrīn and Mesopotamia and appointed governors beneath him. After his death in 18 Mu'āwiya became governor of the whole of Syria. When he became Caliph, he separated the administration of the province of Hims from that of Kinnisrīn and its dependencies (according to another authority this measure is due to his son Yazīd). The governors of the Umayyad Caliphs resided for a time in Aleppo and the neighbourhood, and their memory is still preserved in local place names, e.g. Ḥaḍīr Ḥalab is to this day called Ḥaḍīr al-Sulaimāni, after a palace built by the governor Sulaimān, brother of the Caliph 'Abd al-Malik. Other governors resided in the neighbourhood of Aleppo. During the struggle between the Omayyads and 'Abbāsids for the caliphate, the people of Aleppo were at first won over to the side of the 'Abbāsīd general, the Hāshimī 'Abd Allāh b. 'Alī, but they afterwards supported Maḍjzā Abū 'l-Ward in his efforts on behalf of the descendants of the Omayyad Maslama; but they could effect nothing against the new rulers. On the death of the first 'Abbāsīd Caliph al-Saffāh [q. v.] in 136 his uncle, the general 'Abd Allāh b. 'Alī already mentioned, seized Syria and Mesopotamia but had to flee before Abū Muslim who was sent against him. The latter was then appointed governor general of Syria and appointed governors subordinate to him for the separate districts. In 139 he left Syria and was succeeded by the Hāshimī Ṣāliḥ, a descendant of 'Abd Allāh b. 'Alī. The office of governor of Syria was frequently filled by members of this family during the next century (down to 250 A.D.). Caliph Hārūn al-Rashīd, who as heir-apparent had been governor of Syria, separated its frontier lands from the province of Kinnisrīn because they had been considerably enlarged by successful wars on the Byzantines (summer campaigns, *ṣa'ifa*, q. v.). He therefore founded a new administrative area in 170 with the capital Antākiya [q. v., i. 359 *et seq.*] called al-'Awāṣim [q. v., i. 515 *et seq.*], of which the frontier defences proper, the *Thughūr*, were outposts.

In 258 the Turkish general Aḥmad ibn Tūlūn [q. v.] was granted the *Thughūr* in fief. He assisted in putting down a rebellion in Syria with numerous troops collected for the purpose, and then declared war with his army on the governor of Syria, Aḥmad al-Muwaffaq, brother of the Caliph al-Mu'tamid, to win Syria for himself. Without

meeting any serious resistance he occupied Damascus and Aleppo, where he was hailed as a liberator. His son Khumārwaīh [q. v.] appointed Toghdj b. Djaff (father of Muḥammad al-Ikhshid, q. v.) governor of Aleppo in 275. Khumārwaīh died in 280. He was succeeded by his son Djaiṣh, and next by his second son Hārūn. After protracted hostilities peace was finally made in 286 between the Caliph and Hārūn; Aleppo remained to the Caliph. In 290 an invasion of the Ḳarmāṭians [q. v.] took place, they defeated the governor and besieged Aleppo but were forced to retreat after a sortie in which the troops were assisted by the citizens. To reconquer the lost provinces of Damascus and Egypt, the Caliph al-Muktafi sent a strong army under Muḥammad b. Sulaimān, which received accessions in Aleppo from the tribes of Kilāb and Tamīm. He routed the Ḳarmāṭians in Central Syria, conquered Egypt and slew Hārūn in 292 A. H. This victory secured the Caliph's hold on Syria for a considerable time. The governors and deputy governors were changed frequently usually by force of arms. In 325 Syria became dependent on the governor of Egypt, Muḥammad al-Ikhshid [q. v.], who appointed Ahmad ibn Sa'īd al-Kilābī, chief of the Bedouins of the tribe of Kilāb, to be governor of Aleppo. The Kilābīs flocked thither in large numbers. The Caliph granted Syria to Muḥammad b. Rā'ik [q. v.] to rid it of Ikhshidids who did not recognise his authority. Ibn Rā'ik drove out the Ikhshidid governor, Ahmad al-Kilābī, and took the field against al-Ikhshid himself. Muḥammad al-Ikhshid was defeated, surrendered Damascus to Ibn Rā'ik and fled into Egypt. In 329 Muḥammad al-Ikhshid sent his general Kāfur with a large army into Syria; he defeated Ibn Rā'ik's governor and conquered Aleppo. In the following year peace was made between al-Ikhshid and Ibn Rā'ik, who now received Aleppo and Hims also. In the same year Ibn Rā'ik was slain by the Ḥamdānid Nāṣir al-Dawla; the latter became Amīr al-Umarā', and his famous brother 'Alī received the title of honour Saif al-Dawla. The history of Aleppo for the next few years is so closely bound up with his career that we must refer the reader to the article SAIF AL-DAWLA. After the death of Saif al-Dawla in 356 (967) his descendants continued to rule there till 406 (1015) if we include the sequel of Ḥamdānid rule under the Ḥamdānid Mamlūk Lu'lu' and his son Manṣūr. During this period, the history of which is given in greater detail in the article ḤAMDĀNIDS, Aleppo had developed with the lands attached to it into a practically independent principality and was now the most important city in northern Syria. Its importance in the world's history lies in its successful struggle with the Byzantine empire. By his extraordinary abilities Saif al-Dawla had retained Syria for Muslim culture; in the above mentioned year, however, the city fell directly under Fāṭimid rule, for which it had already been prepared under the Ḥamdānids and Lu'lu' and Manṣūr.

The Caliph al-Ḥākim remitted the taxes for 407 of the province which had been so impoverished by continual warfare and appointed 'Aziz al-Dawla Fātik governor of Aleppo and its citadel. The latter built himself a fortified residence connected with the citadel and renovated the walls (see architecture). He was also able to come to good terms with the Byzantines. At this time the Emperor Basil had forbidden trade with the "infidels"

in Syria and Egypt in reprisal for al-Ḥākim's cruel treatment of the Christians, but he made an exception in favour of 'Aziz al-Dawla. Relying on his twofold power as governor of the city and its citadel and a friend of the Byzantines, he showed his independence of al-Ḥākim by striking his own coins and gave up paying revenue to him. The Caliph enraged prepared to take the field against him, but before the preparations were complete he was murdered [but see the article ḤĀKIM] in 411. 'Aziz al-Dawla is said to have made peace with his successor al-Zāhir and Ḥākim's sister who conducted the government; but it is related that he was murdered in 413 at the queen's command. Others throw the guilt on Badr, commander of the citadel in Aleppo, who wished the power for himself. His plan miscarried however. The regent drove him out of the city with her troops and as a precaution in 414 appointed two independent governors, one for the city and another for the fortress. But no one in Syria was satisfied with Fāṭimid rule. We thus come to have in the next year the remarkable phenomenon of the chiefs of the three great Bedouin tribes of North Syria, the Kilābīs (led by Ṣāliḥ b. Mirdās, q. v.), the Kalbīs (led by Sinān) and the Taiyīs (led by Ḥassān b. al-Mufarradj) uniting for joint action. Ṣāliḥ was to attack Aleppo, Sinān Damascus and Ḥassān Palestine. In face of this danger the Caliph's best general, Anushtikin al-Dizbarī, was sent to Palestine to put down the rebellion. Anushtikin was overcome by superior forces. Ṣāliḥ was thus free to advance on Aleppo and after two months the city was delivered up to him through dissension between the two governors. Ṣāliḥ left a portion of his army behind to capture the citadel, and went southwards with the remainder, again defeating Anushtikin and taking Hims, Ba'albek and Sidon in 416; Raḥba, Manbidj, Bālis and Rafaniya in the east also submitted to him. Syria thus regained its independence. When the situation in Egypt had improved the Caliph al-Zāhir in 420 sent a new army to Palestine under Anushtikin, this time successfully; Ṣāliḥ b. Mirdās fell in the battle of Uḳḥuwāna on the Jordan. His sons, who had stayed behind in Aleppo, shared his power; Mu'izz al-Dawla Ṭhimāl received the citadel, Shibl al-Dawla Naṣr the city, but in the next year he seized the citadel also and indemnified his brother elsewhere. He again began the famous summer raids on the Byzantines and severely defeated the governor of Antioch. To revenge himself the Emperor Romanus advanced against Aleppo, but his army, which had suffered severely from the great heat of summer and the scarcity of water, was defeated and forced to retreat. The new governor of Antioch was more successful in plundering towns belonging to Aleppo and capturing numerous Muslims. Naṣr thus found himself forced to submit; he promised to pay tribute and observe peace. The next few years passed peaceably enough apart from a few trifling outbreaks. In 427 the new Fāṭimid Caliph, whose favour he had won by vast gifts taken from Byzantine booty, confirmed his investiture and granted him the highest rank of vizier. Two years later, Anushtikin, who had been governor of Damascus since 420, resolved to take Aleppo with Fāṭimid troops aided by the irreconcilable Kilābīs. Naṣr advanced to meet him with his followers. In the battle of Laṭmīn Ṭhimāl took to

flight and Naṣr was killed. His brother Thimāl took his place as ruler of Aleppo, but went off to Mesopotamia leaving representatives in the city and citadel. After his departure anarchy and plunder reigned there till Anushtikin besieged the town, which surrendered by agreement; the citadel also surrendered shortly afterwards. Anushtikin placed governors in Aleppo both for the city and citadel and further strengthened his power in Northern Syria. His successes aroused the mistrust of the Fātimid vizier, who prevented the general's family in Cairo from going to see him. Vigorous protests from Anushtikin widened the breach, till finally the vizier ordered Anushtikin's k̄ā'id̄s to leave him and again granted Aleppo to the Mirdāsīd Thimāl. Abandoned by the k̄ā'id̄s Anushtikin went with a small following to Aleppo, followed by Thimāl; Anushtikin, despondent and ill, died in 433. His successor handed over Aleppo to Thimāl on receipt of the Caliph's firmān to that effect after fighting several battles with him. He was on good terms not only with the Caliph in Cairo, who in 436 again confirmed the firmān granting him his position, but also with the Empress Theodora, who granted him and his successors titles and presents in return for payment of a yearly tribute. He was also able to avoid war with the powerful Turkish chief al-Basāsiri who had fled from Baghdad before the Saldjūk Sultān Toghrul Beg and granted him Rakka. The demands of the Kilābis continued to cause great difficulties to Thimāl and their insolent attacks hurt him so much that he exchanged Aleppo for D̄ubail, Bairūt and 'Akkā in 449 with the permission of the Fātimid Caliph. The Caliph appointed two governors in Aleppo one for the town and one for the citadel and peace reigned for three years. But in 452 the Kilābis under Thimāl's nephew Maḥmūd collected their forces to capture Aleppo. After long fighting with varying success (Aleppo on one occasion saw three different masters in three days) Maḥmūd finally occupied the city and its citadel. But he could not long enjoy its possession; by command of the Caliph, Thimāl retook it from him in 453, without however having defeated him, as the Shaikhs of the Kilābis decided that it was improper to support a nephew against his father's brother; Maḥmūd received compensation elsewhere. Towards the close of the reign of Thimāl fighting with the Byzantines went on continuously with varying result. About the end of 453 Thimāl fell very ill and died; during his long reign he had been able to maintain for Aleppo a fairly independent position between the Byzantine and Fātimid empires. Shortly before his death he appointed his brother 'Aṭiya his successor, but Maḥmūd declined to recognise his uncle and revived his old claim to the inheritance as Naṣr's son. After four years of fighting Maḥmūd, who had obtained Turkish mercenaries with Byzantine money, succeeded in taking Aleppo in 457. In 459-462 pestilence and the continual ravages of Turkish hordes brought about destitution, famine and great loss of life in Northern Syria. By this time the power of the Fātimids had declined. The 'Abbāsīd Caliphate, supported by the arms of the Saldjūk Sultāns, had won new influence, so that Maḥmūd found himself forced to mention the Caliph al-Kā'im and Sultān Alp Arslān in prayer, hoping for their effective support. While the Shaikhs understood the changed political situation and put on black

('Abbāsīd) garments, the people rebelled and took the straw mats out of the mosque, saying these were 'Alī's praying carpets, Abu Bakr could get new ones for himself. Alp Arslān then demanded of Maḥmūd that he, like the other vassals, should join his army at the head of his followers. When Maḥmūd declined, Alp Arslān, although he advanced against Aleppo, contented himself with surrounding the town hoping to take it without storming it, in order not to weaken it unnecessarily so that it might serve him as a bulwark against the Byzantines. At the last moment Maḥmūd surrendered the city, but received it back at once from the Sultān in fief. He was sent on an expedition against Damascus and had reached Ba'albek when he had to return Aleppo to protect his kingdom from the raids of his uncle 'Aṭiya, who had formed an alliance with the Byzantines. Against the latter Maḥmūd enlisted the leaders of Turkish mercenaries from Palestine in his service and the Byzantines retreated; 'Aṭiya went with them to Constantinople where he soon afterwards died. In 466 Maḥmūd died, in the latter years of his reign he had become avaricious and autocratic; he was succeeded by his eldest son Djalāl al-Dawla Naṣr, a cruel tyrant. When he was slain in 468, the Turkish mercenaries chose his brother Sābiḳ as ruler, while soon afterwards the Kilābis took the side of another brother, Waththāb, and advanced on Kinnisrin. They dared not face the advancing Turks however and fled in disorder. The Turks took possession of their camp with their women, children and flocks as booty of war. Waththāb and his followers then turned for help to the Sultān, who was not himself able to assist them; however he granted Syria as a fief to his brother Tutush and ordered the leaders of the Turkish mercenaries to place themselves under his banner. Tutush entered Syria and made an alliance with the Kilābis and with the 'Oḳailid chief Sharaf al-Dawla Muslim. The united forces besieged Aleppo for three months in 471 but the alliance between the Arabs and the Turks was not a close one. The Kilābis and the 'Oḳailids kept aloof from them, Muslim returned homewards with Sābiḳ, took leave of Tutush and advised the other Kilābi chiefs to seek safety. The remaining Kilābis went over to Sābiḳ. After further Turkish auxiliaries who were approaching Aleppo had been defeated by the Bedouins, Tutush raised the siege and went to the Euphrates. Next spring he again advanced on Aleppo, but was once more defeated and went to Damascus, which was given him by the Turk 'Aziz. From this centre he ravaged Northern Syria and plundered the country from Ma'arrat al-Nu'mān to Aleppo so that many of the inhabitants fled to Mesopotamia. As Sābiḳ felt he could no longer resist, he surrendered Aleppo at the end of 492 to the 'Oḳailid Muslim against his brother's wish. Muslim came with fresh troops and munitions and compensated the three brothers by granting them smaller towns. An Arab ascended the throne of Aleppo for the last time in the person of Muslim b. Kuraish [q. v.]; after he had fallen in 477 in battle with the Saldjūk Sulaimān b. Ḳuṭulmish [q. v.], the city was henceforth ruled only by dynasties of Turkish origin. Ibn Ḳuṭulmish proceeded to besiege Aleppo, but the inhabitants led by the Sharif al-Hutaiti (who had built an outer fort at the southern side of the city wall, called "Ka'fat al-Sharif") resisted in the hope of receiving

support from Malik Shāh. They next sent for help to Tutuṣh, who hurried at once to their relief; Ibn Kuṭulmish advanced to meet him. In an encounter near Aleppo his troops were put to flight and he in despair committed suicide. Tutuṣh came up to Aleppo to occupy it as had been agreed but when Sharif al-Hutaiti refused to surrender the town, he forced his way into it after a few days with the aid of traitors in the town. Sālim b. Kuraish, the commander of the citadel, who had been pledged by Muslim to surrender the citadel only to Sulṭān Malik Shāh himself, alone successfully resisted Tutuṣh. Meanwhile Malik Shāh was approaching with a large army, subjecting all the strongholds on his route. Tutuṣh retired to Damascus and Malik Shāh marched unopposed to the shores of the Mediterranean. In Aleppo he appointed his faithful friend Kāsim al-Dawla Aḡsonḡur [q. v., i. 226^b *infra* seq.], the founder of Zangid line, as governor in 479. The trade and commerce of Aleppo [see Architecture sect. iii.] flourished under him and during almost ten years of peace security reigned and his subjects were mildly treated. Unfortunately he was taken prisoner in 487 in battle with Tutuṣh and executed, Aleppo passed to Tutuṣh and, on the latter's death soon after, to his son Ridwān [q. v.].

Period of the Crusades. For the next few years devastating wars raged continuously between the rulers of Syria so that they were unable to resist the invasion of the Franks at the beginning of the Crusades in 490. How Boemund of Tarentum captured Antioch, defeated the powerful army sent to its relief in consequence of the dissension among the Syrian Emīrs and founded the kingdom of Antioch, which formed a continual danger to Aleppo for many years is well known. Although Ridwān, being hated as a member of the Ismā'īlī sect of the Assassins, received little support from his fellow Muslims, the Crusaders were unable to take Aleppo itself while he lived. On their raids however they frequently came up to the very gates of Aleppo. He died in 507. After the short reign of his feeble-minded and debauched son Alp Arslān, who was assassinated in 508, his son, the infant Sulṭān Shāh, came to the throne under the regency of Lu'lu', who met a violent death in 511. In the same year Ilghāzī b. Urtuḡ [q. v.] was chosen regent, but he could not at first maintain his army in consequence of the devastation and destitution of Aleppo, so that it was not till 512 that he obtained a firm footing by alleviating the famine to some extent by a favourable treaty with the Franks. Ilghāzī, occupied in constant fighting, spent little time in Aleppo, where he had left his son Sulaimān as his representative. As the latter rebelled against his father in 514, Ilghāzī deposed him and put his nephew Sulaimān b. 'Abd al-Djabbār in his place. The latter built the first madrasa (a theological school of the orthodox, Sunnī creed) in Aleppo and aroused such wrath among the Shī'ī population that they are said to have destroyed by night what he built by day. Sulaimān, who succeeded to power on his uncle's death in 516, was deprived of it the next year by his uncle Balak b. Bahrām [q. v., i. 612^b], when he failed to defend the province successfully against the Franks. Balak deposed the king of Aleppo, the Saldjūḡ Sulṭān Shāh, and exiled him to Harrān. In this year the ravages of the Franks brought them up to the gates of Aleppo; plundering the

sanctuaries they tore the sarcophagi out of their consecrated tombs. In reprisal the Qādī Ibn al-Khashshāb turned three churches in Aleppo into mosques [see ARCHITECTURE]. In the next year Balak fell at the siege of Manbiḡ, and his inheritance passed to his cousin Timūrtāsh [q. v.] of Mārdīn, who appointed a governor for Aleppo. Timūrtāsh was not strong enough to protect his new possessions against the Franks, who advanced on Aleppo with Sulṭān Shāh and Dubais [q. v., i. 1077 *et seq.*] of Hilla; the latter, a Shī'ī, hoped that the inhabitants, of whose enthusiasm for the Shī'a we have already had two examples, would surrender to him without striking a blow. But he was deceived in this expectation; for the inhabitants led by the Qādī Ibn al-Khashshāb defended themselves valiantly. As their lord Timūrtāsh had left them in the lurch, they had applied for help to Aḡsonḡur, ruler of Mōsul. The latter advanced with a large army and with it forced the Franks and their Muslim allies to retreat. Wisely refraining from following up the enemy's retreat, he contented himself with making his hold on Aleppo secure in the closing days of 518. His brief reign was occupied with wars with the Franks till in 520 he was murdered in Mōsul by the Assassins. He had shortly before appointed his son Mas'ūd his representative in Aleppo. The latter succeeded him in the government of his lands but, when he died the next year, utter anarchy reigned in Aleppo. Kuṭluḡ, to whom Mas'ūd is said to have ceded the town, took possession of it, but was thereupon besieged by the dissatisfied inhabitants in the citadel, till finally Karāḡūsh, the lieutenant of the new lord of Mōsul, the Atābeg Zangī [q. v.], arrived with an army and put an end to the strife. When Zangī himself arrived, he restored order but severely punished the culprits. In the next year (523) he was granted Aleppo by the Saldjūḡ Sulṭān. Aleppo itself was never endangered during his reign, filled with fighting as it was; security and prosperity were restored. He increased his territory by the conquest of Ḥamāt, Hims, Ba'albek etc. When he was slain in 541 at the siege of Kal'at Dja'bar, he was succeeded by his son Nūr al-Dīn Maḡmūd [q. v.] in the government of Mōsul and Aleppo (including the Syrian appanages). He improved his position against the Crusaders, by taking Damascus from the incapable Burid [cf. i. 800^a] Abaḡ and prepared the way for the end of the feeble Fātimid rule in Egypt through Saladin. His son al-Malik al-Ṣāliḡ Ismā'īl, who succeeded to power on Nūr al-Dīn's death in 569, had repeatedly to purchase a shameful peace from the Franks and to cede Damascus to Saladin. Ismā'īl soon afterwards died in 577 and 'Izz al-Dīn Mas'ūd I of Mōsul, whom he had designated to succeed him, ceded Aleppo in the following year to 'Imād al-Dīn Zangī II of Sindjar, but the latter was not able to defend it against Saladin. In the beginning of 579 the latter again advanced on Aleppo; but although the troops offered a valiant defence against the besiegers, Zangī II finally saw that he could not hold Aleppo, as he lacked provisions and money to pay his soldiers. After secret negotiations the two princes came to an agreement whereby Zangī II received Sindjar, Nişibīn and other lands, while Aleppo in return was ceded to Saladin.

The Aiyūbids (579—658). Saladin at first granted his eleven year old son al-Malik al-

Zāhir Ghāzi Aleppo, but a few months later he transferred the government of it to his brother al-Malik al-ʿAdil [cf. i. 138^a]. In 581 Saladin fell so ill that his death was hourly expected. On this occasion he became convinced that he could not trust his relatives absolutely and, when he had recovered, decided in 582 on a new division of his lands. Al-ʿAdil was removed from his Syrian post and sent to Egypt as Atābeg of Saladin's son; Ghāzi was again granted Aleppo and betrothed to al-ʿAdil's daughter Dāʿifa Khātūn. Ghāzi, like a faithful vassal, supported his father against the Crusaders and on the latter's death recognised al-Malik al-ʿAdil as his suzerain. The aim of his policy was to maintain the balance of power of the Aiyūbid chiefs by alternating alliances. He strengthened the defences of Aleppo to defend himself against all attacks. Ghāzi died in 615; he had previously designated as his successor his younger son al-Malik al-ʿAziz Muḥammad by his marriage with al-ʿAdil's daughter, in order to influence al-ʿAdil in his favour. Al-ʿAdil's son al-Malik al-Ashraf Mūsā took over the command of the troops in Aleppo and was successful in warding off an attack by the Saldjūk Sultān Kaikāwus; the civil administration was in the hands of Ghāzi's trusted lieutenant the Atābeg Tughril (see architecture) and the famous Qādī Bahāʾ al-Dīn Ibn Shaddād [q. v.]. Al-ʿAdil and his son and successor al-Malik al-Kāmil each confirmed al-ʿAziz in his throne. In 628 he took over the administration himself, appointed new officials in Aleppo and commanders in the fortresses of his vassals to strengthen his position. With the support of al-Kāmil he captured the fortress of Shaizar; he inherited al-Bira (on the Euphrates) from his uncle al-Zāhir Dāʿid (a son of Saladin's). Ghāzi and al-ʿAziz brought great prosperity to Aleppo and extended their territories in Mesopotamia and Syria. Al-ʿAziz died young in 634 and left the throne to his seven-year-old son al-Malik al-Nāṣir Yūsuf II (by his marriage with Fāṭima, daughter of Sultān al-Kāmil). Yūsuf's grandmother Dāʿifa Khātūn [see above] became regent during a period of political crisis. Mistrusting al-Kāmil of Egypt, she formed an alliance with al-Ashraf of Damascus. She was easily able to defend herself against the Templars who were raiding her territory and her troops under the command of al-Muʿazzam, son of Saladin, on several occasions inflicted such losses on them that they were forced to retire. To strengthen her power the regent made a close alliance with the Saldjūk Sultān Kai-Khusraw of Rūm (Asia Minor), recognised him as suzerain (in *khutba* and on coins) and betrothed her youthful grandson to his sister. A great danger was at this time threatening Syria. The wild, warlike people of Khwārizm, driven by Čingiz-khān [q. v., i. 859 *et seq.*] out of their lands on the Caspian Sea had come to Mesopotamia and occupied the lands of al-Kāmil's son al-Šālih Aiyūb. Unfortunately the Aiyūbid princes in consequence of their eternal rivalries were not united and when it suited their interests allied themselves with the Khwārizmis. In 638 the armies of Aleppo were severely defeated by much superior forces, their leader al-Muʿazzam taken prisoner, all their baggage fell into the hands of the enemy, who laid the whole country waste from the Euphrates to Hamā in their raids up and down the country; finally the Aleppo army reinforced by the king of Hims and a body

of Beduins, who had deserted from the enemy, felt strong enough to offer battle to the Khwārizm troops. They had to follow the enemy, who evaded them, as far as al-Ruhā, and the armies met not far from there. The invaders were utterly routed and retreated via Harrān to ʿAna on the Euphrates, where they remained in the Caliph's territory. All the towns in Mesopotamia were taken from them and the captives left in Harrān set free. In 640 the Aleppo troops again utterly defeated the Khwārizmis, plundered their camp and took rich booty. A few months later the regent died; her grandson al-Nāṣir Yūsuf took over the government and extended his power over almost all Syria, but just when it had reached this zenith, the end of his kingdom was at hand. The Tatar Khān Hülāgū advanced on Aleppo in 658. Sultān Yūsuf, who had relied in vain on help from Egypt, fled to Damascus and had afterwards to surrender to Hülāgū. The latter took Aleppo, which was given over for days to plunder, conquered the Syrian cities of Hamā, Baʿalbek, Damascus and appointed governors in them.

Later Period. The rule of the Tatars lasted but a short time. In 659 they were utterly routed by Sultān Kuṭuz at ʿAin Djalūt [q. v.] and forced to retreat. Kuṭuz placed a governor in Aleppo. Soon afterwards a body of Tatar troops succeeded in taking Aleppo once more and maintained themselves in it for three or four months practising the greatest cruelties. At the end of the year they were defeated at Hims and had to abandon Syria. Sultān Yūsuf is then said to have been executed by Hülāgū (not after the battle of ʿAin Djalūt as is often stated). Aleppo now passed under the sway of the Mamlūk Sultāns; in 800 it once more suffered terribly from Timūr Lenk's invasion. It was restored after the retreat of the Mongols and now became a bulwark against the hereditary enemy Armenia, against which the governors waged countless wars, later against the Turkoman rulers of the Ak and Qara-Küyūnlī and of Ablastīn, as well as against the Ottomans. The territory in Asia Minor conquered from time to time by the Mamlūks was always added to the province of Aleppo. The town itself was strongly fortified by its governors, notably its citadel by Abrak, the governor of the second last Mamlūk Sultān Ghūrī. It passed to the Ottomans by treachery; the citadel was so strongly fortified that the rebel Djanbardī could not take it in 926 in spite of a siege of several months duration. The scheme of its defences has remained almost unaltered to the present day. Under the Ottomans Aleppo continued to be a flourishing commercial centre although it suffered a great deal from the misgovernment of the Pashas. From 1831–1839 Aleppo was held by the Egyptians. Ibrāhīm Pasha [q. v.], an enlightened man, although he had the best intentions, oppressed the city by heavy war-levies and conscriptions as well as by a system of monopolies, which were only beneficial to his officials. Matters became even worse on the return of Turkish rule. Since 1880 however the city has made great steps and will once again regain its ancient importance as a commercial centre.

III. NOTES ON THE ARCHITECTURAL HISTORY.

(Based on the joint researches of Dr. Herzfeld and the writer).

Aleppo is rich in monuments of a military, religious and civil character. The majority are

well preserved and almost all bear inscriptions defining their date and origin. In addition to these we have the numerous architectural notes in the historians. The buildings of Aleppo thus afford a complete picture of the architectural development, which is authoritative not only for the town itself but for the whole of northern Syria.

1. The City-walls. Aleppo was a strongly fortified town even in the Seleucid and Byzantine period and it is probable that its walls formed a rough rectangle with a gate in the middle of each side. Khusrāw I captured Aleppo on his campaign of conquest in Syria (540 A.D.) (Procopius, ii. 7, and Niceph. Kalisth., xiv. 39), and destroyed the walls but spared the citadel. Between the Bāb al-Djinnān (see plan iii.) and the Bāb Antākiya (see plan iv.) portions of the walls built with Persian bricks, said to date from the restorations by Khusrāw, were still to be seen in Ibn Shaddād's time. The name "The Ditch of the Greeks" of the ditch, which the walls now follow in the south and east, does not go back to these ancient times however, for it was dug by the Emperor Nicephoros when he besieged Aleppo in 351 A.H. When the Arabs captured Aleppo, Abū 'Ubayda entered by the Antioch Gate in the year 16 A.H., so that it is evident that the position of the main gate has not been altered. The old line of defence was apparently always followed by the wall in the first four centuries of the Hijra, for which we have but few notices of it, while architectural remains are entirely absent.

The oldest part of the defences that still survives is the inner wall in the parapet between the two towers of the Antioch gate, built by the governor 'Azīz al-Dawla in the reign of the Caliph al-Hākim (407—413 A.H.). It cannot be ascertained with certainty how much of the wall proper dates from an early period, as inscriptions only exist on the gates and towers. The architectural history of the wall is therefore based on the latter.

Saladin's son, Sulṭān al-Zāhir Ghāzī, in 609 built the north gate of the city the Bāb al-Naṣr (Pl. i.), which was called Bāb al-Yahūd before his time. It has not altered: it consists of two strong towers forming a gate way, the entrance is through one of them by a zig-zag path (*barbakhāna*, *dergāh*, cf. van Berchem, *Notes d'Arch.*, p. 42, Note 2). More has survived of the restorations undertaken by Sulṭān al-Mu'ayyad Shaiḫh after the destruction by the Mongols under Timūr Lēnk. The Bāb Antākiya (West Gate) in its present form dates from his time (823). Two inscriptions of Sulṭāns Barḳūk (792) and Farajī (804) replaced on the gate by al-Mu'ayyad bear witness to the restorations carried on between 807 and 823, which had been rendered necessary by earthquake and the Tatars. This gate is from the point of view of architectural technique the most advanced in Aleppo and shows the type in perfection viz., the two towers, both of which jut out with flattened cornices, with lofty vaulting within, a narrow gateway and *barbakhāna* in the right tower, a protected way between the towers. The gateway is defended by loopholes in its three walls and machicolations. The gates had folding gates and draw gates in front of them. In the tops of the vaultings were openings through which missiles could be hurled on the enemy from the upper storey if they penetrated so far. There was a sanctuary in one of the great niches of the gate way. A portion of the Bāb Kinnesrin (Pl. v.

south gateway) also dates from the time of al-Mu'ayyad, namely the courtine between the two towers; also the second tower south of the Bāb al-Djinnān (west wall) and the fine towers at the southwest corner of the city (south wall). Al-Mu'ayyad intended that his restorations, which were never completed, should cover the whole of the old line of defence. Under Barsbey (825—842) this was definitely abandoned and an outer wall which followed the "Greeks' ditch" was added to the city wall, with the Maḳām (Pl. vi.), Nērah (Pl. vii.) and Ḥadīd (Pl. viii.) [in place of the earlier Bāb al-Ḳanāt] gates.

About 893 A.H. Sulṭān Kāit Bey built the Bāb al-Farajī (Pl. ii.) at the south side, of it only the south tower, now quite built over, survives. Unlike the older gates the entrance is through the courtine between the two towers. The Bāb al-Maḳām also, built on the same principle, may be essentially the work of Kāit Bey although it also bears Barsbey's cartouches. Barsbey built the Bāb Nērah.

At the close of the Mamlūk period Sulṭān Ḳanṣāūh Ghūrī, once more repaired the fortifications of Aleppo to defend it against the Ottomans. From him dates the modern form of the Bāb al-Djinnān (918) and the fine Bāb Kinnesrin which resembles the Bāb Antākiya; several towers of the east wall, the Bāb al-Aḥmar (Pl. viii. east gate) and the Bāb al-Ḥadīd (Pl. ix.) were entirely renewed by him (northeast corner 915). The town soon afterwards passed to the Ottomans through treachery, but they allowed its fortifications to fall into decay. Only one slight tower, the third to the south of the Bāb Antākiya bears an inscription commemorating repairs by Sulṭān Ahmed (1012—1026) and on the Bāb Nērah Sulṭān Maḥmūd (1143—1168) has perpetuated his name by some immaterial improvements.

As Syrian architecture is essentially moderate in character, avoiding all superfluous ornament and only seeks effect through the solidity or its freestone work and the beauty of its proportions and disposition of its masses, we naturally find these features particularly well marked in defensive works. Apart from the inscriptions and their frames there is hardly the slightest decoration on the walls of Aleppo. A frieze on the Bāb al-Naṣr may be mentioned as quite unique; it shows an arabesque undergrowth through which a hare is running (see ARABESQUE, i. 363 *et seq.*, Pl. ii. 15). There are Mamlūk escutcheons on a number of towers, lions or leopards in the rudest relief, which can scarcely claim to be works of art but are only placed on the walls as heraldic emblems (perhaps with talismanic significance).

2. The Citadel. The citadel is a natural mound with its slopes artificially steepened and a deep ditch. Its form is oval, about 300 yards \times 150 in area at the top, while the ditch encloses an area of 500 \times 350 yards, its height above the bottom of the ditch is 100 feet. The mound does not lie equidistant from the city walls but near the centre of the east wall. The only entrance (Pl. α) is in the south.

The citadel was certainly in existence at a very early period, the period when we find Aleppo mentioned in Assyrian and Hittite monuments; from this time date two Hittite sculptures of lions in basalt. It is to be presumed that its sanctuaries also date from this remote age. Although Aleppo

was only a provincial town in the Byzantine period it was fortified. A relic of this period is a vast cistern almost in the centre of the citadel hewn out of the rock and covered with nine cross arched vaultings resting on four pillars. The 'Abbasid and early Arab dynasties have left no monuments. The deep well on the north side, around whose cylindrical shaft a staircase winds, was built in the Seldjuk period as an inscription of Malik-shah found in a passage below, near the steps, shows.

The existing fortifications must have been rendered useless by earthquake in 565 as Nur al-Din instituted great works of restoration, of which several inscriptions have survived on towers on the west side (568). In the interior Nur al-Din (563) built the lower sanctuary of Ibrahim al-Khalil (Pl. 7) (Abraham is said to have visited Aleppo on his travels) with a splendid mihrab carved in wood, one of the finest examples of this branch of art. The celebrated minbar of the Aksha mosque in Jerusalem was also originally designed for this sanctuary. The space on which Sultan Ghazi undertook restorations already shows the type usual in the Aiyubid period, a rectangle covered by a cupola between two broad girders.

In the reign of al-Zahir Ghazi the citadel was entirely transformed and to him in the main it owes its present form. In the years 606—608 he deepened the moat and repaired the slopes, parts of which he probably also cemented. He built the high arched entrance bridge and the great gate (Pl. 8), which, according to the style of city-gates then in vogue, consisted of two much projecting towers close together. A well-known talismanic relief of a snake above the gate in the archway certainly dates from him. The vaulted gateway is broken into five pieces. The entrance was closed by three heavy hammered iron gates. This edifice of Ghazi's is the most perfect example of a fortified gate in the east, nor indeed is there anything like it in the west. Considerable portions of the outer walls also date from Ghazi, particularly in the north where there is a small sortie gate with a hammered iron door. This wall had a vaulted parapet along it and only rectangular towers projecting slightly. Inside the citadel in addition to the restorations of Makam Ibrahim in 610 Ghazi rebuilt the great mosque with its minaret 2. It was a very ancient sanctuary and had been a church down to the time of the Mirdasids. Nur al-Din had restored it, but in 609 it had been entirely destroyed by fire. Ghazi's building is a rare type of mosque: a large central area with a cupola between every pair of cross-vaults, and a court in front of it surrounded by barrel-vaulted halls. The minaret, like all old Syrian minarets, is square in plan and divided by ceilings into stories (here three); at the top is a gallery with a cupola supported by four pillars.

In 659 Hulagu captured and destroyed the fortress so that it had to be entirely restored under Sultan al-Ashraf Khalil (inscriptions on the great gate of 691). By 786 the portions of the wall repaired by Khalil required restoration, which was carried out by Barquq in anticipation of attack by the Mongols. This building was severely damaged in 803 by the Mongols under Timur. In 809 the governor Djakam began to rebuild the walls, when he proclaimed himself Sultan in opposition to al-Nasir Faraj. He vaulted the gate-

way and above the rectangular area thus obtained he built a great hall which is still the characteristic feature of the citadel. He further built two isolated talus towers connected by the citadel by posterns in the north (Pl. 9) and south (Pl. 10). This period of the development of the citadel closes in the reign of al-Mu'ayyad about 820. In 877—880 Kait Bey began improvements in the hall and built a square bastion with considerable projection in the centre of the north wall (877). Then followed the period of the decisive struggle between the Mamluks and the Ottomans. For his defence Ghuri repaired the citadel and the city walls in a most thorough fashion. In 910 he repaired the hall, deepened the moat in 911—915 and cemented its sides anew, repaired the bridge and built the lofty tower at its head (913). He seems to have entirely rebuilt Djakam's two talus towers (Pl. 9 and 10) (914) and in 915 built a high storey on Kait Bey's north bastion. The main object of these comprehensive additions and restorations must have been to fit the citadel for the use of the new artillery.

Although the citadel was built entirely with a view to defensive operations, the architects of the various periods expended much art upon it. The splendid freestone architecture and the imposing dimensions of the buildings are enhanced by the many valuable materials used and by the use of decorative elements marked by excellent taste and artistic feeling. All things considered, the citadel is one of the most impressive and important monuments of Syrian architecture.

3. The Great Mosque (Pl. A). — The Great Mosque of Aleppo, also called the Mosque of Zachariah after a tomb in it, lies in the bazaars to the west of the citadel. It was founded in the reign of the Umayyad Sulaiman Ibn 'Abd al-Malik and is said to have been built on the cemetery of the chief church (see Halawiya). No traces have survived of this early building, which is said to have been built after the plan of the Umayyad mosque in Damascus. According to a tradition (Ibn Abi Taiy), partly confirmed by inscriptional evidence, the present edifice was first begun by the Kadi Abu 'l-Hasan Ibn al-Khashshab under the Mirdasid Sabik Ibn Mahmud. In the troubled period that preceded the taking of Aleppo by Aksonkur, Malik-shah's governor, little progress seems to have been made with the building. The lower storey of the minaret bears the date 483 and its inscription mentions Malikshah and the Kadi Ibn al-Khashshab, that in the upper ceiling mentions Malikshah's brother Tutush. The remains of an inscription in a medallion, which we found in 1908 during repairs of the east wall of the east hall belongs to the same period (since plastered over and now invisible). The architecture of the whole building and the absence of later inscriptions show that the appearance of the whole mosque has remained practically unaltered for centuries. Kalan built its mihrab (684), as the old one had been destroyed during a fire begun by the Armenians allied with Hulagu. Sultan al-Nasir Muhammad built the minbar. Four Mamluk makshuras, which we were still able to see in 1908, have been removed except the Makshurat al-Khatib (746) during the repairs since undertaken. The central door of the haram dates from the early Mamluk period, in spite of their later inscription (Sultan Murad III, 996).

The ḥaram consists of a hall of three naves each with 18 cross vaultings on solid quadrangular pillars. In Malik Shāh's time the hall is said to have had marble pillars. The mihrāb is a simple, deep, round niche. On the left beside it in the south wall is the tomb of Zachariah. Before the ḥaram lies the splendid wide court with old decorative marble pavement, two roofed wells, a sundial and an open prayer estrade. Around it are halls similar to the ḥaram. The two-naved east hall belongs to the architectural period of Malik Shāh. The north hall with a large water reservoir has also two naves; it was restored by Barkūk in 797 but he preserved the old front. The one-naved west hall is a modern building. At the northwest corner of the mosque the four cornered minaret of five stories rises above the flat roof of the halls. Entirely a work of the fifth century, with its rich classicising ornament and its inscriptions in *kūfī* and *nashkī* it is quite unique in the whole of Muslim architecture.

A work of the same period, but afterwards essentially altered is the mosque with tomb of 'al-Ṣāliḥin', south of the city built by Aḥmed, a younger son of Malikshāh designated as his successor in 479, with an old and interesting mihrāb.

4. The madrasa al-Ḥalāwīya (Pl. W). — The Madrasa al-Ḥalāwīya lies to the west of the great mosque from which it is separated only by a narrow bazaar street. Before the Arab conquest this was the cathedral church of Aleppo. On its ancient remains Dr. Samuel Guyer writes: "The Madrasa al-Ḥalāwīya contains in the south remains of an ancient Christian ecclesiastical building. The tradition which mentions a church built by Helena, points in this direction and the exedra-like vaulting borne on pillars adjoining the main cupola in the west, which strikingly recalls similar motives in the central churches of Diyarbakr and Ruṣāfa, must on account of the form of its pillars etc. be traced to a building of the end of the vith century. According to Herzfeld's investigations, the cupola itself was built contemporaneously with this exedra and the same holds of the aisles north and south of it. We have apparently to recognise in this complex the most western part of a basilika covered by two or three cupolas, parts of the choir of which abutted on the street still running between the madrasa and the chief mosque (cf. Guyer's article in *Bulletin de l'Inst. Franc. d'Archéol. au Caire*, 1914)".

It was not till 517 that the Kādī Ibn al-Khashshāb transformed this church into a mosque in revenge for the destruction of Muslim tombs by the Crusaders. In 543 Nūr al-Dīn made it a madrasa. The first Madrasa in Aleppo was the Madrasa al-Zaḍḍajādīya built by Sulaimān b. 'Abd al-Djabbār b. Ortuḳ (510—517) of which no traces have survived (a generation later than the Nizāmiya of Baghdād). Almost at the same time in 509 the first khānḳāh, Khānḳāh al-Balāṭ was built by a freeman of Riḍwān's under Alp Arslān b. Ilm Riḍwān.

5. The Shu'ābiya. — Close behind the Antioch gate lie the remains of a building which later writers describe as an ancient arch with a Kufic inscription of later date, called Djāmi' al-Tūti. In reality it is the Madrasa al-Shu'ābiya built by Nūr al-Dīn in 545, which occupies the site of the oldest mosque in Aleppo built by Abū 'Ubaida (see history). The importance of this

building with its luxurious ornament, its architectural features which seem quite archaic for so late a period and its Kufic inscriptions, lies in the fact that it is one of the chief evidences for the still unexplained radical change, which took place in the reign of Nūr al-Dīn, in the epigraphy and style of his inscriptions and in the style of architecture.

6. Aiyūbid buildings. — The whole wealth of Aiyūbid buildings in Aleppo can only be touched on here. But as even Cairo itself, otherwise so rich in monuments, is poor in religious buildings of this period, we may here at least mention the chief buildings viz.: the Mashhad 'Alī in the west of the city, part of which is older in origin, the sepulchral mosque of al-Zāhir Ghāzi, the Sulṭāniya (Pl. H.) to the south, at the foot of the citadel, and the Zāhiriya in the Maḳāmāt (Pl. 48), the sepulchral mosque of Firdaus (Pl. 47) in the same place, the Khānḳāh in the Farafra (Pl. 14) and that of Abū Riḍā in the Kallāsa (Pl. 24) as well as the sepulchral mosque of Shaikh Fāris in the north of the city in Babilā.

7. Mamlūk buildings. — A large number of the buildings belong to the period of the Mamlūks and Ottomans. In addition to the many mosques, Djāmi' Utrūsh (Pl. 1), Altunbughā (Pl. K), Tawāshī (Pl. M) with their varied minarets, which cause the prospect of Aleppo to remind one of Cairo, a beautiful Mūristān Arghūn (Pl. f) of the year 755 and a whole series of large warehouses and shops (Khān) (Pl. a—e), dwellings, baths and public wells have survived.

Bibliography: No comprehensive modern account of the history and topography of Aleppo has yet been prepared. I have collected the necessary material for the purpose of editing the inscriptions there. Dr. Herzfeld has undertaken the description of the buildings as well as the history of the architecture. The preparatory studies for Aleppo are almost completed and the volume will appear in about two years as a section of Van Berchem's *Corpus Inscriptionum Arabicarum in the Mémoires de l'Institut Français d'Archéologie du Caire*. The same holds of Hamā and Hims. — On the topography of Aleppo: Muḥammad Ibn Shaddād al-Ḥalabī (not Saladin's kādī) about 674 wrote *al-Atāḳ al-khaṭira fī Dhikr Umarā' al-Sha'm wa 'l-Djazira* (cf. Sobernheim, *Ibn Shaddāds Darstellung im Mittelalter in Centenario della Nascita di Michele Amari* ii. 152—163). His history of the rulers of Aleppo has been lost. The works by Ibn Khaṭīb al-Nāṣiriya and Ibn Shihna are based on him. The Kādī Abu 'l-Yumn al-Batrūni, a teacher in the mosque of Khusrāw Pasha in Aleppo, produced a version of Ibn Shihna in the xith century A.H. (the manuscripts of Ibn Shihna in Berlin, Vienna, Gotha and Copenhagen are copies of it; C. Brockelmann, *Geschichte der arab. Literatur*, ii. 42), printed in Bairut 1909 by the Jesuits. A. von Kremer translated several chapters in *Sitzungsberichte d. Wiener Akad. Phil. Hist. Klasse*, Vol. iv. 1850, p. 212—250 and 304—310; the anonymous Ms. 1683 in Paris is also based on an edition of Ibn Shihna; Blochet has translated several passages from it in his *Histoire d'Alep* (see below, p. 226—245) as is Dr. Bischof's *Geschichte von Aleppo* (Arabic, written by a Shaikh) an uncritical book without the slightest claims

to accuracy; the Turkish geography *Ḍiḥān Numā*, Constantinople 1732, p. 593, and Ritter's detailed account of Aleppo in his *Erdkunde*, Vol. xvii., part. ii. 1733—1777, were the principal older sources are quoted and digested. Plans of the city of Aleppo, prepared by Rousseau in his *Recueil des Mém. de la Soc. de Géogr.*, Paris 1825, ii. p. 194—244, by Niebuhr, published in his *Travels* and in Russell's above mentioned *Natural History of Aleppo*; as well as a new plan prepared by the engineers of the wilāyet, which is given here. On the geography cf. also M. Hartmann, *Das Liwa Halab* in *Zeitschr. d. Geogr. Ges.*, Berlin 1894; Le Strange, *Palestine under the Muslims*.

On the History of Aleppo: on the history of the conquest by the Arabs: Leone Caetani, *Annali dell' Islam*, Milan 1910, Vol. iii., which contains a list of the works consulted (the most important are the writings of Wellhausen and de Goeje), as well as a critical investigation of the sources. For the history to 640 'Omar b. al-'Adim's work is the fullest; of the Arabic text there have been published: the years 16—336 by G. W. Freytag, with Latin translation, introduction and valuable notes (Bonn 1819); *Die Regierung des Sa'd al-Dawla* (356—361), *Arabischer Text mit Deutscher Übersetzung und Anmerkungen* (Bonn 1820); the text for the reign of Ibn Sa'id (381—392) and for the years 634—641 in the Bonn *Chrestomathia Arabica*, Bonn 1834, p. 97—138; the history from the death of Ibn Sa'id to the end of the Mirdāsids (394—472) from the same work by N. Müller, Bonn 1830, in a Latin translation often abbreviated and inaccurate; the history of the Hamdānids, in German in extracts by G. W. Freytag, *Zeitschr. d. Deutsch. Morgenl. Ges.*, x. 432—498; xi. 177—252; the years 488—569 in a French translation by Silvestre de Sacy, printed in Röhrich's *Beiträge zu den Kreuzzügen*, Berlin 1874, Vol. i. 209—246 (see also *Recueil des Historiens orientaux*, iii. 577—690); Blochet's translation of the years 541—640, entitled *Histoire d'Alep*, Paris 1900; further extracts in Defrémery, *Mémoires d'Histoire orientale*, i. 35—65; in the edition of Leo Diaconus, Bonn 1828, p. 389—391. The christian-arabic sources (Eutychius and his son Yahyā b. Batrik) and the Byzantine are best utilised in Schlumberger, *Un Empereur Byzantin au 10^{ème} Siècle: Nicéphore Phocas*, Paris 1890, *l'Épopée Byzantine à la fin du dixième siècle*, 1896—1905, 1—3. For the Crusading period: Wilken, *Geschichte der Kreuzzüge*; Reinaud, *Extraits des Historiens arabes*, Paris 1829; *Recueil des Historiens orientaux*, Paris, 1—5; Röhrich, *Geschichte des Königreichs Jerusalem*, Innsbruck 1898; Wüstenfeld, *Geschichte der Fatimiden-Chalifen*, Göttingen. Also the standard works of Weil, A. Müller and Clément Huart. — Arabic authors: Ibn al-Athīr, *Balādhuri*, Abu 'l-Fidā, Ibn Ḥabīb (extract in *Orientalia II* by Meursinge and Weijers, Amsterdam 1846), Ibn Iyās (printed in Cairo, except the years 906—922; for this gap cf. Mss. in Paris and Petersburg); Ibn Khaldūn (particularly Vol. iii., History of the separate Dynasties); Makrizī's *Sulūk* (translation from the beginning to 648, by

Blochet, Paris 1908, with valuable extracts from Ibn Wāsil); Quatremère (translation of the years 648—708 under the title *Histoire des Sultans Mamlouks* with valuable notes, Paris 1837); Nuwairi (Mss. in Leiden and Paris); Ibn Taghriberdi's *Nudjūm*, edition of the text from the beginning to 365 by Juynboll and Matthes (Leiden 1852—1861), 365—564 by Popper, Leiden 1909—1913. — For biographical notices: Kamāl al-Dīn 'Omar, *Bughyat al-Ṭalib* (a few biographies printed in the *Recueil des Historiens orientaux*, iii. 691—782; Ms. in Paris); Ibn Khallikān's well-known work; al-Safadi, *A'yān al-'Asr* (Ms. in Berlin) and *al-Wāfi bi 'l-Wafayāt*, various portions of the Mss. in Paris, London etc.; Ibn Taghriberdi, *Manhal al-Sāfi* (Mss. in Cairo, Paris, Vienna). — Epigraphy in Blochet's *Histoire d'Alep*, translation of the inaccurate texts of inscriptions by Bischof. A few inscriptions in M. Freiherr von Oppenheim, *Innschriften aus Syrien. Arabische Inschriften*, edited by M. van Berchem; also Sobernheim in *Mélanges Dérenbourg*, p. 379—390: *Das Heiligtum Shaikh Muḥassin in Aleppo*.

(M. SOBERNHEIM.)

AL-HALABĪ, IBRĀHĪM B. MUḤAMMAD, an Arab jurist, author of a handbook on the *Furū'* according to the Ḥanafī school much used in Turkey and often annotated. Its title is *Multaḳa 'l-Abḥur* (printed with Shaikhizāde's commentary, Stambul 1241, 1310, by al-Ḥaṣḥāfi, *ibid.*, 1258, 1287, 1310; French transl. by Sauvaire, *Marseilles* 1882, Turkish transl. by Ḥamīdī Rāghib, printed in *Bulak* 1254, Stambul 1269; cf. Ḥādjdjī Khal., vi. 102 *et seq.*). Al-Halabī, a native of Halab (Aleppo) studied in his native city and in Cairo, then came to Constantinople where he filled the offices of preacher and professor and died in 956 (1549) at the age of 90. Besides the textbook already mentioned he composed other works detailed by Brockelmann, *Gesch. d. Arab. Lit.*, ii. 432.

Bibliography: cf. Brockelmann, *l.c.*

AL-HALABĪ NUR AL-DĪN B. BURHĀN AL-DĪN 'ALĪ B. IBRĀHĪM B. AḤMAD B. 'ALĪ B. 'OMAR AL-KĀHIRĪ AL-SHĀFI'Ī, an Arab author, born in 975 = 1567 in Cairo, was a professor in the Madrasa al-Ṣalāhiya there and died on the 30th Sha'bān 1044 = 17th Febr. 1634. The best known of his numerous works is the biography of the Prophet, entitled *Insān al-'Uyūn fī Sirat al-Amin al-Ma'mūn*, usually called *al-Sira al-Halabiya*, an excerpt from *al-Sira al-Sha'miya* of Shams al-Dīn al-Ṣālihi al-Sha'mī (died 942 = 1536), considerably expanded by numerous additions, completed in 1043 = 1633, printed in Cairo 1280, 1308. We also still possess from his pen the Ṣūfī treatise *al-Naṣiḥa al-'Alawiya fī Bayān Ḥusn Ṭarīkat al-Sāda al-Aḥmadiya*, see Ahlwardt *Verzeichnis d. Arab. Hdss. der Kgl. Bibl. zu Berlin*, N^o. 10104, and the *Ikḍ al-Mardjān fimā yata'allak bi 'l-Ḍiḥān*, a digest of Suyūṭī's digest of Shibli's work, discussed by Nöldeke in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.* (Vol. lxiv. p. 439 *et seq.*; see also lxv. 155), see *Fihrist al-Kutub al-'Arabiya al-Mahfūza fī 'l-Kutubkhāna al-Khadwīya*, vi. 157; vii. 302, *Bibl. de M. le Baron S. de Sacy*, Paris 1842, Vol. iii. Mss. p. 5, N^o. 31, 2. Of the many commentaries and supercommentaries which he wrote on textbooks current in his time, the only one that has survived is that on Zakariyā al-Anṣārī's commentary on Nawawī's *Minḥādī al-*

Tālibin, see de Slane, *Cat. des Mss. Ar. de la Bibl. Nationale*, 1015-1016 (Muhibbī, iii. 123, 8 mentions instead of this a *Ḥaṣhiya 'alā Manḥadī al-Kāḍī Zakariyā*).

Bibliography: Muhibbī, *Khulāṣat al-Aṭḥar*, iii. 122 et seq.; Wüstenfeld, *Die Geschichtschreiber der Araber*, No. 560; Brockelmann, *Arab. Litt.*, ii. 307. (C. BROCKELMANN.)

HALĀL (A.) legally permitted, in opposition to *Harām* [q. v.].

HALET EFENDI (MUḤAMMAD SA'ID), a statesman of the time of the Ottoman Sultān Maḥmūd II. He was the son of the Kāḍī Ḥusain Efendi, a native of the Crimea. Like his father he entered the service of Sharif Efendi, the Shaikh al-Islām; on the latter's death he became successively *yamaḥ* (assistant) to the *mühür-dār* (keeper of the seals) of Rāshid Efendi, president of the Imperial Receptions, and factor to the *nā'ib* (judge) of Yeñi-Şehri-Fanār (Larissa). His relations with the poet Ḡhalib Dede, superior of the monastery of Mewlewī dervishes at Galata, gave him the idea of devoting himself to the studies, which he had hitherto much neglected. His keen intelligence obtained him positions as secretary with different people such as Callimaki, dragoman to the Admiralty, through whom he formed associations with the gild of fanariots, and the Master of Ceremonies Muṣṭafā Rāshid, who obtained him an appointment at the Sublime Porte. There he soon became chief of the audit office. Soon after the conclusion of peace with France he was sent as ambassador to Paris (4th Ramaḍān 1217 = 29th Dec. 1802). On his return in 1807 he was appointed *beylikçi* (keeper of the seals) to the Imperial Dīwān and barely two months later president of the Imperial Receptions (*rikkāb ra'isi*); but on the 22nd Shawwāl of the same year (23rd Dec.) he was dismissed at the complaint of the French ambassador General Sebastiani, who accused him of an understanding with England, and kept a prisoner in Kutahya, where he remained for a year. He was next sent upon a mission to Baghdād, but did not succeed in collecting the sums due by Sulaimān Pasha. He revenged himself however by having the latter condemned to death, and was thus able to return to the capital in triumph with the confiscated amount (1225 = 1810).

He now became Master of Ceremonies and a few years later chief of the office of calligraphers, whose duty it was to place the *ṭughrā* on the firmans (*teuḳḳī*). But he used his power and influence for his private ends by procuring for several fanariots whom he favoured posts as woiwod of Moldau and Wallachia; he also contributed to the banishment from the empire of 'Alī Pasha of Tepedilen and was thus the indirect cause of the revolt in the Morea. This brought about his fall; in 1238 (1822-1823) he was arrested in Kōnia and strangled there. His body was buried there and his head brought to Constantinople and buried in the Mewlewī monastery in Galata, to which he had belonged. There also is a *sebil* (public fountain) and a library founded by him. His collected poems were printed in Bülāk in 1842.

Bibliography: Djewdet, *Ta'rikh*, vii. 274; viii. 317; xi. 5, 152, 191; xii. 64; Shānī-zāde, i. 249; Sāmi bey, *Kāmūs al-A'lām*, iii. 1915; Cl. Huart, *Histoire de Bagdad*, p. 166, 170; Jouannin and Van Gaver, *Turquie*, p. 368, 393, 396. (CL. HUART.)

HALETİ 'AZMĪ-ZĀDE MUṢṬAFĀ EFENDI, known as 'Azmi-zāde or by his pen-name Hāletī, a famous Ottoman scholar and poet, born in 977 on the 15th Sha'bān (23rd Jan. 1570) in Constantinople, the son of Pir Mehmed 'Azmi Efendi, a literary man of some importance, the tutor of Sultān Murād III. He had the good fortune to study under the most distinguished scholars of his time, notably the historian Khodja Sa'd al-Din. Under their direction he laid the foundations for his later encyclopaedic knowledge of history. He was a müderris and kādī in various places, Damascus, Cairo, Jerusalem, Brusa, Adrianople and Constantinople and reached the highest office viz. *Kādī 'Asker* of Anatolia and later of Rumelia. He died on the 26th Sha'bān 1040 (30th March 1631) and was buried in Constantinople near the Süfler Çarshys.

Hāletī was one of the most cultured and best read men of his time, and rivalled 'Alī Çelebi Kınālī-zāde in encyclopaedic knowledge. He left a library of 3000—4000 volumes, all of which he had annotated in his own hand. As a poet he occupies an honourable place among Ottoman poets of the second rank; to the first he does not belong, however much he may have been esteemed in his own time. His language is fine and dignified. His poems are pitched on a tender key. They are characterized by a certain pessimism of tone. Hāletī's main importance in poetry lies in his *ḥiṭā'* and even more in his *rubā'īs* (quatrains), composed after Persian models and forming a separate *Dīwān*, in which he successfully imitated 'Omar Khayyām and won a special place in Ottoman literature from which he has never been ousted. He also left a fairly good *Dīwān* which is still popular (printed Bülāk 1258), and a *Sāḳī-Nāme* (Book of the Cup-bearer) in *Mathnawī* verses, after the Persian model, a typical example of this style of poetry, and a *Pend-Nāme* in *Mathnawī* verses (moral precepts). He added a considerable number of new verses to it, although he did not complete the romantic *Mathnawī Mihr u Mushteri* (Sun and Jupiter), the translation of the work of the Persian poet Muḥammad 'Aṣṣār, which his father had left unfinished.

His prose works are all those of a professional scholar: marginal notes on the *Menār Ibn Malik* and the *Durer we Ghurer*, a commentary on the *Mughni 'l-Lebib*, additions to the commentary on the *Hedāye*, the *Miftāh-i Shurūḥ* and the *Misbāḥ*, further treatises on the exegesis of the Qur'ān and collections of letters (*Munsha'āt-i 'Azmi-zāde Efendi*) as models of style.

Bibliography: *Shakā'ik al-Nu'māniye* (1269), *Dheil*, p. 739—741; *Teskere-i Latīfī* (1314), p. 126; Thureiyā, *Sidjill-i 'Oṭhmānī* (1311), ii. p. 103; M. Nādjī, *Esāmī* (1308), p. 110; von Hammer, *Geschichte der Osman. Dichtkunst*, iii. p. 214—224; Gibb, *A History of Ottoman Poetry*, iii. p. 221—232. Cf. also Rieu and Pertsch. (THEODOR MENZEL.)

HALF, HALĪF [see HILF.]

HALĪ (HALY, HHALY), a town in Arabia, lying to the south of Konfude on the border between the Hīdjāz and Yemen on the Wādī 'Ashr, with the small harbour of Marsā Halī and the mountain spur of Ra's Halī (the latter according to Niebuhr in N. Lat. 18° 36'). Ibn Baṭūṭa, who visited the town on his journey to Yemen in 1331 A. D., gives it the name Halī b. Ya'qūb and

describes it as a flourishing seaport with fine buildings and a splendid mosque. The Sultān, who was at that time ruling the town, belonged to the Kināna [q. v.] and was a gifted poet and a model of Arabian hospitality. In Niebuhr's time it was a dependency of the Sharif of Mecca, who had a ḥiṣn with a garrison here. In 1805 or 1806 the town with the whole coast was taken from the Sharif by the Wahhābis [q. v.]. In 1815 Muḥammad 'Alī's Egyptian troops regained it after having been driven out in the preceding year by the neighbouring mountain tribes of 'Asīr [q. v.] and in the same year Burckhardt during this stay there found the tax-collectors of the Sharif of Mecca again installed in it. In 1824 and 1825, on their campaigns against the tribes of 'Asīr, the Egyptian troops passed through Ḥalī. During the Egyptian campaign against 'Asīr in 1834 Ḥalī was burnt to the ground by Aḥmad Pasha's troops.

Bibliography: Ibn Baṭūta (ed. Defrémery and Sanguinetti), ii. 163—165; K. Niebuhr, *Beschreibung von Arabien*, p. 375; K. Ritter, *Die Erdkunde*, xii. 185—187, 208, 234; A. Sprenger, *Die alte Geographie Arabiens*, p. 52 (§ 52), 251 (§ 382). (J. SCHLEIFER.)

HALĪ, SAYYID AL-TĀF ḤUSAIN ANṢĀRĪ, the foremost living Urdū poet, was in his youth a pupil of the poet Ḡhalīb [q. v.]; at the age of 40 he came under the influence of Sir Saiyid Aḥmad Khān [q. v.], at whose suggestion he wrote his *Musaddas*, entitled *Maddu d-Jawr-i-Islām* ("The flood-tide and ebb of Islām"), first printed in 1296 (= 1879); this poem embodies the ideals of the reform movement in Muslim India and has exercised a wide-spread influence on contemporary thought and activity; it has frequently been reprinted and later editions have been considerably enlarged. In 1893 he published his *Dirwān*, accompanied by a prose introduction on the nature of poetry and the characteristic features of poetic literature in various languages, including Urdū. Among his prose writings are *Hayāt-i-Sa'di* (1886), *Yādgar-i-Ḡhalīb* (1897), and *Hayāt-i-djāwid* (a life of Sir Saiyid Aḥmad Khān) (1901). He has been living for some time past, in retirement in his native town, Pānīpat.

Bibliography: Abdul Qadir, *The New School of Urdū Literature*, p. 17 *et seq.* (Lahore, 1898); G. E. Ward, *The Quatrains of Halī*, edited with a translation into English (Oxford, 1904).

AL-ḤALĪM (A.) the mild, one of the names of God, see i. 304^a.

HALĪMA, a woman of the Banū Sa'd b. Bakr, according to Tradition, Muḥammad's nurse. In a year of famine she came to Mecca with other women of her tribe to seek foster-children and finally adopted the orphan Muḥammad, who soon brought great happiness to her household. During his stay with her, two angels came to him, opened his breast and took out a black clot of blood. Although in the later accounts of Muḥammad's wars there are one or two illusions to his foster-kinship with the Banū Sa'd, the whole story is simply an evangelium infantiae, the motif of which, as the story itself shows, is that every true prophet should have once been a shepherd. The custom of sending children to Beduin nurses is occasionally mentioned (Ṭabarī, i. 851, cf. Burckhardt's *Reisen in Syrien*, p. 344 *et seq.* for the Sharif-families), but was only

practiced by rich or distinguished people. The cleaning of the breast, which is placed at a different period in other traditions (Ṭabarī, i. 1154 *et seq.*, 1157) is apparently only a materialising of Sūra xciv. 1.

Bibliography: Ibn Hishām, ed. Wüstenfeld, p. 103—107, 856; Wellhausen, *Wakidi*, p. 350, 364; Ibn Sa'd, ed. Sachau, i. 1, 69—71; Ṭabarī, *Annales*, ed. de Goeje, i. 969—972, 1143; Caussin de Perceval, *Essai sur l'histoire des Arabes*, i. 286 *et seq.*; Sprenger, *Muḥammed*, i. 119, 163 *et seq.*; Caetani, *Annali dell' Islām*, i. 154 *et seq.* (FR. BUHL.)

HALĪMA, the name of the daughter of al-Ḥārith b. Djabala, king of the Ḡhassān, celebrated for her remarkable beauty. It was from her — or according to others, from a meadow, called Mardj Ḥalima after her — that the *Yawm Ḥalima*, one of the most celebrated battles of the pre-Islāmic Arabs, the *Aiyām al-'Arab* [q. v.], received its name. It was a battle between the Ḡhassānids led by the above named king and the Lakhmids commanded by al-Mundhir b. Mā' al-Samā'. The cause and the course of the battle are differently given in the different accounts. The fray is said to have been so fiercely fought that the dust raised hid the sun and the stars became visible by day. A well known proverb says: *Mā yawm Ḥalima bisirr* "the day of Ḥalima is no secret". This is said of anything which every one knows.

Bibliography: al-Maidāni, *Madjma' al-Amthāl* (Cairo 1284), ii. 189 and 334; cf. Freytag, *Arabum proverbialia*, ii. 611, iii. 583; Ibn al-Athīr, *Chronik*, ed. Tornberg, i. 400—404; Mittwoch, *Proelia Arabum paganorum* (Berlin 1899), p. 22. (E. MITTWOCH.)

AL-HALLĀDJ ("the carder") ARU 'L-MUGHITH AL-ḤUSAIN B. MANṢŪR B. MAḤAMMĀ AL-BAIDĀWĪ, a Persian mystic and theologian who wrote in Arabic. He was born about 244 (858) at al-Tūr near al-Baidā (Fārs), the grandson of a fire-worshipper, or descendant, it is said, of the Ṣaḥābī Abū Aiyūb. From 260 (873) to 284 (897) he lived in retirement (*khalwa*) with Ṣūfī teachers (Tustarī, 'Amr Makki, Djunaid). Then he broke with them and went out into the world to preach (*da'wa*) asceticism and mysticism, thus assuming the part of a Ḳarmaṭian *dā'i*, in Ḳhurasān (Tālikān), Ahwāz, Fārs, India (Gudjarāt) and Turkistān. On his return from Mecca to Baghdād in 296 (908) disciples (Hallādjīya) rapidly gathered round him. He was then accused of being a charlatan by the Mu'tazila, excommunicated by a *tawki'* of the Imāmiya and a *fatwā* of the Zāhirīya, and twice arrested by the 'Abbāsīd police. Brought before the vizier Ibn 'Isā and put on the pillory in 301 (913), he spent eight years in prison in Baghdād. The patronage of Shaghab, mother of al-Muktadir, and of the *hādhib* Naṣr brought upon him the hatred of the vizier Ḥāmid, who had him executed after a seven months' trial on a *fatwā* approved by the Mālikī Kādī Abū 'Umar. On Tuesday 24th Dhū 'l-Ḳa'da 309 (26th March 922), on the esplanade of the new prison of Baghdād (on the right bank of the river) opposite the Bāb al-Tāk, al-Hallādj was flogged, mutilated, exposed on a gibbet (*maṣlūb*) and finally decapitated and burned. This "crucifixion" gave rise, as in the case of Christ, to legends of substitution (cf. *Rev. Hist. des Religions*, lxii., 195—207). His persecuted disciples gathered round

Abū 'Umāra al-Hāshimī in al-Ahwāz, and Fāris al-Dīnawarī in Khurāsān. It was from this last group that the mystic revival of Persian poetry originated with Abū Sa'īd [q. v.] and of Turkish with Aḥmed Yesewī and Nesīmī [q. v.].

Madhhab (doctrines) of the Hallādjiya:

a. in *Fīkh*, the five *farā'id*, even the Ḥadjdj may be replaced by other works (= *isḳāt al-wasā'if*).

b. in *Kalām*, God's transcendence (*tanzīh*) above the limits of creation (*ḡul*, 'arḡ), the existence of an uncreated Divine spirit (*rūh nāṭīqā*), which becomes united with the created *rūh* (spirit) of the ascetic (*ḡulūl al-lāhūt fī 'l-nāsūt*); the saint (*walī*) becomes the living and personal witness of God (*ḡuwa ḡuwa*) whence the saying: *Ana 'l-Ḥaḳḳ*, "I am Creative Truth" (cf. *Tawāsin*, VI, 32).

c. in *Taṣawwuf*, perfect union with the divine will (*ain al-djām*) through desire of and submission to suffering. The *dhikr* given them by Shaikh Sanūsī is modern.

Few men in Islām have been so much discussed; in spite of the *idjmā'* of the judges who condemned him, popular devotion has canonised him. The following are the principal doctors who have taken part in this cause célèbre: (*k* = *takfīr*, *w* = *wilāya*, *t* = *tawakkuf*).

A. Fuḳahā: Zāhiriya (*k*: Ibn Dā'ūd, Ibn Ḥazm); Imāmiya (*k*: Ibn Bābūya, Ṭasi, Ḥilli, *w*: Shūsh-tari, 'Amili); Mālikiya (*k*: Turtūshī, 'Iyād, Ibn Khaldūn, *w*: 'Abdarī, Dulundjāwī), Hanābila (*k*: Ibn Taimiyya, *w*: Ibn 'Aḳil [retracted], Ṭawfi); Hanafiya (*t*: Ibn Buhārī, *w*: Nābulusi), Shāfi'ya (*t*: Ibn Suraidj, Ibn Ḥadjar, Suyūṭī, 'Urḍī; *k*: Dju-wainī, Dhahabī; *w*: Maḳdisi, Yāfi', Sha'rāwī, Haitamī, Ibn 'Akila, Saiyid Murtaḍā).

B. Mutakallimūn: Mu'tazila (*k*: Djubbā'ī, Kazwini); Imāmiya (*k*: Mufid; *w*: Naṣir Ṭusi, Maibudhī, Amir Dāmād); Ash'ā'ira (*k*: Baḳilāni; *w*: Ibn Khaffif, Ghazālī, Fakhr Rāzī); Sālimiya (*w*: Maturidiya (*k*: Ibn Kamāl-pāshā; *w*: Kānī).

C. Ḥukamā: *w*: Ibn Ṭufail, Suhrawardī Ḥalabī.

D. Šufiyya: *k*: 'Amr Makki and most early writers except 'Abd al-'Atā, Šhibli, Fāris, Kalābādhi, Naṣrābādhi, Sulamī, and (*t*: Ḥuṣri, Daḳḳāk, Kuṣhairi; then *w*: Šaidalānī, Hudjwiri, Abū Sa'īd, Harawī, Fārmadhī, 'Abd al-Kādir Gilanī, Baḳli, 'Aṭṭār, Ibn al-'Arabī, Rūmī, and most moderns except (*t*: Aḥmad Rifā'ī, 'Abd al-Karīm Djili).

Among European scholars different verdicts have been passed upon him. A. Müller and d'Herbelot think him to have been secretly a Christian; Reiske accuses him of blasphemy, Tholuck of paradox; Kremer makes him a monist, Kazanski a neuropath and Browne "a dangerous and able intriguer". Hallādji, a dialectician and exstatic, (cf. Lullius, Swedenborg), endeavoured to bring dogma into harmony with Greek philosophy on a basis of mystic experience; he was in this a precursor of Ghazālī; and although he would have repudiated their cautious esotericism, the Šufis have made him their "martyr" par excellence. — Of his works (cf. *Kitāb al-Fihrist* I, 192) there remain the *Kitāb al-Tawāsin* (ed. Massignon, Paris, 1913), 27 *Riwāyāt* of the year 290 (902); 400 fragments in prose and 150 in verse of rare beauty.

Bibliography: v. Kremer (*Herrsch. Ideen*, p. 70, 78) and Browne (*Lit. hist. of Persia*, I, 361, 428) no longer suffice. A detailed list of sources, notices by historians and hagiographers, report of the last trial by Ibn Zandjī, monographs

by Sulamī, Ibn Bākūya (v. *Quatre textes inédits relatifs à la biographie d'... al-Hallāj*, publ. p. L. Massignon, Paris 1914), Khaṭīb, Kaẓwini, Ibn al-Djawzi, Dhahabī, metrical legends by Aṭṭār (*Hilādji-nāme*), Maḳdisi, Niyāzi Miṣri, is given in *Der Islam*, iii. (1912), 248-249 and in the ed. of *Tawāsin* (cf. supra) — cf. Goldziher in *Der Islam*, iv. (1913), 165-169.

(LOUIS MASSIGNON.)

HAMĀ (also called Ḥamāt or Epiphania) is built on both sides of the Orontes (Nahr al-'Āsi); the larger part of the town lies on the left bank (cf. Plan), which in places rises as high as 120 feet above the river. Three bridges connect the two sides. No traces remain of the mediaeval citadel and only a mound of ruins marks the site of the palace. Their stones are said to have been used to build the palace of the family of 'Abd al-Kādir al-Gilānī which immigrated from Baghdād; in this palace and also in that of the palace of the 'Adm family there are two fine *ḡā'a* (rooms built for the hot season) ornamented with wood carvings. The water of the Orontes is led to the gardens and fields through aqueducts, to which it is raised by water wheels (*nā'ūra*), whose singing noise has a peculiarly soporific effect. There are also similar *nā'ūras* in Antioch. (The Crusaders brought them to Germany, where they are still used in a little valley in Franken near Bayreuth). In Abu 'l-Fida's time there were 32; now there are about 9 such water wheels. Hamā has 51,000 inhabitants (about 6000 Christians, the remainder Muslims); it is connected by railway with Aleppo, Ḥimṣ (whence there is a branch line to Tripolis) as well as with Damascus and Bairut. A high road leads to Lattakiya via Djisr al-Shuḡhr. On the prospects of Hamā see M. Hartmann's *Reise-briefe aus Syrien* (Berlin 1913), p. 50-57.

HISTORICAL. Hamā was first settled by Hittites; it is the most southerly place where Hittite inscriptions have been found. In the wars against Salmanassar II in the years 854 and 849 B.C. king Irkhuleni of Hamā took part as an ally of Hazaël of Damascus; in 738 king Eni-El paid tribute to Tiglath Pileser. In 720 a rebellion by king Ilu-Bidu was put down by Sargon and the town incorporated in the Assyrian empire. Hamā called the "great" in the Bible is frequently mentioned there. In the Hellenistic period it received the name Epiphania from Antiochus IV Epiphanes. In 16 A. H. (unlike Ḥimṣ it was a little town of no importance) it was surrendered to the Muslims and remained till the 14th century under the administration of the *djund* (military district) of Ḥimṣ. In the time of the Ḥamdanid Saif al-Dawla (333-356, q. v.) it was incorporated in the administrative district of Aleppo in which it remained till the death of Ridwān, in 507. The ruler of Damascus the Atābeg Tughtikīn [q. v.] seems then to have taken the town. It was taken from him in 509 by the Saldjūk general Bursūk and given to Khirkhān ibn Karādjā, governor of Ḥimṣ [q. v.], who transferred it to his brother Shihāb al-Dīn Maḥmūd. During his reign the Franks in 511 took advantage of an eclipse of the moon, to penetrate into the suburb of Hamā but they had to retire without taking the town itself. When Maḥmūd died in 518, Tughtikīn at once marched his troops into the town and took possession of it. On his death in 522 his son Būrī [q. v.] succeeded him. In 524 Būrī made an alliance

with Zangī and sent the governor of Ḥamā, his son Sewindj, to his support. Zangī treacherously imprisoned him, entered Ḥamā with Khirkhān and handed the city over to the latter, as had been agreed, but soon afterwards made him a prisoner in order to gain Ḥamā for himself; once more he lost the city for a brief period. Būrī's son Ismā'il took possession of it in 527 and held it till 529. Zangī again took it in the latter year and placed a strong garrison there. The ownership of the city next passed to Nūr al-Dīn and to his son Ismā'il, till Saladin took it in 572. Two years later he granted Ḥamā in fief to his nephew al-Malik al-Muẓaffar, whose descendants retained it in their possession and made it their aim to keep on good terms with the great Aiyūbid rulers. Recognising their weakness they did not attempt to resist Hūlāgū Khān and after his defeat had to acknowledge the Mamlūk Sultāns as overlords. The main line became extinct in 698; the nephew of the last Sultān was the celebrated author Abu 'l-Fidā Ismā'il [q. v.] who accompanied Sultān Muḥammad al-Nāṣir on his campaigns and was bound to him by ties of the closest friendship. Al-Nāṣir Muḥammad granted him Ḥamā with the rank and title of Sultān. Under him the town enjoyed great prosperity. His tomb is still preserved in Ḥamā (see Graf Müllinen in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, 1908, p. 657—660). His son al-Malik al-Afdāl Muḥammad drew the wrath of the Sultān upon himself by his incompetence and was finally banished to Damascus. After his death (742) Ḥamā was ruled by governors of the Mamlūk Sultāns. In importance it was overtaken by Tripolis and about 750 was considered a governorship of the second class. Under Ottoman rule Ḥamā at first continued to be a province under a Pasha. At the present day it is a *şanjak* under a *mutaṣarrif* of the wilāyet of Damascus.

The Great Mosque. The Ḥaram has been evolved from a Christian basilica of unusual form: 3 naves of different breadth, 8 supports with 5 cupolas in the centre and covered by five cross vaultings on each side. The west wall seems to have been the narthex wall of the church. The south wall dates from the pre-Christian period so that, as in Damascus, the building is temple, church and mosque. In the east, standing alone, is an old four cornered minaret with Kufic inscription, probably of the 7th century.

The beautiful court is surrounded by vaulted halls, an estrade with two mihrābs before the ḥaram, a second with a basin and isolated mihrāb at the north hall, a *khazna* on 8 ancient pillars. In the east hall a turbe and a hall of prayer with heavy bronze windows of the Mamlūk period. From the west hall one enters through a room the mausoleum of al-Malik al-Muẓaffar III (683—698) with splendid cenotaphs carved in wood; a second minaret rises outside in the centre of the north hall; its form and inscription proclaim it a Mamlūk building. A peculiar feature of the architecture of Ḥamā finds marked expression in the mosque: the adornment of the walls by mosaic effects in colour by the alternation of black basalt and white limestone.

The Djāmi' al-Nūrī is built on the left bank of the Orontes on sloping ground and high substructions. The building was founded by Nūr al-Dīn and, in spite of the many alterations, still contains considerable portions of the old building,

for example, the long ḥaram, the cross vaulting of which belongs to a later period, three cupolas of different forms in the east hall, the substructions of the east and north sides and the north outer wall of the mosque. The lower part of the minaret with its square white blocks is perhaps also old. The mosque contains the beautiful remains of a wooden minbar given by Nūr al-Dīn, and a richly decorated mihrāb with decorated marble pillars given by Malik al-Muẓaffar Taqī al-Dīn (626—642) and in the eastern ante-room a mihrāb of marble columns the capital of which bears an inscription of Abu 'l-Fidā.

Bibliography: See under ḤALAB. Some of its numerous inscriptions have been edited by van Berchem in *Freih. v. Oppenheim's Syrische Inschriften* (see under ḤALAB), p. 22—34. (M. SOBERNHEIM.)

HAMADHĀN, the Hagmatāna of the Old Persian inscriptions, 𐎧𐎠𐎧𐎡𐎴 of the Bible (Ezra vi. 2),

Ἀγβάτανα in Herodotos, Ecbatana in the classical authors, lies in a fertile plain at the foot of Mt. Elwend [q. v.]. This is not the place to discuss its pre-Muslim history for which the reader may be referred to Pauly-Wissowa, v. 2155, and Streck in *Zeitschr. für Assyriol.*, xv. 367 *et seq.* Perso-Arabic tradition still knows of the age and ancient greatness of Hamadhān. A Persian author quoted by Yāqūt (cf. *Mu'djam*, iv. 983) says that Djem created Sārū (Sārū, Sārūk is the name of the citadel of Hamadhān), Dārā surrounded it with a girdle, Bahman b. Isfandiyār completed it, i. e. Djem (Djamshīd, Yima) built the citadel (in the old Persian tradition also Yima is the builder of the castle, *Vara*), Darius fortified it with walls, and Bahman, the ancestor of the Sāsānids, completed it. According to another tradition, Darius rebuilt the city, which had been lying in ruins since the time of Bokht-Naṣr in order to have a safe asylum for his harem and treasures during the war with Iskandar. For this purpose a palace was built in the centre of the town with not less than 300, according to others, as many as 1000 treasure-chambers and 8 double iron doors 18 ells high. Whether the later citadel of Hamadhān actually dated back to such early times, must remain uncertain; it is certain, however, that it was destroyed by Agha Muḥammad Khān in 1789 and that the remains, now called al-Muṣallā (the place of prayer) are to be seen outside the town.

Another monument of ancient times, of which the Arabs give an account is the Lion Gate (Bāb al-Asad), which gave entrance to the town from the Elwend side and was adorned by a colossal figure of a lion. The inhabitants looked on this figure as a talisman, which protected the town from misfortune and cold, so that no small commotion was aroused when the Caliph al-Muktafi ordered it to be brought to Baghdād in a car drawn by elephants. Fortunately they were able to convince him of the impossibility of carrying out his plans so that the lion remained in Hamadhān. Shortly afterwards (319 = 931) the Bāb al-Asad was destroyed by the rude Dailamī warriors of Merdawiḍ and the lion thrown down. (Mas'ūdī, *Murūdj*, ed. Paris, ix. 21). The inhabitants, however, to this day esteem a figure of a lion lying outside the town as a talisman against hunger and cold (Curzon, *Persia*, i. 568). Cf. the picture in Jackson, *Persia Past and Present*, p. 197.

Other old buildings mentioned by the Arab geographers were not in Hamadhān itself but in the neighbourhood, e. g. the fire-temple of Barāhān or Furdagān which was destroyed by the Turk Burun in 282 (895) (cf. Yāqūt, *op. cit.*, i. 540; iii. 870); buildings erected by Bahram Gūr at Djuhasta, 3 parasangs from Hamadhān, with Persian inscriptions and others besides. The fullest account of them is given by the geographer Ibn al-Fākih, a native of Hamadhān (ed. de Goeje, p. 217 *et seq.*). Old Persian inscriptions of Artaxerxes II have, it need hardly be mentioned, been found in Hamadhān and others of Darius and Xerxes on Mount Elwend.

As the centre of a well populated district Hamadhān developed at a very early period and is said to have been four parasangs in length and in breadth to have stretched as far as where later the villages of Zainawabād, Sangabād, Bar-shikān etc. lay. After the battle of Nehāwand in 23 = 644 the town fell into the hands of the Muslims (cf. al-Balādhuri, ed. de Goeje, 309 *et seq.*) but continued to be the market of the country round. According to Ibn Hawkal, it was one parasang square and consisted of the town proper and suburbs (*rabad*). Four gates led into the town. The cold climate and the heavy snowfalls during the long winters did not make it a very inviting residence so that it played the modest part of the chief town of a province until, in the last years of Saldjūk power, it was chosen as a residence by these Turks, who were used to a cold climate. Royal palaces were then built in the city, but nothing has remained of these. They were all apparently destroyed by the Mongols when they took and sacked Hamadhān in 617 (1220) (cf. Ibn al-Athīr, ed. Tornberg, xii. 248 *et seq.*). The town however afterwards recovered, as is clear from Hamd Allāh Mustawfi's description, but remained what it had been under the Arabs and still is, the market place of a fertile district. The local industries are leather and metal (gold, silver and copper) work. According to Ker Porter, the population in the beginning of the sixteenth century was about 40,000, according to Curzon in 1889, there was no more than 20,000. Among these are a considerable number of Jews (1500—2000), who are attracted not only by the favourable conditions of trade, but also by the alleged grave of Mordecai and Esther in the middle of the town, not far from the Masjid-i Djum'a to which also many Jews from other countries make a pilgrimage, cf. *Jewish Encycl.*, v. 233; at Hamadhān there is also the tomb of the celebrated philosopher Avicenna who died here in 428 (1037). Cf. the picture in Brugsch, *Reise nach Persien*, i. 362.

Bibliography: The History of Hamadhān by Abū Shudjā' Shirūya b. Shahrār has unfortunately not survived. Cf. also: *Bibl. Geogr. Arab.*, ed. de Goeje, particularly Vol. v. 217 *et seq.*; Yāqūt, *Mu'djam*, iv. 981 *et seq.*; Kazwīnī, ed. Wüstenfeld, ii. 323 *et seq.*; Hamd Allāh Mustawfi in Schefer, *Siassetnameh Suppl.*, p. 198 *et seq.*, and *Le Strange in the Journ. Roy. As. Soc.*, 1902, p. 246. The older travellers in Ritter, *Erdkunde*, ix. 98 *et seq.* and Curzon, *Persia*, i. 568, Note 2; Brugsch, *Reise nach Persien*, i. 362 *et seq.*; J. de Morgan, *Expédition scientifi.* etc., iv. 235 *et seq.*; Le Strange, *The Lands of the Eastern Caliphate*, p. 194 *et seq.*; Jackson, *Persia Past and Present*, p. 144 *et seq.*

HAMADHĀNĪ (358—398) ABU 'I-Faḍl Aḥmad b. al-Ḥusain b. Yaḥyā b. Sa'īd b. Bishr, called Badī' al-Zamān, poet and elegant writer. He studied at his native place Hamadhān with the grammarian Aḥmad b. Fāris and others, and in 380 went to Raiy, where he for a time secured the favour of the Ṣāhib b. 'Abbād, thence to Djurdjān where he found a patron in Abū Sa'īd Muḥammad b. Maṣṣūr. In 382 he went to Nisābūr, which he reached destitute, having been attacked by brigands on the way; he was less warmly received than he had hoped by Abū Bakr Khwārizmī, the leading *adīb* of the time, and was presently invited to compete with this personage in public in the various branches of *adab*; in the account which he gives of the match (translated by v. Kremer, *Kulturgesch.*, ii. 471 *et seq.*) he represents himself as victor; but though this appears doubtful, the affair brought him credit and when Khwārizmī died in the following year he succeeded to his honours. He found patrons in the various cities of Khorāsān, Sidjistan, and Ghazna, and finally settled at Herāt, where he married the daughter of al-Ḥusain b. Muḥammad Khushnāmī.

Of the works by him which have come down to us the *Maḳāmāt* would seem to have been dedicated to Khalaf b. Aḥmad, prince of Sidjistan, whose honourable treatment of the author is also described in the Letters (n^o. 173). The word *Maḳāma* which before his time seems to mean "sermon" (*Murūdj al-Dhahab*, v. 421) or "discourse" (Djāhīz, *Bukhālā*, p. 218, 13) from its employment as the title of Hamadhānī's compositions came to mean something like the Greek *Mime*, i. e. an entertaining dialogue. Hamadhānī claims to have composed 400 of these, no two alike; this boast is not borne out by the surviving collection, which numbers 51 pieces, some of them duplicates. The subject is ordinarily *kudya*, i. e. ingenious devices for obtaining money, wherein the hero displays some learning, eloquence or wit; some however might better be described as scenes of contemporary life in Baghdād, while some are placed in the past, e. g. one in which the poet Dhu 'l-Rumma figures, one which deals with Muḥammad b. Ishāk al-Saimari (died 275), and one which reproduces a scene in the life of Saif al-Dawla (died 356). The subjects include theological discussions, sermons, poetical puzzles, as well as the devices of beggars and thieves. According to Ḥuṣrī (*Zahr al-Adāb*, i. 254, 1305) they were suggested by the *Arba'in* of Ibn Duraid.

The collection of Letters (233 in number) consists mainly of private communications, written however with sufficient elaboration to justify publication. The persons to whom they were addressed were in most cases men of some eminence, though only a few are still remembered, e. g. the historian Ibn Miskawih, and the *adīb* Abū Bakr Khwārizmī. The contents are usually only of private interest, e. g. requests for the loan of books, or complaints of the amount of his *khawārij*; some however deal with matters of more general importance, e. g. n^o. 167 which describes the spread of the Shī'ī heresy.

Selections from his poems were made by Tha'libī (*Yatima* iv, 195—214), and some others are inserted by Yāqūt in his biography; the *drwān* which has been published (Cairo 1903 by 'Abd al-Wahhāb Ridwān and Muḥammad Shukrī) fills

84 pages only. The odes are mostly encomia upon patrons.

Editions of the *Maḥāmāt*: Constantinople 1298; Beyrūt, 1307 (expurgated) with commentary by Muḥammad 'Abdo; Cairo (about 1910) with notes by Muḥammad Maḥmūd al-Rāfi.

Editions of the *Letters*: Constantinople 1298; Cairo 1304 (margin of Ibn Ḥijḍja's *Khizānat al-adab*); Beyrūt 1890 with Commentary by Ibrāhīm Aḥḍab Tarābulusī.

The European literature on Hamadhānī is enumerated by Brockelmann (i. 94). The biography by Yākūt (*Uḍabā* i. 94—118) is based chiefly on *Tha'libī*, but also on Shīrūya's *History of Hamadhūn*. (D. S. MARGOLIOUTH.)

HAMĀ'IL, talismans. The use of amulets is very widespread in the lands of Islām. In North Africa they are called *hurz*, among the Arabs in the East *hamāya* or *ḥāfiḥ*, *ūdha* or *ma'ādha*, and in Turkey, *yafṭa*, *nuskha* or *hamā'il*. They are often carried in little bags, lockets or purses, which are worn round the neck or fastened to the arm or turban. Among rich people they are of gold or silver. Children are given these amulets as soon as they are forty days old; the crudest articles may be used as amulets, such as a shell, a piece of bone, sewn into leather and fastened under the left arm (see Emily Ruete, *Memoirs of an Arabian Princess*, transl. by L. Strachey (New York, 1904), p. 68). Bedouin girls have an amulet which they call *hurz* and prize highly; it is a book of prayers 7 cm. long and 4.5 broad enclosed in a gold or silver box and is worn as a brooch.

The prayers, signs and figures on these talismans are of very different origin and their investigation offers great difficulties. We find on them divine names, names of angels, verses from the Korān, astrological symbols, Kabbalistic letters, magic squares, signs of geomancy, figures of animals and men (cf. DJADWAL, i. 992^b *et seq.*). According to Muslim tradition, God has 99 names, which in reality are only epithets, such as "the Great", "the Wise", "the Knowing", "the Merciful", some authors like Tirmidhī and Ibn Mādjā enumerate them all. (They are also given in Doutté, *Magie et Religion dans l'Afrique au Nord*, p. 200; see also Redhouse in *Journ. Roy. As. Soc.*, 1880; cf. the article ALLĀH, i. 302^b *et seq.*). These names may be used as one pleases or arranged according to the numerical value of the letters composing them. Besides these, God has a name not to be spoken, which men do not know but which is revealed only to prophets and saints.

The names of the angels are also numerous. The best known are those of the four archangels Mikhā'il, Djabrā'il, 'Azrā'il and Isrā'il, which are found on many amulets. Besides these there is a host of others, which are given in the angelologies. There are several works of this kind in Arabic which are ascribed to supposititious authors like Andrūn or Andahriush; they contain a doctrine, which is derived from the notion of the gnostic aeons. There are angels who preside over the planets; others preside over the months or the days of the week. Seven are given for each day; their names, barbaric in their sound, frequently appear in pairs e.g. Ṭalīkh and Ilikh, Kaīṭar and Maīṭar, Kīntash and Yākīntash, a kind of combination such as we find in the Gog and Magog of the Bible and the Yādūdī and Mādūdī of Arab Tradition. An angel very prominent in the

world of magic, who presides sometimes over the planet Jupiter and sometimes over Mercury, and whom the Arabs seem sometimes to have confused with Mikhā'il, is Meṭatron. He is one of the great figures in Kabbalistic literature. We find him also in the Zohar, where he fills the part of a kind of demiurg. (Cf. Renan, *Vie de Jésus*, p. 247, note 4; *Les Apôtres*, p. 170; Schwab, *Vocabulaire de l'Angéologie*, p. 170). — Two other angels, who have a history of their own, are also mentioned in the Korān likewise appear on talismans, namely Hārūt and Mārūt [q. v.]. — Besides the angels, several mythical beings are also invoked, notably the seven sleepers (*Aṣḥāb al-Kahf*, q. v., i. 478^b *et seq.*).

Of the verses of the Korān the most efficacious as amulets are the short sūras cxiii. and cxiv.: "Say: I take refuge (*ʿūdhu*) in the lord of the dawn etc. — Say: I take refuge in the lord of men, the king of men etc.". These two sūras are called *al-mu'awwidhatūn* ("the two who preserve"). In the first the evil women are mentioned "who blow upon knots", it is believed that it is particularly efficacious against the ills of the flesh; the other is credited with more power against psychic afflictions. Besides these the Sūra *Yā-sīn* is highly esteemed by pious Muslims. This is also true of the *Fātiḥa*, the *Āyat al-Kursī* (Sūra II. 256) and the throne-verse, *Āyat al-ʿArsh* (Sūra IX. 130). Other verses than these are also used in special circumstances.

The astrological signs, the signs of the planets and of the zodiac are well-known; they are naturally used for talismans. We often find quite peculiar signs which may be traced to different Kabbalistic alphabets; these frequently turn out to be transformations or corruptions of Hebrew or Kufic letters. Kabbalistic alphabets are given by Ibn al-Waḥshiya in his *Kitāb Shawḥ al-Mustahām*. Small circles, or rings or ornaments are often found behind the Hebrew letters; these scrolls are called "little moons" or "crowns". According to the *Sefer Yetsirā*, every letter in a talisman ought to have its crown (*Sepher Yetsira*, transl. by Mayer Lambert, p. 114).

Geomantic figures formed by points arranged in different groups are also sometimes used. Geomancy, Arabic *ʿilm al-Ramal*, is divination from points formed in sand. Four lines are drawn in the sand, points marked at regular intervals and some of them wiped out at random. The remainder form definite figures to which names and different meanings have been given. These figures are used on talismans; for further details see RAMAL.

Magic squares (*wafk*, *wifk*, q. v.) are also often met with. They consist of 9 or 16 compartments. Usually the same number is added to each of the 9 or 16 numbers of which they consist. This gives the thing a more learned look. Thus they begin with 9 instead of 1 and run from 9 to 24 instead of 1 to 16. Instead of numbers, letters are often written in the squares, e.g. the four letters of the name Allāh, *allh*, four times in different order. The problem of magic squares has been thoroughly studied by the Arabs, for we see from the *Ikhwān al-Ṣafā* that squares of 9 columns were known.

Forms of men and animals are rarely found in North Africa on talismans; but in the East we find them on amulets and charms, which have been produced under the influence of Persian art. Looking-glasses, cups and seals to which magic

power is ascribed, are often adorned with them. For this purpose figures of angels or animals, particularly griffins with human heads or the signs of the zodiac are used. A talisman, which Reinaud saw, represented a man drawing something out of a well; this talisman had the peculiar property of helping to locate hidden treasure. Several other examples are given in Herklots, *The Customs of the Muslims of India*, p. 339 et seq.).

The human hand is a very popular symbol among Muslims. It is carried around the neck, cut out of gold or silver or engraved on a medalion; it is said to avert the evil eye. This charm is usually called "the hand of Fāṭima". The *Shrīfīs* interpret the five fingers as the five saints; Muḥammad, 'Alī, Fāṭima, Ḥasan and Ḥusain.

To sum up, it may be said that the subjects used, except the verses from the Korān, may for the most part be traced back to Gnostic or Talmudic sources. According to Arab tradition, Adam himself discovered or rather revealed the talisman. According to the *Abrégé des Merveilles* (transl. Carra de Vaux, p. 142), 'Anāk, the son of Adam, stole from Eve, while she slept, the charms she used to conjure spirits; but he made a bad use of them. Solomon was a great magician, according to Muslim belief; his ring plays a great part in Talmudic legends and Arabian tales. The djinni, who appears in the story of the fisherman in the "Arabian Nights", was confined in a vase, which had been sealed with Solomon's ring. The talisman, still known as Solomon's seal and worn by Muslims and Jews alike, represents a six pointed star. The Berbers also, according to the *Abrégé des Merveilles*, were very skilled in magic and, when they threw their talismans into the Nile, they were able to bring numerous plagues upon Egypt.

In Arabic literature, there are various treatises on the science of talismans. The most celebrated writers on this subject are Maslama al-Madjritī (died 1007 A. D.), who brought the *Ikhwān al-Safā* to Spain, the "forger" Ibn al-Waḥshiya, the author of the "*Agriculture of Nabataea*", and al-Būnī (q. v., i. 793). A number of amulets preserved in the Bibliothèque Nationale in Paris are ascribed — certainly wrongly — to the great theologian al-Ghazzālī.

Muslim theology, which prohibits sorcery, tolerates the use of amulets. They are usually prepared by dervishes, who belong to various brotherhoods, and are only of value when they are received from their hands.

Bibliography: Reinaud, *Monuments arabes, persans et turcs du Cabinet du Duc de Blacas*, 2 Vol., Paris 1828; E. Doutté, *Magie et religion dans l'Afrique du Nord*, Alger 1909; Ismael Hamet, *Les Amulettes en Algérie*, in *Bulletin des séances de la société philologique*, 1905; *Magasin pittoresque*, reproductions of talismans, 1872, p. 64 and 272; Depont and Coppolani, *Confréries religieuses*, p. 140; Abdes Selam b. Cho'aib, *Notes sur les amulettes chez les indigènes algériens* (Tlemcen 1905); Desparme, *Enseignement de l'arabe dialectal*², (Alger 1913), part i. p. 40-41. On Magic squares: Paul Tannery, *Le Traité manuel de Moschopoulos sur les Carrés magiques*, Greek text and translation, Paris 1886; on Cabbalistic alphabets: Gottheil, *Journal Asiatique*, 1907, on the processes of incantation: Carra de Vaux, *Journal Asiatique*, 1907. (B. CARRA DE VAUX.)

AL-HAMAL (A.), the Ram (Aries), the first constellation of the zodiac, after the Greek *κρίος*. It contains 13 stars which make up the figure and five others outside it. The ram is represented with its body facing the west but its head is turned back. The two bright stars on the horn (β and γ) are called *al-Sharātān*, "the two signs", because they betoken the approach of the equinoxes; the bright star α outside the ram is called *al-Nāṭīḥ*, "the butter"; sometimes it is included with α and β under the name *al-Ashrāt*, "the signs". The stars ϵ , δ in the tail, which form an equilateral triangle with ρ on the thigh, are called *al-Buṭain*, the belly, i. e. of the ram. *Al-Sharātān* and *al-Buṭain* are also the names of the first two stations of the moon.

Bibliography: Kazwīnī, *ʿAdjā'ib al-Makhlūqāt*, ed. Wüstenfeld, i. 35, 42; L. Ideler, *Untersuchungen über den Ursprung der Sternnamen*, p. 132. (J. RUSKA.)

AL-HAMĀM (A.), the dove, particularly the ring-dove. A distinction is made between tame doves which live in dove-cots and wild doves. The dove is one of the cleverest of birds, for it can find its way home from the most distant parts. To find its bearings, it flies upwards in spirals like a man climbing a minaret; when it finds the direction of its home, it darts off thither in a straight line and reaches its goal in the shortest possible time. Only clouds, which obscure its view, or birds of prey can cause it to lose its way.

According to Muthannā b. Zuhair, there are no tokens of love between man and woman which are not also to be observed in doves. The cock knows the brooding-place of the hen and alternates with it in sitting on the eggs; they also build the nest together in proportion to the size of their bodies, by first scraping a hole and filling it with straw and leaves. The dove lays two eggs after fertilization, one containing a cock, the other a hen. The feeding of the young is done principally by the cock. Even the young ones can distinguish between eagles and hawks; if they see a white hawk (*shāhin*), they die of fright. The worst enemy of the doves is the marten (*al-dalak*). It enters the dove-cots and leaves not a dove alive, although there be hundreds of them.

Allah sent two wild pigeons to the opening of the cave in which Muḥammad was concealed, the pigeons of the sacred area in Mecca are descended from these. Proverbial expressions are "safer than the doves of Mecca" and "tamer than the doves of Mecca". The use of pigeons as lettercarriers and as objects of the chase is often mentioned. Hārūn al-Rashīd is said to have been very fond of doves. The medical applications are numerous.

Bibliography: Ikhwān al-Safā, ed. Bombay, ii. 133; Kazwīnī, ed. Wüstenfeld, i. 410; Dāmīrī, *Ḥayāt al-Ḥayawān*, ed. Cairo, i. 215; Ibn al-Baitār, in Leclerc, *Notices et Extraits*, i. 457; G. Jacob, *Studien in arab. Geographien*, ii. 104. (J. RUSKA.)

HĀMĀN, the Persian minister hostile to the Jews in the book of Esther, according to the Korān (xl. 25) acted with Qārūn (Qorah) on Fir'aun's council and filled the office of grandvizier. These two learned of the approaching birth of Mūsā and advised that the boys should be slain and the girls allowed to live. When Mūsā appeared as a prophet of God, they called him a liar. Fir'aun said: "O Hāmān, build me a tower, on which I shall reach the paths, the paths to

heaven and ascend to the god of Mūsā" (Sūra xl. 38 *et seq.*). That Muḥammad places Hāmān in this period betrays his confused knowledge of history, of which many other examples may be found in the Qurʾān. Indeed the Talmud (*Sanh.* 106) and Midrash (*Exodus R.* 18) contain a similar anachronism when they make Balaam, Job and Jethro all members of Pharaoh's great council which advised that Moses should be disposed of. Another passage in the Midrash (*Num. R.* 22) describes Hāmān and Korah as the richest men in the world. The Qurʾān commentary on the above passages (xl. 25 and xxviii. 38) is interesting; it gives the following account of the building of the tower by Hāmān: 50,000 masons worked for seven years on the building and when it had reached an extraordinary height Djibril overthrew it. In any case it is remarkable that neither Qurʾān nor commentary nor the Arab historians know anything of the true Hāmān of the book of Esther. It must be presumed nevertheless that the story of Hāmān was not quite unknown in Arabia. This is irrefutably established from the frequent mention of the name Hāmān.

Bibliography: The Commentaries of Zamaḥsharī and Baiḍāwī; Thaʿlabī, *Ḳiṣaṣ al-Anbiyāʾ*, Cairo 1213, p. 110-111; al-Kisāʾī, *Ḳiṣaṣ al-Anbiyāʾ*, p. 212-214. (J. EISENBERG.)

HAMĀSA (A.), bravery. Poems, which celebrate valour in battle, form a considerable portion of the ancient Arab poetry and therefore occupy pride of place in anthologies; the collections by Abū Tammām [q. v.] and al-Buḥturī [q. v.] are therefore briefly called *Ḥamāsa*.

HAMAWAND, a notorious tribe of Kurds, which rendered the banks of the Tigris south of Mōsul unsafe by their robberies in the second half of last century. According to Cuinet, *La Turquie d'Asie*, ii. 768 they migrated thither from Southern Persia; according to Curzon, *Persia*, i. 557, they are a small body of the settled Kurds of Kermanshāh. It was only after several expeditions that the Turkish authorities succeeded in putting an end to their depredations.

Bibliography: In addition to Cuinet: Cholet, *Arménie, Kurdistan et Mésopotamie*, p. 298 *et seq.*

HAMAWĪ, SA'D AL-DIN MUḤAMMAD B. AL-MU'AYYAD B. HAMMŪYA, died in 650 (1252) in Khorāsān, a famous Arab mystic. His *ʿUlūm al-Ḥaḳāʾik* were published in Kurdi's *Madmūʿat al-Rasāʾil*, Cairo 1328 (p. 494 theory of *Lāhūt* and *Nāsūt*). Cf. Djāmi, *Nafahāt al-Uns*, ed. Lees, p. 492 *et seq.* (LOUIS MASSIGNON.)

HAMD (A.) Praise. Cf. the article HĀMDALA.

HAMD ALLĀH MUSTAWFĪ. [See AL-ḲAZWINĪ.]

AL-ĤAMDALA means the saying of the formula, *al-Ḥamdu lillāh* (for the different vocalizations — *du, di, da* — see *Lisān*, iv. 133 ll. 7 *et seqq.*). "Praise (in its whole genus and of every species) belongs to Allāh"; for from him all praise-worthiness proceeds and to him it returns. *Ḥamd* is the opposite of *dhamm*, being praise for something dependent on the will of him who is praised and it differs in this from *madḥ* which is not so limited; it is thus different from, although it may be an expression of *shukr*, "gratitude", the opposite of which is *kufṛān*; *ḥanāʾ*, often rendered "praise", more exactly "taking account of", is used both of praise and dispraise. The phrase is formally *ikhbārī* or *khabarī*, "narrative" but in its

use it is *inshāʾī*, "assertive", for the speaker makes it an expression of the praise which he at the moment directs towards God (Muḥammad ʿAbdū in *Tafsir al-Fātiḥa*, Cairo, 1323, p. 28; see, too, the elaborate discussion by Baiḍjūrī in his *Ḥaṣhiya* on the *Ḳifāfat al-ʿAwāmm* of Faḍālī, p. 3 *et seq.* of ed. of Cairo, 1315). In Lane's translation, "Praise be" (*Lexicon*, p. 638) he meant an emphatic affirmation, not a *duʿā*; this is plain from his letter to Fleischer on the translation of *tabāraka* etc. in the *Zeitsch. d. Deutsch. Morg. Gesell.*, xx. p. 187. But this use of "be" is misleading and hardly defensible as English. Perhaps the *inshāʾī* force could be indicated by a mark of exclamation as Palmer does in his translation of the Qurʾān. As the phrase occurs twenty-four times in the Qurʾān, besides other forms such as *lahu ʾl-ḥamd*, it naturally became frequent in Muslim usage. All things come from Allāh, and for all things, pleasant or grievous, he is to be praised. Yet the verb *ḥamdala* does not seem to belong to the classical language and is thus later than *basmala*, which may even be pre-Islamic. In the *Ṣaḥāḥ* and the *Lisān* it does not occur, though *basmala* is in both, in the latter fortified with a verse from ʿOmar b. Abī Rabʿa (Schwarz, *Diwān*, No. 413, ii. 241; the evidence for the line and the usage is fullest in the *Tad̲j̲*, s. v.). In the *Miṣbāḥ* (finished A. H. 734) *ḥamdala* is mentioned, but only under *basmala*; it has no entry of its own. Finally, it is entered in its place in the *Ḳāmūs*; so slowly did it win recognition as a word. Besides its broad, devout usage the phrase is statedly a part of the *ṣalāt* and of the supplemental *tasbīḥ* being repeated thirty-three times in the latter (Lane, *Modern Egyptians*, chap. iii.; *Lexicon*, 1290b). Further, as one of the seven *Mathnāwī*, in the sense of the verses of the *Fātiḥa*, it has part with the *Fātiḥa* in various mystical and magical usages and meanings. Thus it is the *Mathnāwī* assigned to the first of the seven stages of the Rifaʿite *ṭarīqa* (W. H. T. Gairdner, *Way of a Mohammedan Mystic*, p. 12, 23). Even in orthodox tradition the *Fātiḥa* has begun to have magical value; cf. in Bukḥārī (*Kitāb al-Tafsir*; *Bāb Fātiḥati al-Kitāb*) the story of the man who used it as a charm (*ruḳya*) against snake-bite, and the Prophet approved. For later elaborate developments in magic, see al-Būnī, *Shams al-Maʿārif*, Faṣl X, and Aḥmad al-Zarkāwī, the modern Egyptian magician, *Mafātiḥ al-Ghaib*, p. 175. But the *Ḥamdala* does not seem to be used by itself in magic as is the *Basmala*. Again, the tendency to use the phrase as an introductory formula soon expressed itself as a tradition from the Prophet: "Whatever speech (or thing of importance) is not begun with praise of Allāh is maimed" (cf. *Basmala*). Thus the *Ḥamdala* became one of the three required things at the beginning of any formal writing. But this requirement was distinctly later, for, while the use of the *Basmala* in this way held from the earliest times, we do not find the *Ḥamdala* prefixed to the *Sira* of Ibn Hishām nor to the *Aghānī* nor even to the *Fihrist*. See on this usage and the traditions supporting it, the commentary of the Saiyid Murtaḍā on the *Iḥyāʾ*, i. 53 *et seq.* On the praiseworthiness of this exclamation see especially *ibid.*, v. 13 *et seqq.* (*Kitāb al-Adḥkār*).

Bibliography: References as above and also Baiḍāwī, ed. Fleischer, i. 5, ll. 26 *et seqq.*

Ṭabarī, *Tafsīr*, i. 45 *et seq.*; Rāzī, *Mafātīḥ*, i. 115 *et seqq.* (ed. of Cairo, 1307).

(D. B. MACDONALD.)

HAMDĀN (ḥmdn) of the South Arabian inscriptions), a large Arab tribe, belonging to the Yemen group. Their genealogy is Hamdān (Awsala) b. Mālik b. Zaid b. Rabīʿa b. Awsala b. al-Khiyār b. Mālik b. Zaid b. Kahlān.

Their land, the Balad Hamdān, a centre of civilization in ancient Arabia, was five days' journey in length and breadth and lay to the north of Ṣanʿā [q. v.]; it stretched eastwards as far as Maʿrib [q. v.] and Najrān [q. v.], northwards to Ṣaʿda [q. v.] almost up to the desert and westwards to the coast (Abū Arīsh). It was divided into two parts, the east belonged to the Bakil and the west to Hāshid, who still form two powerful groups of tribes in their ancient abodes [cf. HĀSHID and BAKIL]; but Hāshid clans also lived in the land of the Bakil and vice versa. In addition to the Balad Hamdān proper there were also Hamdān in Ḥarāz ([q. v.], the clan of Nashk), on the Djebel Buraʿ (in the south of the Kōhriya country on the Wādī Sahām), in Ḥaḍramūt (e. g. in the village of al-Maḥāʾil and in the large fortified town of al-Kāra [the clan of Nashk]), in Kaḥma (a town near Zabīd), al-Yaḥṣībān (belonging to the South Arabian Mikhlaḥ al-Saḥūl), Thulā (a fortified town in the Mikhlaḥ Shibām Akyān [Upper Sharaf, the Lower Sharaf belonged to the Hāshid], inhabited by the clan of Marrānī) and Falādja, which belonged to the district of Damascus. The land which now bears the name Balad Hamdān is only a portion of the great area once known by this name (cf. E. Glaser in *Petermanns Mitteilungen*, xxxii., 1886, Table 1).

In the time of Djāhiliya the Hamdān worshipped the idols Yaghūth and Yaʿūq. The idol Yaghūth was the cause of a battle at Mulāḥā (Razm, in the Djawf) in the land of the Murād between the latter, who were carrying off Yaghūth, and the Hamdān, on the same day as the battle of Badr (17th or 19th Ramaḍān 2 = 624). The Hamdān with their allies, the Balḥārith (Ḥārith b. Kaʿb [q. v.]), inflicted a severe defeat on the Murād; another battle between them and the Murād was fought at al-Kāʿ (in the Djawf). On the "second day of Kulāb", fought between the Balḥārith and the Tamīm tribes Ribāb and Saʿd b. Zaid Manāt, the Hamdān fought on the side of the Balḥārith along with the Kinda and Kuḍāʿa. When the Abyssinian ruler Abraha (in the "year of the elephant") tried to destroy the Kaʿba, the Hamdān at the instigation of the Yemen chief Dhū Nafar took the field against him with other tribes whom Dhū Nafar had roused to defend the house of God. In the "year of the deputations" (9 = 630-631) a deputation from the Hamdān under Mālik b. Naṣaṭ and Abū Thawr, called Dhū l-Mishʿār, was among those that appeared before the Prophet. In the year 10 (631-632), when the greater number of tribes had already been subdued, the Hamdān were among the few who did not yet absolutely recognise the Prophet. Muḥammad therefore sent ʿAlī against them at the head of an army, whereupon they submitted without resistance. In 37 (659) 12,000 of the Hamdān fought on the side of the Caliph ʿAlī in the ʿIrāk. In the same year with the aid of the Hamdān, whom he called his "spear and cuirass", ʿAlī revenged the death of ʿAmmār b. Yāsir, who had fallen in battle against

the ʿIrākīs. Under the Caliphs ʿOmar, ʿOthmān, ʿAlī and under the Umayyads the Hamdān numbered with the Madhhidj and the Himyar "a seventh" (Ṭabarī, i. 2495) of all the Arabs.

Bibliography: In addition to that of the articles HĀSHID and BAKIL cf. also Hamdānī, *Diasira*, p. 49, 9-15, 53, 26-54, 1, 67, 14-15, 21-23, 85, 6 86, 25, 101, 1-3, 103, 21, 105, 13-14, 106, 16-17, 107, 9-10, 108, 22-24, 115, 9, 125, 1-2, 132, 5-6, 183, 23, 190, 19-20, 194, 21-24, 198, 13-16; Yāqūt, *Muʿdjam*, i. 129; ii. 158, 407, 478, 776; iii. 115, 283, 413; iv. 38, 301, 438, 751, 1022; Ṭabarī, *Annales*, i. 1983, 1994, 2489, 2495, 3312, 3321 and Index; Ibn Hishām, *Sira*, p. 52, 950, 963-964; *Aghānī*, iv. 132; x. 82; xiv. 26; xv. 73 and Index; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'islamisme*, i. 202, 268-280; ii. 582; iii. 294-295, 308, 313; F. Wüstenfeld, *Genealogische Tabellen*, T. 9, 10, and *Register*, p. 200; O. Blau, *Arabien im sechsten Jahrhundert*, in the *Zeitschr. der Deutschen Morgenl. Ges.*, xxiii. 562. (J. SCHLEIFER.)

HAMDĀN KARMAṬ B. AL-AṢḤATH, an Ismāʿīlī missionary, the founder of the Karmāṭian sect, was a peasant in the neighbourhood of Kūfa; his nickname *karmūthā*, which belongs to the Aramaic dialect spoken in that district seems to mean "man with red or fiery eyes" (Ṭabarī, *Annales*, iii. 2125). He was converted through meeting Ḥusain al-Ahwāzī, ʿAbd Allāh b. Maimūn's missionary, whom he succeeded at his death. He settled in Kalwādḥā near Baghdād, from which he could easily keep in touch with the mission in Khorāsān and with the Grand Master, who resided in ʿAskar-Mukram (261 = 875); near Kūfa he built himself an official residence called *Dār al-Hidjra* (place of refuge); this became a centre around which his followers settled and from which they undertook their raids (277 = 890). He was a man of keen intellect, who was never at a loss, of engaging manners, very capable and full of ambition. On the death of ʿAbd Allāh he declined to recognise his son Aḥmad as Grand Master and remained faithful to the Imām Muḥammad b. Ismāʿīl. He went to Syria where he died soon after. His brother-in-law ʿAbdān who composed most of the sacred books of the sect was murdered soon afterwards by Zikrawaih, one of Aḥmad's followers. To obtain funds Karmaṭ had introduced, a series of taxes, each heavier than the preceding, first the *fiṣr*, a silver piece per head, then the *hidjra*, one gold piece per head, which was changed to the *bulgha* or seven gold pieces; finally he demanded *ulfa* or community of wives and property.

Bibliography: See the article KARMAṬIANS.

(CL. HUART.)

AL-HAMDĀNĪ, ABŪ MUḤAMMAD AL-ḤASAN B. AḤMAD B. YAʿKŪB B. YUSUF B. DĀWUD B. SULAIMĀN DHU l-DUMAINA B. ʿAMR B. AL-ḤĀRITH B. ABĪ DJAIṢH (?) B. MUNKIDH (according to al-Dhahabī, *op. cit.*), called IBN AL-ḤĀʾIK, a versatile South Arabian scholar. He was also called Ibn Abi (or Dhi?) l-Dumaina after his ancestor, for the quotations from Ibn (Abi) al-Dumaina al-Hamdānī in Yāqūt (*Muʿdjam*, see Index), who elsewhere quotes our author as al-Ḥasan b. Aḥmad and most usually as Ibn al-Ḥāʾik, are almost all to be found in the *Diasira*. According to al-Khazradjī quoted in al-Suyūṭī, he was born — the

year is not given — in Ṣanʿā and grew up there. He then went on his travels, spent some time in Mecca, afterwards returned to Yemen and settled in Ṣaʿda. He is said to have been thrown into prison there on the accusation of the local poets that he had composed a lampoon on the Prophet. From the Berlin MS., Ahlwardt, *Verzeichn.*, No. 9664 (fragment of the *Chronicle* of Muslim al-Laḥḍī, cf. Strothmann, *Die Literatur der Zaiditen in Der Islam*, i. 363 *et seq.*), f. 45^b *infra*, 46^a *supra*, it is clear that he was in prison in the time of the Zaidī Imām Aḥmad al-Nāṣir (died 315?) and Aṣʿad b. (Abī) Yaʿfur al-Ḥiwālī (died 332) in Ṣaʿda or Ṣanʿā and that he appealed for assistance from his cell to Abu ʿl-Ḥasan ʿAlī, the son of the Karmaṭian dāʿī Abu ʿl-Kāsim al-Ḥasan al-Manṣūr (the latter died in 302; cf. al-Djanadi in Kay, *Yaman* etc., p. 140 *et seq.* of the text) and dedicated panegyrics to him, which are said to be in his *Diwān*. From f. 217^b *infra*, 218^a *supra* of the Paris MS. Bibl. Nat. (Blochet, *Catal. de la Coll.* Schefer, Paris 1900) No. 5982, said to contain the *Chronicle* of al-Laḥḍī, but giving amongst others a synopsis only of the Berlin fragment, it may be deduced that his imprisonment was connected with the desertion of two of al-Nāṣir's officers and the rebellion of the people of al-ʿAshsha. A reference is here made to a detailed account, which appears no longer to exist.

Al-Hamdānī died in 334 (945-946) in prison in Ṣanʿā, according to tradition. It is hardly to be supposed, however, that he had been continuously deprived of his freedom since the time of al-Nāṣir.

Al-Hamdānī crowned himself with honour in several fields of knowledge. He had a reputation as a philologist, poet, historian and genealogist (he is also given the name *al-Nassāba*) and had also studied astronomy and geometry. His native land was the focus of his interests and his works are of the utmost importance for the study of the geography and tribal relationships of Arabia and particularly South Arabia. In his *Iklil*, of the 10 books of which only viii. [ed. and annotated by D. H. Müller in *Sitzungsber. d. kais. Akad. d. Wiss. zu Wien, phil.-hist. Cl.*, xciv. (1879), p. 335 *et seq.*; xcvi. (1880), p. 955 *et seq.*] and x. have survived, he discussed the ancient history, genealogies of the tribes and antiquities of Yemen [cf. D. H. Müller, *Südarab. Studien in Sitz.-ber.*, Vol. 86 (1877), p. 108 *et seq.*]. His "*Geography of the Arabian Peninsula*", *Ṣifa Djaṣīrat al-ʿArab* (ed. D. H. Müller, Leiden 1884—1891) was written after the *Iklil* and at the earliest in the reign of the al-Nāṣir already mentioned (cf. p. 58, 4 *et seq.*). Al-Hamdānī's poetical works formed a *Diwān* in 6 volumes, which was collected and annotated by Ibn Khāliya (died 370) (al-Dhahabī, *op. cit.*); in addition to this there is also mentioned his *al-Kaṣida al-Dāmigha* (according to Yāḳūt "*fī faḍl Naḥṣān*"), according to Ḥādjdjī Khalifa "*fī ʿl-lughā*"), on which he himself wrote a very full commentary. On astronomy he left tables (*Ziḍḍ*); his work *Sirr (Sarāʿir) al-Ḥikma* (Ibn al-Kiftī, *op. cit.*) dealt with the science of the heavens. He also wrote a *Kitāb al-Hayawān al-muʿtaris*, *al-Yaʿsūb fī ʿl-Kisī* (to his *Kit. al-Kaws min al-Yaʿsūb* he refers in *Djaz.*, p. 203, 9, 10) *wa ʿl-Ramy wa ʿl-Sihām wa ʿl-Niḡāl* and *Kit. al-Kuwā*. Except the two books of the *Iklil* and of the *Ṣifa Djaṣīrat al-ʿArab*, all these works seem to be lost.

Bibliography: Ibn al-Kiftī, *Taʾriḫ al-Ḥukamāʾ*, ed. Lippert, p. 163; al-Dhahabī, *cod. Warn.* 654, iii., p. 26 (Excerpt from Ibn al-Kiftī, *Inbāʾ al-Rawāt*, cf. *Cat. Cod. Arab.*, ii. 126 *et seq.*); al-Suyūṭī, *Bughyat al-Wuʿāt fī Ṭabaḳāt al-Lughawīyin wa ʿl-Nuḥāt* (Cairo 1326), p. 217 (already published in D. H. Müller, *Südarab. Stud.*, p. 170); Yāḳūt, *Irshād al-Arib* (Gibb Mem., vi. 3), iii. part 1, p. 9; Ḥādjdjī Khalifa (ed. Flügel), Nr. 1110, 5379, 6975, 7111, 9461, 10080, 12896, 14458; Brockelmann, *Gesch. d. arab. Lit.*, i. 229, and the literature there given. (C. VAN ARENDONK.)

HAMDĀNIDS. The Ḥamdānids took their name from Ḥamdān b. Ḥamdūn, a member of the great tribe of Taghlib (cf. his genealogy in Wüstensfeld's *Tabellen*, C. 32). We find him as early as 272 (885) a close ally of the Khāridjī Ḥārūn and a few years later in possession of the fortress of Mārdīn. When in 281 (894) the Caliph al-Muʿtaḍid advanced against this town, he found Ḥamdān no longer there; he had escaped, leaving his son Ḥusain [q. v.] behind. The latter opened the gates of the fortress of Dair al-Zaʿfarān to the Caliph, who soon afterwards captured Ḥamdān also. Cf. Ibn al-Muʿtazz in Lang, *Muʿtadid als Prinz und Regent in Zeitschr. der Deutsch. Morgenl. Gesells.*, xli. 243. The Caliph kept Ḥamdān a prisoner in Baghdād as long as the Khāridjī Ḥārūn was in the field, but when he was defeated by Ḥusain in 283 (896) and rendered harmless, Ḥamdān was pardoned and honours were heaped on his sons, notably Ḥusain. This was the beginning of the future greatness of the Ḥamdānids. Ḥusain distinguished himself in the wars against the Karmaṭians, but had to become a refugee in the reign of al-Muʿtadid, as he had taken the part of the unfortunate poet ʿAbd Allāh b. al-Muʿtazz against the Caliph. Through the intervention of his brother Ibrāhīm, he was pardoned by the Caliph and received the governorship of Ḳum and Kāshān, which he had administered by a deputy. In 303 (915) he again quarrelled with the Caliph and ended his days in prison in 306 (918-919).

His brothers Abu ʿl-ʿUlā Saʿīd, Ibrāhīm, Dāwūd and Abu ʿl-Haidjā ʿAbd Allāh [q. v.] prospered no less than he during the nominal reign of the insignificant Caliph al-Muʿtadid. Honoured with important governorships, they did as they pleased and thus occasionally came in conflict with the Caliph, but at once pretended to submit and were left in their offices or received others not less important. The swashbuckler Abu ʿl-Haidjā distinguished himself most; by 293 (905) he was appointed governor of al-Mawṣil and ruled this important city with short interruptions till his death in 317 = 929, although from 308 (920) he entrusted the actual administration to his son Ḥasan. Ḥasan, who afterwards received the title of honour, Nāṣir al-Dawla [q. v.] was able to keep his position there till his death in 358 (968) and to extend his power over the whole of Diyār Rabʿa and Diyār Muḍar. He was succeeded in al-Mawṣil by his son Abū Taghlib Faḍl Allāh, better known under the name al-Ghaḍanfar [q. v.], but he became involved in the conflict between the various Būyid rulers and was unfortunate in the struggle so that he had to vacate Mesopotamia and soon afterwards met his death in Syria (369 = 979). The rule of the Ḥamdānids in al-Mawṣil seemed to have come to an end with him, for al-Ghaḍanfar's brothers,

Abū Tāhir Ibrāhīm and Abū 'Abd Allāh al-Ḥusain, entered the service of the Būyids. After Sharaf al-Dawla's death, however, they obtained Bahā al-Dawla's permission (379 = 989) to return to al-Mawṣil and, although the Būyid at once saw the false step he had made, they succeeded in obtaining the city with the help of its inhabitants. But their rule did not last long, for they had to fight with the Kurds and Ōḡalids; in the struggle Abū Tāhir and his sons were taken prisoner by Muḥammad b. al-Musaiyib and slain in 380 (991). Abū 'Abd Allāh had before this been taken prisoner by the Marwānid Abū 'Alī and was only liberated on the intercession of the Fāṭimid al-'Azīz, who sent him to Syria. The last we hear of him is that he plundered Tyre in 386 (996); his descendants, however, long occupied high positions at the Fāṭimid court till in 465 (1072-1073) the last of them, Nāṣir al-Dawla Abū 'Alī and his son Fakhr al-'Arab fell victims to a conspiracy.

The Ḥamdānids did not however rule al-Mawṣil and Mesopotamia only; by 333 (944) they had extended their rule over Ḥalab and Northern Syria also. It was 'Alī, the brother of Ḥasan, afterwards famous as Saif al-Dawla [q. v.], who won the first-named town and Ḥimṣ also from the Ikhshīdids of Egypt in this year. But it was some years before the Egyptians under Kāfūr left them in peaceful possession of Northern Syria. Saif al-Dawla, however, owes his fame to his wars with the Byzantine unbelievers. Even before 333 he had made raids into Byzantine territory, but it was not till he had made his position secure in Ḥalab that he devoted himself entirely to war on the infidels, with varying success, it is true, as is detailed in the article SAIF AL-DAWLA; here we will only mention further that another member of the Ḥamdānid family, the famous poet Abū Firās [q. v.], cousin of Saif al-Dawla, also distinguished himself on these campaigns. Saif al-Dawla's claim to fame as a patron of Arabic literature and science is no less great, than as a warrior; but this also is dealt with below. Saif al-Dawla died in 356 (967). (EDITORS).

His sole surviving son, Abū 'l-Ma'ālī Sharif, who afterwards received the title of honour Sa'd al-Dawla from the Caliph in Baghdad, was at once recognised by Karghūyā and the other chiefs and went from Maiyāfarīkin, where he had buried his father in the family tomb, to receive homage in Aleppo. He then advanced against his father's cousin and companion-in-arms Abū Firās, his vassal in Ḥimṣ whose subjects had lodged complaints against him. They met at Sadād where the latter was slain; Ḥimṣ was then taken by Sa'd al-Dawla. The first encounter with the Byzantines took place in the second year of his reign. Byzantine troops attempted to surprise Aleppo; Karghūyā who went against them was himself captured but managed to escape. Soon afterwards the Emperor Nicephorus, with a large army, took all the towns between Aleppo and Ḥimṣ and conquered Laṭtakiya and Djabala. In the beginning of 358 he blockaded Antioch, occupied Baghrās and fortified it as a supporting base for the Byzantine troops. He returned to Constantinople and left Petras Phocas (in Arab authors Torbasī or Atrabasī, probably derived from τραπεζίτης) in command of the towns conquered in Mesopotamia and Michael Burtzes in command of Baghrās. Sa'd al-Dawla went via Bālis to his mother in Maiyā-

farīkin, as Karghūyā prevented him from returning to Aleppo in order to rule there himself and appointed Bakdjūr joint ruler. Sa'd returned to besiege Aleppo with the troops who had remained faithful to him; skirmishes took place between his and Karghūyā's troops, who had appealed for help to Torbasī. Torbasī set out for Aleppo with his troops; meanwhile Michael Burtzes was summoned by the Christians to Antioch, where discord reigned. As he was in danger of being captured by his adversaries who occupied a tower, he sent for Torbasī and with his help took Antioch at the end of 358. The town remained Byzantine till 477. After this success Torbasī went to Aleppo, delivered it from Sa'd al-Dawla's siege only in order to besiege it himself. A treaty was made between Karghūyā and the Byzantines in the beginning of 359, in which the Emperor was recognised as suzerain and the payment of considerable tribute by the towns in the administrative district of Aleppo was agreed upon. This interesting treaty contains, in addition to the list of towns and villages, detailed regulations for the exchange of prisoners, the treatment of escaped slaves, change of religion, as well as for customs, the guidance of caravans etc. In the meanwhile Sa'd al-Dawla had entrenched himself in Ma'arrat al-Nu'mān and declined to recognise the treaty. To force him to do so, the Byzantines destroyed Ḥimṣ. But Sa'd received reinforcements, rebuilt Ḥimṣ and succeeded in having his name mentioned in the khutba in Aleppo. In spite of the raids and devastations of John Tzimisce no change seems to have taken place in these conditions for a time (it is hardly possible to win certainty from the contradictory accounts), until at the end of 364 Tzimisce left Syria and the ambitious Bakdjūr imprisoned Karghūyā in order to exercise power alone. Sa'd, the nominal overlord, would not tolerate this deed of violence but advanced against Aleppo. As the Byzantines, in spite of his entreaties, did not come to Bakdjūr's help, the city of Aleppo fell into the Ḥamdānid's hands in 365. The citadel continued to hold out for two years. In 367 (977) Bakdjūr was allowed to march out with all the honours of war and was granted Ḥimṣ. In this year Sa'd recognised the real ruler of Baghdad, the Būyid Sulṭān, in addition to the Caliph and abandoned the annual tribute to the Emperor. The Byzantines tolerated this for a time; but when in 371 the Domesticus Bardas Phocas found his hands free after suppressing the rebels in Asia Minor, he advanced on Aleppo. Sa'd at once agreed to renew the treaty recognising Byzantine suzerainty and to pay tribute and, when in 373 Bakdjūr revived the old plan of taking Aleppo with the help of the Fāṭimid Caliph al-'Azīz, Sa'd received help from Bardas Phocas as soon as he applied for it, for the latter saw the importance of Aleppo as a bulwark against the Fāṭimids. The Domesticus forced Bakdjūr to retreat and took Ḥimṣ from him to deprive him of his last stronghold. (Kamāl al-Dīn's story that the Domesticus appeared before Aleppo with a large army after the conquest of Ḥimṣ is a confusion with the campaign of 375). Presumably to punish Sa'd al-Dawla for a refusal to pay tribute the Domesticus took Killis in 375 and then laid siege to Apamea. Sa'd, who dared not venture so far with his troops, resolved to divert the Domesticus; he sent his tried general Karghūyā to destroy the celebrated monastery of

Kal'at Sim'ān and take its monks as prisoners to the slave market. A roar of rage went up from the whole Byzantine world. Bardas Phocas at once raised the siege of Apamea and advanced on Aleppo. Sa'd was unable to offer any serious resistance, had to submit and peace was only granted him in 376 on condition that he paid all the arrears of tribute. Bardas Phocas treated him very leniently, as he wished to be free for the war against the Bulghārs. Sa'd had peace for five years, till in 381 (991) Bakdjūr, who after a quarrel with the Fātimid Caliph had been living peaceably in Raḡḡa, once more marched on Aleppo, in the vain hope of obtaining the support of the Fātimid Governor. Sa'd and his general Lu'lu' defeated him with the aid of Byzantine reinforcements at Nā'ūra and had him executed on the spot. Soon afterwards Sa'd in 381 fell sick of a colic. To some extent recovered he held his triumphal entry into Aleppo but died the same night, as he had not taken sufficient care of himself. He was succeeded by his son Sa'id al-Dawla under the regency of Lu'lu', whose daughter he afterwards married. His reign was occupied with battles with the Fātimid troops under Bandjūtikin (Mangutegīn), whom he defeated with the help of the Byzantines. He had to sustain long sieges. When he was hard pressed in 384, he appealed for help to the emperor Basil, who, although occupied with the Bulghār war, arrived with incredible rapidity before the walls of Aleppo with 17000 men and this alone was sufficient to disperse the enemy. Although Sa'id could have offered him no serious resistance, the Emperor remained faithful to the treaty and scorned to occupy Aleppo. Sa'id on his side also observed the treaty till his death in 392 (1002); he with his wife was poisoned by the latter's father Lu'lu', who coveted the throne for himself. At first he ruled in the name of Sa'id's sons, but two years later he sent them with the whole Ḥamdānid harem to Cairo and made his son Manṣūr his co-regent. When in 399 (1008) Lu'lu' died at a great age, he was succeeded by Manṣūr under the name Murtaḍa 'l-Dawla, a title granted him by al-Ḥākim (*Journ. As.*, ix. 160), when he began to mention the latter's name in the *khutba*, so that Fātimid rule in Ḥalab may be said to date already from this time, although Manṣūr afterwards quarrelled with Ḥākim. A brother of Sa'id rose against him with the help of the Kilābis but was defeated, when Manṣūr won the latter to his side with bribes and promises, and fled to the Byzantines. To get rid of the Kilābis, who pressed him to fulfil his promises, Manṣūr invited their chiefs to a great feast, at which he seized them. Many perished in the noxious dungeons, half-starved; Ṣāliḥ b. Mirdās alone succeeded in escaping. He then led his Bedouins against Manṣūr and forced him to make terms favourable to the Kilābis which he once more did not observe. Through all this he aroused great dissatisfaction; Fātiḥ, the commander of the citadel, abandoned him and by a stratagem made him believe that Ṣāliḥ had entered the town, Manṣūr fled in terror to the Byzantines. On the further history of Ḥalab see the article ḤALAB [ii. 229 *et seq.*].

Bibliography: The sources for the history of the Ḥamdānids are detailed by Freytag, *Geschichte der Ḥamdāniden in Zeitschr. der Deutsch. Morgenl. Gesells.*, x. 190 *et seq.*, xi.

I et seq.; Tabarī, ed. de Goeje, iii. 2141 *et seq.*; Arib, *Tabarī continuatus*, p. 8 *et seq.*; Ibn al-Athīr, ed. Tornberg, viii. and ix.; M. Wickerhauser, *Wegweiser zum Verständniß der türk. Sprache*, p. 11 *et seq.*; Weil, *Geschichte der Chalifen*, ii. 490 *et seq.*; Müller, *Der Islam etc.*, i. 562 *et seq.*; Huart, *Histoire des Arabes*, i. 328 *et seq.* Cf. also the bibliography to the articles ḤALAB, ABU 'L-ḤADJĀ, AL-GHAḌANFAR, NĀṢIR AL-DAWLĀ and SAIF AL-DAWLĀ.

(M. SOBERNHEIM.)

ḤAMDĪ, ḤAMD-ALLĀH ĆELEBĪ, the youngest son of Shaikh Ak Shams al-Dīn (cf. i. 226^a), a famous Ottoman poet. He was born in Gönik about 852 (1448), 12 years before his father's death in 864 (1459-1460). The early death of his father proved detrimental to his education, for his brothers bore him no goodwill. At first he devoted himself to a theological-legal career but had only advanced in the official hierarchy as far as the office of müderris in Brusa, when he went into retirement to enjoy a life of quiet meditation and follow up his literary inclinations and the study of mysticism and poetry. He is said to have obtained the means for his modest subsistence by copying his own chief work. Little esteemed in his life-time, which explains the scanty notices of him in the biographers, he died in Dhū 'l-Ḳa'da 914 (February-March 1509, according to others in 900 or 909) and was buried beside his father in Gönik.

His earliest works are a number of mystic tracts *Medjūlis al-Tefāsīr* (the reunions of the commentaries); a treatise on a ḥadīth, taken from the New Testament, that God has prepared for the believer "what eye hath not seen, nor ear heard etc." and another, "The sweetness of this world is bitterness for the next and the bitterness of this world is sweetness for the next". Of much more importance are his poetical works. He was 'not a great creative genius, but rather an industrious and clever imitator and editor. When he relies entirely on himself, his usually so brilliant language begins to halt. He does not seem to have composed a regular *Diwān*, unlike the usual practice of scholars, but only a collection of ghazels. His fame as a poet is based almost entirely on his romantic mathnawī, of which he is said to have written five in imitation of Nizāmī's *Khamṣa*: *Yūsuf u Zelikkhā*, *Leilā u Medjñūn*, *Mewlid-i Nebī* (*Mewlid-i dīsmānī* and *Mewlid-i rūḥānī*), *Tuḥfet al-'Ushshāk* and *Muhammediye*.

Yūsuf u Zelikkhā marks an epoch in the history of the Ottoman mathnawī. It has become by far the most popular and best known Turkish mathnawī. From the point of view of language it is the most perfect work in Ottoman literature up to the appearance of Fuẓūlī's *Leilā u Medjñūn*. In the first part it appears to be a version of Firdawsi's simple work of the same name, while the second part is a brilliant translation, expanded by additions and lyrical pieces scattered through it, of the almost contemporary work of Djāmī, the head of the rhetorical and allegorical school in Persia. The subject "the story of Joseph", taken from the Qur'ān, which has always been popular throughout the east on account of its Ṣūfī interpretation, was particularly popular in this version, as Ḥamdī followed the most scrupulous commentators on the Qur'ān. The work, which was completed in 897 (1491-1492), bears no dedi-

cation. Hamdī is said to have fearlessly withdrawn the dedication to Bayazīd II. It has never been printed but numerous manuscripts exist.

His *Leila u Medjün* is the oldest version of this likewise popular motif after Nizāmī's Persian model, but it was soon displaced in popularity by Fuzūlī's work. Copies of the *Mathnawī*, *Mewlid-i Nebī* are very rare. The only one of his works that can lay any claim to originality is the *Tuhfet al-'Ushshāk* (Present for Lovers) which is distinguished by simplicity of language.

His much praised and popular *Kiyāfet-Nāme* is also written in simple Turkish *mathnawī* verses: it is a book on the science of physiognomy for the discernment of character, which seems to be the oldest of its kind. An *Esrār-nāme* is also ascribed to him.

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HĀMĪ, a coast-town in Haḍramūt, about 18 miles N. E. of Shihr [q. v.], near Ra's Sharma in a very picturesque and fertile district. Like Makalla and Shihr it belongs to the Ku'aiti of Shibām [q. v.] and has, as the name shows, thermal wells of the temperature of boiling water. The houses of the little town are low and built of mud; in the centre of the town and on the shore there are two important ḥiṣn. The inhabitants are mainly fishermen; and their number was estimated by Capt. Haines at 500 in 1839. Behind the town lie thick palmgroves and fields with luxurious crops of Indian corn.

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HĀMĪD B. AL-'ABBĀS ABŪ MUḤAMMAD, born in 223 (837), died 311 (923), according to the satirist Ibn Bassām, in early life a waterseller and vendor of pomegranates, was one of the ablest financiers of the 'Abbāsīd Caliphs al-Muwaffak and al-Muktadir. He combined the collection of the *gharādī* and *ḍiyā'* of Wāsiṭ (from 273 = 886) with that of Fārs (from 287 = 900) and Baṣra. In 306 (918) he was appointed vizier, and afterwards was given 'Alī b. al-Djarrāḥ as his *nā'ib*. His financial administration resulted in riots in Baghdad and his strong measures with dissenters like the Ḳaramāṭians, Ṣūfis (execution of al-Hallādī [q. v.]) and particularly the Imāmiya (imprisonment of Ibn Rūh, the Imām's *wakīl*) finally brought about his fall. He was tortured by the new vizier's son, Ibn al-Furāt and put in the pillory; he died in Wāsiṭ soon afterwards, apparently of poison.

Bibliography: Hilāl al-Ṣābī, *Historical*

Remains, ed. Amedroz, Index s. v. (In his preface, p. 18, the editor gives as a vivid picture of this cunning and ruthless financier.)

(LOUIS MASSIGNON.)

HAMĪD (the *Μερίνγος* of Khalkokondyles, p. 65, 66, and *Μεθύνγος* of Phrantzes, p. 82; for Hamid al-Dīn?), was the founder of the dynasty called after him Hamīd-oghlu. He had been the leader of the Turkoman tribes on the Byzantine frontier of the Seldjūkid kingdom of Ḳōnia, "in the mountainous region between Adalia and Ḳōnia" (Abu 'l-Fidā), corresponding to the ancient Pisidia; we find him finally independent by the end of the viiith century of the Hidjra. Of his successors we know: 1. his son Felek al-Dīn Dündār Bey, who took up his residence in Egerdir, since then known as Felekābād. In 724 H. Timūrtāsh, the governor of İlkhānī Abu Sa'īd Bahādūr in Asia Minor, put an end to his rule. Shortly before this Thābit b. Hamid had conquered Adalia (Abu 'l-Fidā), which remained under the rule of the Hamīd-oghlu till the Teke-oghlu took possession of it; 2. Khidīr bey, son of Dündār. During his reign, which began in 728 H., he conquered the districts Akshahir, Beyshehri and Seidishehri. We suppose him to be identical with Seif al-Dīn Kaidar, mentioned in the *Kitāb al-inshā*, *Not. et Extr.* xiii. 361, Note 3), and his name-sake the governor of Adalia quoted by Shihāb al-Dīn reigning in 728 H. Nedīm al-Dīn Abū Ishāk, son of Dündār. Ibn Baṭṭūta visited him in Egrīdūr (*Voyages*, ii. 267), as well as his brother Mehemmed Çelebī who was residing in Göl-hiḡār. 4. Elyās Bey who was continually at war with his neighbours, the Ḳaramān-oghlu, and was defeated by them several times. 5. Kemāl al-Dīn Husain Bey, son of Elyās, who sold the greater part of his dominions to Sulṭān Murād I in 783 H. The latter's successor Bayazīd I put an end to Husain Bey's rule in 793 H. Of his son Muṣṭafā we know only that he had been following Murād I a year before, and that he fought in the battle of Kossova. The provinces in the Eastern part of the country with the cities of Akshahir, Beyshehri and Seidishehri were then occupied by the Ḳaramān-oghlu and afterwards formed a source of continual dispute between them and the different Ottoman Sulṭāns. During the invasion of Asia Minor by Timūr (1402-1403) the country was devastated several times by his troops, and Timūr ended his expedition by storming the fortresses of Uluborlu and Egerdir (Sharaf al-Dīn, *Zafernāme*, ii. 448, 456, 464, 484 *et seq.*). Under Turkish government the dominion of the Hamīd-oghlu was formed into a sandjak of the eyālet Anadolu called Hamid-eli, and Isparta became the residence of the Sandjak-bey (cp. the description in the *Djihānnumā*, p. 639). Nowadays it figures as a sandjak of the wilāyet Ḳōnia under the name of Hamīd-ābād. After Isparta we may mention as towns of importance Uluborlu, Egerdir, Burdur, Keçiborlu, 'Aṣī Kara-agmaç (= Aghlasūn) and Yalowāṭ; then the lake of Burdur and the lakes of Egerdir and Hāiran, and the lake of Beyshehri, the country being an important lake district. The chief products of the country are "Hamid-wheat", opium, tobacco, traganth (*ketre*), carpets, cotton and cloths of mixed fabric (*atādja* and *boghlas*), leather and silver goods.

Since the continuation of the Smyrna-Dīneir Railway the country has been opened up to commerce and civilisation, as far as the lake district.

The numerous mosques and madrasas in Isparta, Egirdir, Oluburlu, Burdur and the collections of manuscripts in these towns belong to the older period.

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(J. H. MORDTMANN.)

HAMĪDĪ, HAMĪD AL-DĪN ABŪ BAKR 'OMAR B. MAHMUD BALKHĪ, a Persian writer of maḳāmas, died in 559 (1164); he wrote his maḳāmas, some of which are to be considered *munāzarāt*, in 551 (1156) on the model of his Arab predecessors al-Hamadhānī and al-Harīrī. Their number is 23 or 24; printed, Cawnpore 1268 (1852), Lucknow 1879, Teherān (1873).

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HĀ-MĪM B. MANN ALLĀH B. ḤARĪZ B. 'AMR, of the Berber tribe of B. Zerwāl in the Rīf, known as al-Muftarī (the forger). He attempted to introduce a new religion among the Ghomāra, which, although not exactly in its practices, at least in its dogmas proceeded from Islām. His period of activity covered the years 313—325. Of the canonical prayers he only retained those at sunrise and sunset; he abolished the fast of Ramaḍān and replaced it by fasting on the three (or ten) last days of this month, on two days in Shawwāl and on the Wednesday forenoon and Thursday of each week. The breach of this rule was punished by a fine of 6 head of cattle. He abolished pilgrimage, purification and complete ablution and allowed the eating of pork; on the other hand, he forbade the eating of fishes, which were not killed in the lawful fashion; the heads of all animals and birds' eggs were likewise forbidden food. To this day the Ṭūreg and the Berber tribe of Shenūa near Tipasa will not eat hens' eggs. Hā-mīm wrote a book which the Muslim historians call a *Qur'ān*. His aunt Tangīt (var. Talyah, Tabaḥ) was supplicated in the prayers of the faithful and regarded as a prophetess, as was her sister Dadjū. He won many adherents and fell in a battle with the Maḥmūda near Tanger in 319 or, according to others, 329. But the religion which he founded did not die with him.

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(RENÉ BASSET.)

HAMMĀD, a Berber ruler, founder of the Hammādid dynasty, son of the Zirid

Bulukkīn [q. v.], chief of the Ṣanhādja and governor of the Maghrib under the Fātimid Caliph al-Mu'izz, was given the governorship of Aṣhīr [q. v., i. 482^b *et seq.*] in 377 (987—988) by his brother al-Manṣūr, Bulukkīn's successor. For several years he valiantly championed the cause of the Ṣanhādja, continued the war against the Zenāta, who had invaded the central Maghrib, with the aid of his brother Ittū-west, and in 391 (1000—1001) put down the rebellion of his uncles Māksin, Zāwī and Halal, whom he besieged in Shenwa and forced to submit [cf. BĀDĪS ABŪ MENNĀD, i. 556^b *et seq.*]. In 395 (1004—1005) he raised the siege of Aṣhīr which the Zenāta, the allies of the rebels, were trying to take, thus restoring the supremacy of the Ṣanhādja throughout Central Maghrib and in 398 (1007—1008) built himself a strong mountain fortress, al-Ḳal'a [q. v. and ALGERIA, i. 265^b] as a secure place of refuge in case of another hostile invasion. But soon afterwards his feudal lord Bādīs Abū Mennād, successor of the Zirid al-Manṣūr, wished to rescind Hammād's governorship of the district of Tidjīs and Constantine in favour of his son al-Mu'izz, the latter thereupon rose against Bādīs, at the same time revoking his allegiance to the Fātimids and declaring himself a vassal of the 'Abbāsids. Bādīs marched against the rebel and shut him up in al-Ḳal'a, but died during the siege (406 = 1016). The war continued between Hammād and al-Mu'izz, the son and successor of Bādīs, and was concluded by a treaty, which was negotiated by al-Ḳā'id, a son of Hammād, (408 = 1017—1018). It resulted in the dismemberment of the Zirid kingdom: Hammād received Mīla, Tobna, the Zāb, Aṣhīr and all the lands of the central Maghrib, which he was likely to conquer. "From that hour" writes Ibn Khaldūn "the two rivals laid down their weapons and allied themselves by marriages, after dividing the kingdom between them. The Ṣanhādja dynasty was thus divided into two lines, that of al-Manṣūr in Ḳairawān and of Hammād in al-Ḳal'a". Hammād died there in 419 (1028).

Bibliography: Ibn Khaldūn, *Histoire des Berbères*, transl. de Slane, ii. 16 *et seq.*, 43; Fournel, *Les Berbères*, ii. (G. YVER.)

HAMMĀD AL-RĀWĪYA, i. e. the transmitter, namely of old Arabic poetry. He was born in 75 (694—695; Ibn Khall.: 95) in Kūfa; his father, whose name is differently given (Hurmuz, Maisara, Sābur) and who bore the kunya Abū Lailā, was a Dailamī prisoner of war. Hammād's speech also betrayed his origin.

He won great fame from his comprehensive knowledge of pre-Islāmic as well as of Islāmic poetry, of battles and Bedouin dialects. It is even said of him that he could recite *qaṣīdas* of the Djāhiliya of considerable length, rhyming in each letter of the alphabet, a hundred for each letter, and that he could at once decide whether a poem was old or modern. Great value was placed on his judgment on poets and poetry. He was almost always able to detect plagiarism and borrowings. He himself was less conscientious however in transmitting and used his gifts to smuggle verses of his own into ancient poems, a proceeding for which al-Mufaḍḍal al-Dabbī censured him and for which al-Mahdī took him to task (*Agh.* i. 172, 16 *et seq.*).

As Nöldeke has pointed out, Hammād's great merit is that he collected the *Mu'allafāt* [q. v.].

He was one of the three Hammādūn (with

Ḥammād 'Adjrad and Ḥammād b. al-Zibriḳān), who, bound by ties of closest friendship, caroused and worshipped the Muse together and were all suspected of *zandaqa*. Among his friends were also the poets Muṭi' b. Iyās and Yahyā b. Ziyād.

He enjoyed the favour of the Caliph Yazid II; he was afraid of Hishām, but the latter also is said to have once invited him to court and richly rewarded him. This story, however, is doubtful on account of an anachronism and features similar to those of an anecdote related of Walid II. This last Caliph in particular often entertained himself by listening to Ḥammād's recitations. — Ḥammād expected little good from the 'Abbāsids. He was one of the poets who left Baghdād in the reign of al-Manṣūr "to seek a livelihood"; he then went to Kūfa; the Caliph however is said to have invited him back to Baghdād from Baṣra. But the latter's son Dja'far, into whose presence Ḥammād allowed himself to be taken by his friend Muṭi' at the latter's solicitation, treated him shamefully, when a verse recited by the poet proved distasteful to his superstitious notions.

The date of his death is differently given: 155 (Ibn Khallikān), 156 (*Fihrist*) or in the Caliphate of al-Mahdī, i. e. 158 or later; in *Agh.*, iii. 80 *infra*, he is even associated with al-Rashid.

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HAMMĀDA (also called *gada* in the Sahara Atlas and *tasili* in Berber), a form assumed by elevations of the ground in the Sahara, according to E. F. Gautier (*Sahara Algérien*, Chap. I), "the form assumed by the desert in the plateaus", usually appears as a broad flat surface which is sometimes slightly undulating but rarely traversed by ravines. The edge of the plateau often consists of long series of steep slopes with rather well marked contours which are called *bāten* or *djebel*. The upper surface is devoid of vegetation on account of the utter absence of soil and covered with stones, which sometimes are broad and flat and sometimes consists of small splinters which are formed by the breaking up of the rocks through the sudden changes of temperature and severely impede the progress of men and animals. The Ḥammāda thus forms an almost insurmountable barrier to traffic through the Sahara, so that the caravans prefer to go round rather than cross them. The most important Ḥammāda are, the Ḥammāda al-Harisha, west of Tawdeni, the Ḥammāda of Tinghart, south of the Eastern Erg, the Ḥammāda of Murzūk and notably the Ḥammāda al-Ḥamrā' in the south of Tripolitania, which is 140 miles broad and 400 long, and reaches an elevation of 1600—2000 feet.

Bibliography: See the article SAHARA.

(G. YVER.)

HAMMĀDIDS, a Berber dynasty in Central Maghrib, which was founded in 405 (1014)

by Ḥammād b. Bulukkīn [q. v.] and overthrown in 547 (1152) by the Almohads. They had to wage continual warfare on the Zenāta, who threatened them from the west, the Zīrīds, the former lords of the central Maghrib and lastly from the second half of the xith century onwards against the Hilālī Arabs also. Al-Ḳā'id, Ḥammād's successor (419—446 = 1028—1154-1055), defeated Ḥammāma, son of Mu'izz b. Zīrī b. 'Aṭiya and forced his cousin, the Zīrīd al-Mu'izz b. Bādīs, the ruler of Ḳairawān, who had besieged him in al-Ḳal'a to sign a truce (432 = 1040). To show clearly his independence of his Zīrīd cousin, when al-Mu'izz had cast off the suzerainty of the Fātimid Caliph, he had the *khutba* read in the latter's name. Soon afterwards the invasion of the Hilālī Arabs by destroying the power of the Zīrīds of Ḳairawān in 443 = 1051, assured the supremacy of the Ḥammādids in the Maghrib. After Bulukkīn b. Muḥammad, second successor of al-Ḳā'id had suppressed the rising of the Benī Rommān of Biskra [q. v., i. 732], he penetrated in the extreme Maghrib and seized the town of Fās, the notables of which he carried off as hostages. On his return from this campaign he was murdered by his cousin al-Nāṣir, whose sister Tanmīrt he had put to death.

The reign of al-Nāṣir b. 'Alennās (454—481 = 1062—1088-1089; on the variants of the name 'Alennās, see *al-Bayān al-Mughrib*, transl. by Fagnan, i. 445, note 3) and that of his successor al-Manṣūr (481—498 = 1088-1089—1104-1105) form the golden age of the Ḥammādid dynasty. After al-Nāṣir had become lord of Algiers, Mil-yāna, Hamza, Nigāus and Constantine, the government of which he entrusted to his sons or brothers, he endeavoured to extend his kingdom eastwards by taking advantage of the feuds that had broken out among the Arab tribes. For a time he was recognised as their ruler by the people of the districts of Kaṣṭīliya, Ḳairawān, Sūsa, Sfax and Tunis. After his defeat at Sbeitla in 457 = 1064, however, he could not prevent the devastation of the districts of Zāb and Ḥodna by the Hilālī Arabs and their allies, the Maghrāwa of Tripoli, led by al-Mustanṣir b. Khazrūn. In the end, however, al-Nāṣir won the upper hand; the Zāb was reconquered and Ḥammādid troops penetrated to the Sahara as far as Wargla. These successes made him the most powerful ruler in the whole Maghrib. To raise the prosperity of his subjects by increasing trade, he eagerly endeavoured to attract Italian merchants to Bougie [q. v., i. 766 *et seq.*] which had been founded by him. He also corresponded with the Pope Gregory VII through the intermediary of the priest Servandus, afterwards Bishop of Bōna.

Al-Manṣūr, al-Nāṣir's successor, moved his residence to Bougie in 483 = 1090-1091, being continually threatened in al-Ḳal'a by the inroads of the Arab Bedouins. He regained the cities of Bōna and Constantine, which the Ḥammādid rulers had given over to the Zīrīds, subdued the Kabyls of the district round Bougie and paid particular attention to the defence of his lands against the Almoravids. When the latter had taken Tlemcen (474 = 1081-1082) they won the Benū Wamennū, who had till then defended the western Ḥammādid frontiers, to their side and threatened the central Maghrib. Al-Manṣūr, who had taken bands of Hilālī mercenaries into his service, took the field

repeatedly against them, till the defeat of the Almoravid general Ibn Tinamert at Djebel Tessala and the recapture of Tlemcen by al-Manṣūr 496 = 1102 checked the progress of the Almoravids. Successful campaigns against the Berbers, who had risen in several districts, finally completed the restoration of order.

Soon afterwards however, the decline of Hammādid power began. The successes of al-ʿAzīz (498—515 = 1104—1121), al-Manṣūr's successor, whose fleet captured Djerba and who defeated the Arabs who had invaded Hodna, were only temporary. His successor Yahyā, devoted to women and the chase, proved utterly incapable of coping with the ever increasing danger that threatened his kingdom from without. In 1136 the Genoese plundered Bougie, the Berbers again became restive, the Hilālī Arabs continued their raids, and finally the Almohads invaded the central Maghrib. On the approach of ʿAbd al-Muʾmin, the Hammādid al-Kāʾid, governor of Algiers, abandoned the city without offering any resistance. Seba, another brother of the Sultān, suffered a defeat at Bougie, while Yahyā himself fled from his capital which was thereupon occupied by ʿAbd al-Muʾmin [q. v., i. 51^b] without opposition. After its fall al-Kalʿa was razed to the ground by the invaders. Yahyā, who had first of all fled to Bōna, and then to Constantine, finally surrendered to the conqueror without striking a blow (547 = 1152). He was taken a prisoner to Marrākush and then to Sale, where he died in 558 (1163).

CHRONOLOGICAL SURVEY OF THE HAMMĀDID DYNASTY.

List of the Hammādid rulers.

Hammād b. Bulukkin . . 405—419 (1014—1028)
al-Kāʾid, son of Hammād 419—446 (1028—1055)
Muḥsin, son of al-Kāʾid. 446
Bulukkin b. Muḥammad. 447—454 (1055—1062)
al-Nāṣir b. ʿAlennās . . . 454—481 (1062—1088)
al-Manṣūr, son of al-Nāṣir 481—498 (1088—1104)
Bādīs, son of al-Manṣūr. 498
al-ʿAzīz, son of al-Manṣūr 498—515 (1105—1122)
Yahyā, son of al-ʿAzīz. . 515—547 (1122—1152)

Bibliography: Ibn Khaldūn, *Histoire des Berbères*, transl. de Slane, Vol. ii. p. 43 *et seq.*; Ibn al-Athīr, *Kāmil al-Tawārīkh*, in Ibn Khaldūn, *Berbères*, transl. de Slane, Vol. ii., appendix v.; Fournel, *Les Berbères*, Paris 1875, Vol. ii.; E. Mercier, *Histoire de l'Afrique septentrionale*, Vol. i. Chap. xiii. Vol. ii. Chap. ii.—vii; Ibn ʿIdhārī, *al-Bayān al-Mughrib*, I, 264, 287, 308—310 (Trans. by Fagnan, I, 375, 411, 445—450); E. Fagnan, *Ibn al-Athīr: Annales du Maghreb et de l'Espagne* (Alger 1898), p. 402, 454, 471—479, 572 *et seq.*, 604; Müller, *Islam*, II, 621 *et seq.*, 629—631, 649. (G. YVER.)

HAMMĀL (Ar. *ḥamala* "to carry"), messenger, porter. In countries where the roads and means of transit are still very primitive, the porter is indispensable for the transport of all kinds of goods. In Muslim lands the *ḥammāl* are therefore numerous and much employed; sometimes they carry burdens, which in other countries would only be dispatched with the help of beasts of burden or conveyances. The simplest equipment used by the *ḥammāl* is a fairly thick rope which he ties round the object to be carried and thus keeps it firm on his back. But where the *ḥammāl* are

organised into gilds as in Constantinople, they carry on their backs a padded saddle (*semer*) covered with leather resting on a piece of leather on the back (*arkalyk*). On this the weight of the burden rests and it takes the place of a porter's crate. If however the burden is too heavy for one man, several work together by taking a long stick (*syryk*) between each two from which the trunk or bale is hung by ropes. — When the *ḥammāl* are going through a crowd carrying burdens they push and shove the people aside, at the same time calling out in Arabic: *ʿOa rāsak (dahrak)* "Mind your head (or back)", or in Turkish: *Dokunmasyn* (look out) or *varda* (Ital. *guarda*). In Pera the European women are carried in sedan-chairs (*sedia*), like those which were used in Europe in the xviiith century; this service also is in the hands of the *ḥammāl*. (CL. HUART.)

HAMMĀM (lit. "heater", Ar. *ḥamma* "to heat", Hebr. *ḥāman* "to be warm"), a hot steam-bath. These are isolated buildings communicating with the street or market place by more or less imposing door; they consist of a number of large rooms surrounded by little chambers and crowned by domes pierced with holes to admit the light, which filters through little glass bells like bottle-bottoms. The first room to be entered is the *maslakḥ* (*apodyterium*, *spoliatorium*), where the clothes are taken off and put up into a bundle which is entrusted to the owner of the bath; in the centre is a basin with a jet of water (*fiskīya*). The *ḥarāra* (*caldarium*, *sudatio*) is next entered, a large room filled with steam; to avoid touching the superheated marble floor, wooden shoes or slippers with high heels are worn (*ḥabḥāb*). Here the bather stays till he perspires; the attendant then takes him into one of the little chambers with a basin (*magḥṭas*, *piscina*), which surround the *ḥarāra*, or into one where there are hot and cold taps (*ḥanaḥīya*), and rubs his body, after making all his joints crack, with a horse hair-glove (*kis*), which removes the epidermis in grey rolls, and covers him entirely with frothy soap, beaten up to a lather by means of a *lif* (palm-fibres), till he is quite clean. All that is now to be done is to wash in hot water, dry and wrap oneself up, including the head, in clean linen and go back to the *maslakḥ* to rest there smoking and drinking lemonade or coffee. On days, when the bath is reserved for women, a piece of cloth is hung across the outer door. In winter, the clothes are taken off in a room between the *maslakḥ* and the *ḥarāra*, which corresponds to the *tepidarium* and is called *bait awwal* (first room).

In Persian the *ḥammām* is called *garm-ābe*, the apodyterium *bīne* (H. Ferte, *Journ. As.*, 8th Ser., vii. 391, note 2) and in Turkish *djāmkēn* (Pers. *djāme-ken*).

Bibliography: E. W. Lane, *Modern Egyptians*, ii. 41 *et seq.*; Baedeker, *Palästina und Syrien*, (1910), p. xxviii.

(CL. HUART.)

HAMMŪDIDS. The Hammūdids are the successors of the two sons of the descendant of the Prophet Hammūd b. Maimūn b. Aḥmad b. ʿAlī b. ʿUbaid Allāh b. ʿOmar b. Idris b. ʿAbd Allāh b. al-Ḥasan b. ʿAlī b. Abī Ṭālib, who are connected with the Idrisids of Morocco (172—375 = 788—985) through Idris b. ʿAbd Allāh [q. v.] founder of the dynasty. In the confusion of the civil war that preceded the fall of the Umayyads

of Cordova, the elder brother, al-Kāsim, obtained the governorship of Algeciras [q. v.] and his ambitious younger brother 'Alī that of Tangier and Ceuta. After conquering Malaga the latter overthrew the feeble Umayyad Sulaimān al-Musta'in (407 = 1016) and made himself Caliph in Cordova. After his assassination the brother al-Kāsim did the same (408 = 1018), in 412-413 = 1021-1022 he was driven from the throne by his nephew, Yahyā b. 'Alī, but regained it in 413-414 = 1022-1023, at the same time ruling Malaga 1018-1021 and 1022-1025. 'Alī's descendant's (8) maintained themselves in Malaga from 1025 till 1057, when it passed to the Berber Zirid prince Bādīs [q. v.] of Granada, while Algeciras remained under the sway of al-Kāsim's son Muḥammad al-Mahdī (431-440 = 1039-1048) and his grandson al-Kāsim al-Wāthiq (440-450 = 1048-1058), when it was taken by the 'Abbāids [q. v.] of Seville. 'Alī's son Yahyā ruled Malaga 416-427 = 1025-1035 and was succeeded by Idrīs I al-Muta'iyad 427-431 = 1035-1039, Ḥasan al-Mustanṣir 431-434 = 1039-1042, Idrīs II al-'Alī 434-438 = 1042-1046, Muḥammad I al-Mahdī 438-444 = 1046-1052, Idrīs III al-Muwaffaq 444-445 = 1052-1053, Idrīs II (second reign) 445 = 1053, and lastly Muḥammad III al-Musta'li 446-449 = 1054-1057.

Just as the half berberised early Ḥammūdids shared a glory reflected from the dying Caliphate of Cordova, a century later the dynasty has the darkness into which it was sinking illumined by the scholarship of the court geographer of the Norman Roger II of Sicily in Palermo, al-Sharīf al-Idrīsī [q. v.], the grandson of the kindly but feeble Idrīs II of Malaga.

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(C. F. SEYBOLD.)

HAMRĪN, in Yāqūt (iii. 7) Humrīn, the later name for the older Bārīmā [q. v.]; a chain of low hills (600-1000 feet) about 500 miles long, which begins in Mesopotamia about the latitude of Ḥaḍr, separating the Assyrian plains from the Mesopotamian, in the south the plains of Khūzistān from those of the Shaṭṭ al-'Arab, and finally loses its identity in border ranges of South Irān. The remarkable length of this quite homogeneous range is well known to the Bedouins and fellahin, and has given rise to fanciful notions, e.g. as early as Yāqūt, who speaks of the *Djabal al-muḥīṭ bi 'l-Ard*, as of an ocean surrounding the earth. Besides in Yāqūt the modern name of the range is also found as early as 758 A.H. in the great

waḳfiya inscription of the Madrasa al-Mirdjāniya (cf. L. Massignon, *Mission en Mésopotamie*, *Inst. Franç. d'Arch. Orient.*, Cairo 1912, p. 16 and 28). In the Turkish work (not yet printed) *Djāmi' al-Anwār fī Manāqib al-Akhyār* of Safā al-Dīn 'Isā al-Kādirī al-Nakshbandī al-Bandanidjī of 1077 A.H. a tomb not yet identified of Mādjīd al-Kurdi (died 567) is mentioned on the Ḥamrīn as a well known place of pilgrimage (cf. *o.c.*, p. 60).

(E. HERZFELD.)

HĀMŪN. A name given in E. Persia, Afghānistān and Balōchistān to the salt swamps, which sometimes swell into extensive lakes, occupying the depressions of the Iranian plateau. The most important of these is the Hāmūn of Sistān. The northern part of this is a permanent lake which expands towards the south in seasons of flood. The water when floods are exceptionally high flows, into the Gōd-i Zirah, a depression at a still lower level. This then forms a lake which surrounds Sistān to the south and nearly meets the Helmand River. This overflow occurs on an average once in ten years. The hill on which the fort of Kōh-i Khwādjā stands is surrounded by the Hāmūn, and becomes an island at times. The Helmand, Khashrūd, Farāh-rūd and Harūd-rūd fall into this Hāmūn. Other important Hāmūns are that of Djāz-Morian in Persian Balōchistān and that of Mashkēl in Balōchistān.

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HAMZA (A.), lit. "compression", is the name given to the glottal stop or toneless guttural explosive, which is said to be almost equal in value to 'ain among the Tamīmīs [q. v., i. 299a] and indeed the sign for *hamza* is derived from that for 'ain. For further details see the articles ALIF and BAINA BAINA and the literature there quoted.

(H. BAUER.)

HAMZA, son of 'Abd al-Muttalib, uncle of the Prophet, and his fosterbrother, as Tradition adds in the effort to glorify this hero of the earliest days of Islām, otherwise so little known. Ignorant panegyrists make him at the same time take part in the Fijār wars [q. v.], but this statement is a fiction, according to the author of the *Kitāb al-Aghānī*. At first, like the other Hāshimīs, he adopted a hostile attitude to the new creed. But revolting against the extravagant attitude of Abū Djāhl, he is said to have attached himself to the Prophet two (according to others, six) years after the first revelation. He migrated with him to Medīna and at first led an obscure and miserable existence there. One day he so far forgot himself under the influence of intoxication as to make an onslaught on 'Alī's camels with his sword. For the rest Hamza is described to us as a valiant soldier. This quality won him the title of "Lion of God and his Prophet", which soon found a place in poetry. Muḥammad made use of his services by sending him at the head of a small column to hold up a Quraysh caravan. His fame as a soldier is particularly associated with the battle of Badr, where he and 'Alī shared the honours. He also took part in the siege of the Medīna Jewish clan of Qainuḳā'. He met his fate

at the battle of Uhud where he wrought wonders of valour. The negro Wahshī pierced him with a javelin, tore his breast open and brought his still beating heart to Hind, the mother of Mu'āwiya, who buried her teeth in it. So at least says one story hostile to the Umayyads and without much support. Hamza is said to have been about 57—59 years old. But if our view is correct, that ten years should be deducted from the 60—65 years usually given to the Prophet, it will be necessary to make Hamza ten years younger also. None of Hamza's children left issue. Cf. also the articles BADR and OHOD.

Bibliography: Ibn Sa'd, *Tabaqāt* (ed. Sachau) iii. 1, 3—11; Ibn Hajar, *Iṣāba* (Egyptian edition), i. 353-354; H. Lammens, *Fātima et les filles de Mahomet*, p. 23, 25, 30, 45, 46, 138; Ibn Hishām, *Sīra* (ed. Wüstenfeld), p. 69, 120, 184, 232, 322, 344, 419, 433, 442, 485, 516, 563, 657; Ibn Kaïs al-Ruḳaiyāt, *Dirwān* (ed. Rhodokanakis), Nr. xxxix. 20; *Aghānī*, iv. 25; xiv. 15, 22; xix. 81-82; Sprenger, *Das Leben des Mohammed* 2, ii. 69, 81, 88; iii. 100, 120, 172, 180; H. Lammens, *L'âge de Mahomet et la chronologie de la Sīra* (Jour. Asiat. 1911 1, p. 209—250). (H. LAMMENS.)

HAMZA B. ALĪ B. AḤMAD, founder of the theological system of the Druses and author of several treatises, which have obtained a place among the sacred books of the Druses. Little is known of his life with certainty. According to al-Nuwairī, he belonged to Zawzan (Zūzan) in Persia and was by trade a maker of felt (*lab-bād*). In 410 (1019) he is said to have first publicly put forward his doctrines but, according to Hamza's own statements, this took place two years earlier in 408 (1017), from which year the Druses date the manifestation of the divine incarnation in the person of the Fātimid caliph al-Hākim b. Amr Allāh [q. v. ii. 225^a] and the beginning of the Druse era. It is not certain when he came to Egypt, possibly in 405 or 406. But after he publicly proclaimed his doctrines in a mosque in Cairo, a riot broke out and Hamza had to remain in concealment for a time under the Caliph's protection. What became of him after the latter's disappearance (411 = 1020) is unknown. He plays a still greater rôle in the religious system of the Druses as *Kā'im al-Zamān* or last incarnation of the universal intelligence (*aql*). According to al-Makīn and other authors, he was usually called *al-Hādī* i. e. *Hādī 'l-Mustadjībīn*, leader of those who obey (the divine call).

Bibliography: De Sacy, *Exposé de la religion des Druses*, Introduction p. 387 et seq., Texte i. 98 et seq., ii. 2 et seq.; Blochet, *Le Messianisme*, p. 94 et seq.

HAMZA, called the Siliḥdār, was born about 1140 in the district of Dewelu Ḳarahiṣār, the son of a landed Agha, called Meḥemmed; he began his career in 1156 in the *ḥalwa-khāne* (honey-bakery) of the Imperial kitchen (cf. v. Hammer, *Staatsverfassung* etc., ii. 31), but soon his gifts won him a position among the pages (*enderün-i humāyūn*, where he won the favour of Muṣṭafā III. When the latter came to the throne in the 21st Šafar 1171, he at once appointed Hamza his siliḥdār (sword-bearer, see v. Hammer, *l. c.* ii. 238 note), afterwards granted him the rank of vizier and betrothed him to the infant princess Hibetullāh, who died however on the 15th Dhu

'l-Hidjja 1175. From 1172—1182, he filled in quick succession no fewer than twelve governorships in Rumelia and Anatolia, in accordance with the system then in force of annual change of office; in this period he fell into disgrace for a few months in 1178 and was banished to Demotica with loss of his rank. As wālī of Egypt in 1179 he came into conflict with the Mamlūk Emīrs and the celebrated *Shaiḫ al-Belad* 'Alī Bey (v. Hammer, *Gesch. d. Osm. Reiches*, viii. 292) and was finally driven out of the country by them. When in 1182 (1768) the Sultān was eager for a breach with Russia, but found his bellicose plans opposed by the Grand Vizier Muḥsin-zāde Muḥammad Pasha and the *Shaiḫ al-Islām*, he dismissed the former on the 21st Rabī' I 1182 and appointed in his place his old favourite the Siliḥdār Hamza, who was at that time governor of Anadolu. A few days after his arrival in the capital the new grand vizier had the ultimatum to Russia approved at a great council and imprisoned the Russian resident Obreskow, who declined to fulfil the demands of the Porte, in the Seven Towers (4th and 6th October 1768, see v. Hammer, *Gesch. d. Osm. Reiches*, viii. 312 et seq.); in consequence the unfortunate war with Russia broke out, which was only concluded by the peace of Kūčuk Kainardja in 1774. Hamza Pasha did not live to see the beginning of hostilities; he was suddenly dismissed from office on the 8th Djumādā II 1182 (20th Oct. 1768), the reason given being insanity, but others say at the instigation of the Khān of the Crimea and sent to Crete as governor of Canea; on his way thither he died at Gallipoli in the same month.

Bibliography: *Ḥadiqat al-Wuzerā*, continuation of Aḥmed Djāwid, p. 16 et seq.; *Sidqill-i 'Osmānī*, ii. 254 (biography); *Chronicle of Aḥmed Wāsiḥ*; v. Hammer, *Gesch. des Osm. Reiches*, viii. passim. (J. II. MORDTMANN.)

HAMZA HĀMID PASHA, son of a merchant of Dewelu Ḳarahiṣār, named Aḥmed Agha, was born in Constantinople in 1110 and entered upon his official career in the offices of the Sublime Porte. Owing to the protection of the celebrated Rāghib Pasha (Grand vizier 1170—1176), whose pupil he was in the elaborate prose of the official style, he received a secretarial appointment to the Grand Vizier on the 19th Dhu 'l-Ḳa'da 1153 (5th January 1741), which he held for many years. On the 15th Muḥarram 1169 he was appointed *Rā'is al-Kuttāb* (i. e. Minister of Foreign affairs) and, in addition to other high offices in the years following, three times filled the office of *kiyāy* to the Grand Vizier, i. e. Minister of Home affairs, but only for short periods and without further distinguishing himself. After being appointed "vizier of the dome" in Rabī' II 1176 he took the place of the Grand Vizier Rāghib Pasha, when the latter fell severely ill in Ramaḍān 1176, and on his death (24th Ramaḍān 1176 = 8th March 1763) he succeeded him. But he was not a strong enough man for this position, for, as his biographers say, he was slow in coming to a decision and was too fond of ease and comfort. The only note-worthy event of his period of office was his sending Aḥmed Resmī Efendi to the court of Frederick II in response to Graf Rexin's embassy (cf. Zinkeisen, *Gesch. d. Osm. Reiches*, V, 897 et seq.). After less than a year of office he was deposed on the 24th Rabī' II 1177 = 2nd Nov. 1763 and sent to Crete, where

he remained, except for a brief interval, till 1183. In this year at his own request he was given the governorship of *Djidda* and *Habesh* and died in Mecca in *Dhu l-Hidjja* 1183.

Bibliography: Biography in the *Ḥadiqat al-Wusra*, continuation of *Aḥmed Djāwid*, p. 8 *et seq.*; *Sefinet al-Ru'ṣa*, p. 93 *et seq.*; *Sidjill-i 'Osmānī*, ii. 255; *Wāṣif's Chronicle*, passim; v. Hammer, *Gesch. des Osm. Reiches*, viii. 259—262. (J. H. MORDTMANN.)

HAMZA AL-ḤARRĀNĪ, a prominent family in Damascus of 'Alid descent, which for many centuries filled the office of *Naḥīb al-Ashraf* there, so that the family is sometimes simply called *Bait al-Naḥīb*. Muḥibbi *Khulāṣat al-Athar* (ii. 105) gives the complete genealogy down to the xiith (xviith) century. As early as 330 (941-942) a member of this family, Ismā'il b. Ḥusain al-Natīf, was *Naḥīb*, and this office has passed from father to son to the present day. Several members of the family distinguished themselves by their learning and literary gifts, as may be seen from Muḥibbi, ii. 105 *et seq.*, 125 *et seq.*, iv. 124 *et seq.* One of the best known members of the family in later times was Maḥmūd Ḥamza, born in Damascus in 1236 (1821), who became Mufti of Syria and won the thanks of the oppressed Christians during the massacres in his native town (1860) by his conduct. He was the author of an imposing series — 35 titles are enumerated — of writings, mostly on theological-legal subjects, of which several have been printed. He was also an excellent calligrapher: in his leisure-hours he used to amuse himself by writing the *fātiḥa* on a grain of rice or the names of those who fell at Badr on the stone of a signet ring. Maḥmūd Ḥamza died in 1305 (1887).

Bibliography: G. Zaidān, *Mashāḥir al-Sharḥ*, ii. 165 *et seq.*; Brockelmann, *Gesch. d. arab. Lit.*, ii. 466.

HAMZA AL-IṢFAHĀNĪ. This is the shorter name by which the philologist and historian ABŪ 'ABD AL-LĀH ḤAMZA b. AL-ḤASAN AL-IṢFAHĀNĪ is usually known. He was born in the viiith decade of the third century A. H. in Iṣfahān in Persia and spent his life — except for a few journeys for purposes of study — in his native town, where he died between 350 and 360 (971—971). Although on his journeys he attended the lectures of the most important traditionists of his time, his own special field was philology and history. His "Annals", which became known comparatively early in Europe, have caused him to be described almost exclusively as a historian. The majority, however, of his works deal with questions of philology and lexicography. Of the twelve works, which he is known to have written, three have survived to us viz. "the Annals" (*Ḥamzae Iṣfahanensis Annalium libri x.* ed. I. M. E. Gottwaldt, Tom. i., Text. Arab., Tom. ii., Transl. Lat., Petrop.-Lipsiae, 1844—1848), the *Kitāb al-Amthāl 'alā Af'al*, is a collection of proverbs in the form of comparisons (e. g. more liberal than Ḥātim) preserved in the Munich *Codex Aumer* 642, and his edition of the *Dirwān* of Abū Nuwās (Berlin Ms., Ahlwardt, Nr. 7531, and Cairo, iv. 239, besides 3 incomplete MSS.).

Ḥamza's writings are characterised by a strong personal note. A characteristic of his is his habit of paying particular attention to Persian affairs, readily explained by his Persian origin. He did

this in his "Annals" as well as in his philological works, in which he delights to discuss Persian words that have found their way into Arabic, and Pehlevi etymologies. All his works moreover bear evidence of a critical attitude, which often expresses itself very pithily. His criticism however is not, one might perhaps expect, one-sided or directed against the Arabs and Ḥamza cannot be described as a representative of the linguistic *Shu'ūbiya*, the "philological reaction against Arabic influence". — Ḥamza's works soon found approval and have been much copied. In particular al-Maidānī has copied almost literally Ḥamza's collection of "comparative" proverbs in the second section of each chapter of his *Madjma' al-Amthāl*.

Bibliography: Goldziher, *Muh. Studien*, i. 209—213; Brockelmann, i. 145; Mittwoch, *Die literarische Tätigkeit Ḥamza al-Iṣbahānī's* (*Mitteil. d. Sem. f. orient. Sprachen*, 1909, Abt. ii. p. 109—169); do., *Altarabische Amulette und Beschwörungen nach Ḥamza al-Iṣbahānī* (*Zeitschr. f. Assyriol.*, xxvi., 1911, p. 270 *et seq.*); do., *Abergläubische Vorstellungen und Bräuche der alten Arabern nach Ḥamza al-Iṣbahānī* (*Mitteil. d. Sem. f. orient. Sprachen*, 1913, Abt. ii.). (E. MITTWOCH.)

HANAFIS. The Ḥanafis are those Sunni Muslims who follow the teaching founded by Abū Ḥanifa (died 150 = 767, see above i. 90^b *et seq.*) which has been collected and contained in several authoritative, more or less detailed writings of his pupils. Abū Yūsuf [q. v. i. 114^a] and al-Shaibānī [q. v.] in particular were the direct pupils of Abū Ḥanifa who developed the system of *Fiqh* on their master's principles and placed the Ḥanafī school on a firm basis. Although rival systems arose in opposition to the Ḥanafī school, at once in the case of the school of *Malik* and later in that of *Shāfi'ī*, which found more support in certain parts of the Muslim world, it was always able to assert itself in the eastern lands of the Caliphate and finally to attain an unchallenged supremacy in the Ottoman empire. In Central Asia also and in British India the majority of the Sunnis belong to it.

The necessary preparatory work for a history of the Ḥanafī school has not yet been done, so that we will not here attempt to define the relationship of this school to the others. The usual view, however, is certainly wrong, namely that the Ḥanafis represent more liberal views than the other schools; as regards principles they are on exactly the same ground as the others. For the rest the reader may be referred to the article *FIQH* [ii. 103]. The Arabs have been content to collect biographical and bibliographical data in the so-called *Ṭabaqāt* (class-books) among which the best known is Ibn Kutlūbughā's [q. v.] compendium edited by Flügel. Cf. *Die Klassen der Hanefitischen Rechtsgelehrten* by G. Flügel in *Abhandl. der Kön. Sächs. Gesells. der Wissensch.*, vol. 8, Leipzig 1861. For works of the kind cf. Ḥadjī Khalifa, s. v. It may therefore be sufficient to mention here a few of the most famous legal compendiums, which are considered authoritative within the *madhhab* and whose authors are all dealt with in separate articles. Such are the *Kitāb al-Kharādī* of Abū Yūsuf, the *Djāmī al-saghīr* of al-Shaibānī, the *Mukhtaṣar* of al-Kudūrī, the *Hidāya* of al-Marghinānī and its commentaries noticed in the *Wikāya* of Burhān al-Dīn Maḥmūd, the *Farā'id* of al-Saḍjāwandī, the *Kitāb Madjma' al-Baḥrain* of Ibn

al-Sā'atī, the *Kanz al-Daḡā'iq* of al-Nasafī and the *Multaḡa 'l-Abḡur* of al-Ḥalabī.

Bibliography: as far as not contained in the article itself, see the article *FIKH*, ii. 105^b and *ABU HANĪFA*, i. 91.

HANAFĪYA, a portable waterholder, with a cock, placed upon a stand and used for ritual ablutions; the name comes from the Ḥanafīs, who must use running water for washing or at least water which runs from a receptacle at least 10 ells in height and breadth. These vessels are usually of copper gilt; after use the water runs into a copper basin. The Turks have similar water-vessels but of marble; they are called *musluḡ*. They are also found in baths. As the most important part of them is the water-cock, the word *ḡanafiya* has also received this meaning.

Bibliography: E. W. Lane, *Modern Egyptians*³, i. 94 *et seq.* (with illustration), ii. 48.

(CL. HUART.)

HANBALĪS, the adherents of the school of Ahmad b. Ḥanbal [q. v., i. 188 *et seq.*].

HANDASA, or *ʿIlm al-Handasa* is the name given by the Arabs to Geometry, one of the four propaedeutic sciences [cf. the article *HISĀB*]. The word is derived from the Persian verb *andākhān* (or also *andāzidan*) = to throw, to project, thence also to take the measure, to measure; from this is derived the substantive *andāzah* = size, measure, value, which was then used for "geometry" also; the geometrician is called *al-muhandis* in Arabic.

The Arabs became acquainted with pure (theoretical) geometry through the *Elements* of Euclid, which were first translated by Ḥadjjādī b. Yūsuf b. Maṡar (c. 790); later they came to know most of the geometrical works of Archimedes and the *Conic Sections* of Apollonius; for the later geometry they also used the Greek name *djūmatrīya*. From the Indian Siddhāntas and afterwards from the writings of Hero they learned applied (practical) geometry, i. e. the measurement of surfaces and bodies, the elements of trigonometry and mensuration.

Of works on pure geometry by Arabs, i. e. such as call in the aid neither of arithmetic nor algebra and are based partly on Greek and partly on Indian models, we can only mention two: the first is the work of the three brothers, Muḡammad, Ahmad and al-Ḥasan, the sons of Mūsā b. Ṣhākīr (the eldest, Muḡammad, died in 873) entitled: *The Book of the Science of Mensuration of plain and spherical Figures*; it was translated into Latin by Gerard of Cremona, and from this a German translation was published by M. Curtze (*Der liber trium fratrum de geometria*, in the *Nova acta der kgl. Leop.-Carol. Akademie d. Naturforscher*, vol. xlix. No. 2; cf. also H. Suter, *Über die Geometrie der Söhne des Mūsā b. Ṣhākīr*, in *Biblioth. mathem.*, 3^d Series, iii. 259—272). This treatise contains eighteen theses which deal with the estimation of the area of the circle, of the triangle from its three sides, of the surface of the cone and the truncated cone, the surface and the contents of the sphere with the problems of two mean proportions and the trisection of an angle. We class this book among the works on pure geometry, because it proceeds exactly according to the method of the classical Greek geometricians, i. e. excluding any application of arithmetic and algebra and giving no numerical examples. — The second work is the *Geometry*

of Abu 'l-Wafā' al-Būzḡānī [q. v.], which has not survived in a work from his own pen, but in a Persian version by one of his pupils (cf. F. Woepcke in *Journ. As.*, 1855, i. 218—256, and 309—359, and *Extrait*, Paris 1855, p. 1—89); it contains a large number of geometrical problems, from the fundamental constructions of plane geometry to the construction of the corners of a regular polyhedron on the circumscribed sphere. Of special interest is the fact that a number of these problems are solved by a single span of the compasses, a condition which we find for the first time here. In other points many problems show a pronounced Indian influence. — In addition to these two treatises however we possess a whole series of smaller works by Arab mathematicians on various branches of geometry e. g. on the construction of regular polygons, particularly the heptagon and nonagon, which lead to equations of the third degree, on various portions of conic sections, of which we may specially mention the estimation of the area of the ellipse and parabola and the cubical content of the paraboloid, and the construction of conic sections by means of the "conic circle".

In the use of arithmetic and algebra in geometry and vice versa the solution of algebraic problems with the aid of geometry, the Arabs far outstripped the Greeks as well as the Indians. To the Arabs is due the honour of having recognised and emphasised as an obstacle the strict distinction between arithmetical (discontinuous) and geometric (continuous) magnitudes, which had so severely impeded the fruitful development of mathematics among the Greeks. Even al-Ḳh̲wārizmī used algebra to solve geometrical problems, when he estimated the height of a triangle from the three sides by introducing an unknown quantity and forming an equation. The great user of this algebraic treatment of geometry is the Egyptian Abū Kāmil Shudjā' b. Aslam (c. 900) who in his treatise "On the Pentagon and Decagon" (only extant in a Hebrew translation, ed. in Italian by G. Sacerdote, in *Festschrift z. 80. Geburtstag M. Steinschneiders*, Leipzig 1896, and in German by H. Suter in *Bibl. Mathem.*, 3^d Series, x. 15—42), solved twenty problems in geometry with the help of linear, pure and mixed quadratic and reducible biquadratic equations, which are almost all incorporated in the works of Leonardo of Pisa. As a champion of the use of geometry in the solution of algebraic problems, we may here mention only the Persian 'Omar b. Ibrāhīm al-Khāiyāmī [q. v.], whose solution of cubic and biquadratic equations with the help of conic sections is probably the most advanced work of Arabic mathematics that has survived to us.

Trigonometry is also to be reckoned among the applications of arithmetic to geometry, in which Arabs made the greatest advance on their Greek and Indian predecessors; a constant stream of workers from al-Battānī [q. v.] to Naṣīr al-Dīn al-Ṭūsī [q. v.] finally built up a system of trigonometry, on which Regiomontanus and Copernicus would have been able to make further developments at once, if they had known the works of Naṣīr al-Dīn on this subject. The Arabs became acquainted with the sine, cosine and versed sine from the Indians, then added the other functions to these, found the chief relationships (formulae) between the various functions, completed the trigonometric tables and finally solved

all cases of the plane and spherical triangle with the aid of the rules discovered (rule of the four quantities, theorem of tangents, rule of the plane and spherical sines etc.).

On purely practical geometry (mensuration, geodesy) the Arab mathematicians as a rule did not write special treatises, but discussed such problems in their works on the construction and use of the astrolabe and quadrant, on which cf. E. Wiedemann's work quoted below.

Bibliography: H. Hankel, *Zur Geschichte d. Math. im Altertum und Mittelalter*, Leipzig 1874, p. 271—293; M. Cantor, *Vorlesungen über Geschichte d. Math.*, i. 2nd ed., Leipzig 1894, 3rd ed. 1907, vii. Abschnitt: Arabs; F. Woeppel, *L'Algèbre d'Omar Alkhayyāmī*, Paris 1851; v. Braunmühl, *Vorlesungen über Geschichte d. Trigon.*, Leipzig 1900, i. 42—86; E. Wiedemann, *Beiträge z. Geschichte d. Naturwissenschaft.*, xvii. and xviii. (*Sitzungsber. d. phys.-med. Societät in Erlangen*, vol. 41, 1909, p. 26—78); H. Suter, in *Biblioth. mathem.* 3rd Ser., vol. xi. (1910), p. 11—78, vol. xii. (1912), p. 289—332. (H. SUTER.)

HANDŪS (i. e. brass or base silver), the name of the base small money of the Maghrib in the vith to viiith centuries, the debased copies of the square Almoḥad silver coins, which had long enjoyed great popularity and were struck by many Christian rulers as *monetae miliarenses, millarès*. — The *handūsiya* are small, irregularly cut little coins of base silver weighing from 7 to 14 grains. As a rule they bear neither ruler's name, mint nor date, but only a religious legend (a variant of Qur'an, xl. 47) and probably owe their origin to the Zīrid, Ḥafṣid, Marīnid and other rulers of North Africa and the smaller Spanish dynasties of this period. They attained a certain importance as a standard coin in the petty commerce of the western Mediterranean and were therefore also imitated by the Christian mints of Spain and southern France.

Bibliography: al-Bayān (ed. Dozy, i. 265, transl. E. Fagnan, i. 376); De Slane, *Histoire des Berbères*, ii. 354; H. Sauvaire, *Matériaux* etc., i. 152; Longpérier, *Oeuvres*, v. 320; H. Lavoix, *Catalogue des Monnaies musulmanes, Espagne et Afrique*, Préface, p. xxxvi. and p. 292; Dozy, *Supplément*, i. 331. (E. v. ZAMBAUR.)

HĀNĪ b. 'URWA, one of the principal chiefs of the Banū Murād in Kūfa, in the early years of the governorship of 'Ubaid Allāh, son of Ziyād. He was a devoted adherent of the 'Alids and was numbered among the *ḥurrā'*, or distinguished reciters of the Qur'an. When Muslim b. 'Aqil, the cousin and secret agent of Ḥusain b. 'Alī in Kūfa, learned of the arrival of the new governor 'Ubaid Allāh in this city, he hurriedly left his previous place of refuge, the house of Mukhtar, to find a new asylum with Hānī b. 'Urwa. The latter had, although unwillingly, to agree to receive the fugitive for whom the authorities were searching. But he was denounced to 'Ubaid Allāh and a few days later hanged beside Muslim b. 'Aqil on the public square of Kūfa.

Bibliography: *Aghānī*, xiii. 37; xiv. 98; Ṭabarī, *Annales* (ed. de Goeje), ii. 229, 266—267; Dīnawarī, *al-Akhbār al-tiwāl* (ed. Guirgass), p. 247 et seq.; H. Lammens, *Le califat de Yazīd Ier*, p. 144, 145, where further references are given. (H. LAMMENS.)

HANĪ'AN (A.) "May it do you good", is said by one who declines an invitation (made by saying *taṣāḍḍal* or *bismillāh*) to a meal. The omission of this wish would be not only a gross discourtesy but would expose the meal itself to the danger of the evil eye; so Lane, *Manners and Customs*, chap. v. — According to Hartmann, *Arab. Sprachführer* 2, p. 39, in Syria, people, who still retain old customs, say to one who has drunk, "*hanīyan*", whereupon the latter answers *ḥannāk allāh or alla yḥannik*. — An invitation to eat is declined in Syria with the word *afḍalt* or *afḍaltū* "thou art (you are) very kind".

(H. BAUER.)

ḤANĪF (pl. *ḥunafā'*) appears repeatedly in the Qur'an as the name of those who possess the real and true religion; e. g. in Sūra, x. 105; xxii. 32; xxx. 29; xcvi. 4 etc. It is used particularly of Abraham as the representative of the pure worship of God. As a rule it contrasts him with the idolaters as in iii. 89; vi. 79, 162; x. 105; xvi. 121, 124; xxii. 32; but in one or two passages it at the same time describes him as one who was neither a Jew nor a Christian; e. g. ii. 129; they (the *Ahl al-Kitāb*) say, become Jews or Christians that ye may be rightly guided! But thou shalt say: the religion of Abraham as a *ḥanīf*; he was not one of the polytheists, and iii. 60: Abraham was neither Jew nor Christian, but *ḥanīf muslim* and was not one of the polytheists. The simple collocation of *ḥanīf* and *muslim* found in this passage is sufficient to show that for Muḥammad the word was not the name of a particular religious body, which is still clearer from the phrase *ḥunafā' li-llāhi*, xxii. 32, so that the existence of Ḥanīfism as an organised body as insisted particularly by Sprenger has no support in the Qur'an itself. Sūra, xxx. 29 is of special importance for the understanding of the Qur'an meaning of the word, where is said: "Turn thy face towards religion as *ḥanīf*", (namely) Allāh's creation (*fiṭra*) according to which he has created man; there is no change in the work of Allāh"; cf. also vi. 79; x. 105. It is clear here that the word means the original, innate, primitive religion in contrast to the particular which arose later, polytheism on the one hand and the in part corrupt religions of the possessors of scriptures. As to the period of composition of the passages quoted, they may be mainly ascribed with certainty to Medina, only in vi. 79, x. 105, xcvi. 4, is it doubtful, but here also we must consider the possibility that they were afterwards put into another form.

The later Islāmic application of the word depends on the linguistic usage of the Qur'an. The *Ḥanīfiya* (very rarely *Hanafiya*) means the religion of Abraham, e. g. Ibn Hishām, p. 143, 8, 147, 4, 822, 1. But as Muḥammad renovated the pure religion of Abraham, *ḥanīf* is frequently used in the sense of *muslim* (Muḥammadan), e. g. Ibn Hishām, p. 982, 18, 995, 11, cf. also p. 871, 5, where *ḥanīf* is used of religion itself in the sense of "pure, orthodox" as well as the obscene verse of Farazdaq, *Naḳā'id*, i. 378, 11, where the variant offers a different reading.

In various traditions the Prophet describes the religion proclaimed by him as *al-ḥanīfiya al-samḥa*, the mild or liberal Ḥanīfism, in opposition to ascetic movements, e. g. Ibn Sa'd, i. 1, 128, 12; iii. 1, 287, 28. The verb *taḥannuf* sometimes means the purer exercise of religion in the pagan period (Wellhausen, *Skizzen und Vorarbeiten*, iv. 156),

sometimes it is practically the equivalent of "to adopt Islām", *Kāmil*, p. 526, 8 (a poem by Djarir); *Lisān al-ʿArab*, x. 404, 17. It is the same with the verb *ṭaḥannuth*, which Hirschfeld and Lyall as previously E. Deutsch, wish to derive from the Hebrew *tehinnoth*, but it perhaps rather derived from *taḥannuf* (cf. Nöldeke, *Neue Beiträge zur Semit. Sprachwissenschaft*, p. 72); for the latter is explained by Ibn Hishām p. 152, 9, and Ṭabarī, i. 1149, 12, by *tabarrur*, to practise piety, but means also, to become Muhammadan, Ṭabarī, i. 2827, 12.

The above mentioned passage also (*Sūra*, xxx. 29) where the word means the innate religion is again found in later Arabic authors; e.g., *Kāmil*, p. 244, 3: What is a *ḥanīf ʿala ʾl-fitra*...? or *Di-yārbakrī*, ii. 177; If I die *ʿala fītrati ʾl-lāhi*. Connected with this, but at the same time remarkably modified is the use of the word by some authors as the designation not of the pure primitive religion but of the ancient paganism, which preceded the later separate religions. Thus Yaʿqūbī calls the Philistines, who fought against Saul and David, *ḥunafāʾ* and adds that they worshipped the stars; and particularly Masʿūdī in his *Tanbih* uses the word as identical with *sābiʾūn* [q.v.] of the people of Persia and the Roman empire, before they adopted Mazdaism and Christianity respectively, and distinguishes this step in religious development as the first *ḥanīfiya* from the pure *ḥanīfa* religion. At the same time he says that the word is an arabicised form of the Syriac *ḥanīfū*, in which connection it should be remembered that the Syriac *ḥanfe* is actually used particularly of the Ṣabians (e.g. Barhebraeus, *Chronica*, p. 176).

If we now inquire into the origin and earliest history of the word *ḥanīf*, the first thing to do is to look for passages which may possibly contain a use of the word independent of the Qurʾānic usage. But unfortunately most of such passages present great difficulties either because their genuineness is doubtful or because they are so indefinite and uncertain that different interpretations are possible. Scholars have thus arrived at utterly different results, e.g. Wellhausen deduces from such passages, that *ḥanīf* originally meant a Christian ascetic, de Goeje explains the word by "heathen", and D. S. Margoliouth thinks the word everywhere means Muslim. This last meaning undoubtedly best fits an oft quoted verse of the first century A. H. (Yāqūt, ii. 51; *Kitāb al-Aghānī*, xvi. 45 etc.), where the *ḥanīf* is distinguished from the Christian priest and the Jewish rabbi. On the other hand, it is doubtful if this meaning is also found in the story of the death of the Bakrī Christian Bistām, the scene of which is laid in northeast Arabia (*Kāmil*, p. 131, 4; *Naḥwʾid*, ed. Bevan, i. 314). Bistām called, when his brother wished to return to him: I shall become a *ḥanīf*, if thou wilt return! However, Mubarrad shows, by his remark to the effect that Muhammad had then appeared as a Prophet, that he understood *ḥanīf* to mean Muslim; but the sense is much more forceful if one translates it by "heathen" (Nöldeke) or "apostate". In Ṣakhr's verse (*Hudhail*, Kosegarten, xviii. 11), where the wine-drinking Christians are making a noise around a *ḥanīf*, one of the scholiasts suggests Muslim; but the passage would equally fit an ascetic who refrained from wine. The same holds of the *ḥanīf* in the verse of Dhū Rumma, *Lisān al-ʿArab*, xiii. 206, who turns to the west when praying, unlike the Christians, cf. the com-

mentary. The Hudhaili verse, *Lisān al-ʿArab*, vi. 133, where there is a reference to a stay for worship made by a *ḥanīf* is quite colourless. Greater value might, on the other hand, be attached to some verses where the verb *ṭaḥannuf* appears in the above mentioned sense of performing acts of worship. One is by a heathen poet Djarir al-ʿAwd of the Hawāzin tribe of Numair in Najd (*Lisān al-ʿArab*, x. 404, cf. *Khizānat*, iv. 198), and mentions *al-ʿābid al-mutaḥannif*, who observes his prayers (*ṣalāt*), by which he can only mean an Arab ascetic; Djarir (*Naḥwʾid*, ii. 595, 18) must also be thinking of such a one when he says of a tribe, that they have allied themselves with shame as the Christians with the religion him who *yataḥannafu*. The poems, which are ascribed to certain contemporaries of Muhammad, would bring us an essential step forward, if their genuineness were only to some degree certain, but this is unfortunately not the case. This is particularly true of the verses placed in the mouth of the Awsī opponent of the Prophet, Abū Kaīs b. al-Aslat, in which he invites the foundation of a *dīn ḥanīf*, a pure faith (Ibn Hishām, p. 180, 2), and contrasts this primitive religion to Christianity and Judaism (*ibid.*, p. 293). The genuineness of the poem of Umaiya b. Abi ʾl-Ṣalt, which speaks of the *dīn al-ḥanīfiya* as the only religion which will survive the resurrection (see Schulthess, *Beiträge zur Assyriologie*, viii. 3, 72, 129), is, to say the least, very doubtful. Even if we set aside these poems, however, the verses quoted above are sufficient to show, what must be considered quite certain, namely that Muhammad in his use of this word was simply following a recognised usage, and it may be suggested as highly probable that *ḥanīf* even before his time denoted the people, who, although influenced by Christianity, had refused both Christianity and Judaism in favour of a simpler and more primitive religion. But the historical development of such a movement is wrapped in an obscurity, which cannot be cleared up with the material at present available. That it was connected with the religious movements of South Arabia, as modern scholars suppose, is possible, but by no means certain, as the most reliable of the verses quoted belong to the north.

As to the etymology of the word, as has already been mentioned, even Masʿūdī had seen in it an Aramaic loanword and his opinion has also a number of champions in modern times, who derive the word from the Canaanite-Aramaic *ḥanef* "hypocrite, goddess, heathen, heretic". That this view would find substantial support, if the meaning "heretic" in the above-mentioned story of Bistām were correct, is illuminating. The word would then be a foreign name for heretic, which those to whom it was applied, had somehow adopted in Arabia in a good sense. In any case, we should have to be content with this derivation from the Aramaic, as the corresponding Ethiopic word to which H. Winckler proposes to trace it, is a foreign loanword only found in literature. Schulthess has, it is true, rightly pointed out that the Aramaic *ḥanef*, *hanfā* cannot become the Arabic *ḥanīf*, but this probably only shows that we must presuppose an intermediate form, and this is supported by the form of the word in Mandaean, cf. the Syriac abstract noun *ḥanīfū*, mentioned by Masʿūdī. Besides we might, if forced, attain the meaning "secessionist" from the Arabic *ḥanafa* "to break off" which would give a similar development of mean-

ing; and of course the possibility must not be excluded that new South Arabian texts may throw light on the word and its history.

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ḤANĪFA B. LUDJAIM, an important branch of the great North Arabian tribe of Bakr b. Wāʾil [q. v.], consanguineous to the ʿIdjl. During the Djahiliya they were in part heathen, in part Christian. The pagans honoured an idol in the form of a cake of butter and honey, which they used themselves to consume in time of famine.

They led a settled life in Yamāma, where they built the fortified town of Ḥadjr, which later became the capital. The Wādī ʿl-ʿIrd and among others the following places belonged to them: al-ʿAwka (inhabited by the clan ʿAdī), Faishān (belonging to the clan ʿAmir), al-Kirs (on the lower Wādī ʿl-ʿIrd, inhabited by ʿAdī), Khidrīma (a large town with many villages, inhabited by the Suḥaim and ʿAmir along with the ʿIdjl), Kurrān (belonging to the clan Suḥaim), al-Mansif (a fortified town, belonging to the ʿAmir), Talaʿ b. ʿAṭā (inhabited by ʿAmir), al-Thakb (so Hamdānī, *Djazira*, p. 141, 7; *Djazira*, p. 162, 25 has al-Nakb; al-Nakb and al-Thakb appear to be identical and there is either a misprint or error in the manuscript; the place belonged to the ʿAdī), Tuʿām (in common with the Azd and ʿAbd al-Kais), Ubād (a battle took place here between Khālīd b. al-Walīd and Musailama) and ʿUthāl. There was also a settlement of Ḥanifa in Iṣān, the mines of the Numair b. Kaʿb.

Historical. In the last years of the Basūs war [see BAKR B. WĀʾIL] the Ḥanifa separated from the Bakr and went over to their opponents, the Taghlib, on whose side they then fought. Like the Taghlib, they recognised the sovereignty of the Lakhmids [q. v.] in Ḥira, the vassals of the Sāsānids. In the famous battle of Dhū Kār between the Bakr and the Persians [see BAKR B. WĀʾIL] the Ḥanifa took no part.

Hawda b. ʿAlī, chief of the Ḥanifa, resided in Ḥadjr. He had to lead the Persian caravans coming from ʿIrāk to Yemen to protect them from attack on the way. On one such occasion he was attacked by the Tamīm in the Dahnā. This was by no means the only occasion on which the Ḥanifa had to fight the Tamīm. When the ʿAmr, who migrated to Yamāma to the Ḥanifa after the battle of Habāʾa (with the Dhubyān) quarrelled with the chief of the Ḥanifa Kaṭāda b. Maslama, they went to the Saʿd b. Zaid Manāt of the Tamīm and found asylum with

them. In the battle of Sitār Kais b. ʿĀṣim of the Tamīm slew Kaṭāda. Of other battles with the Tamīm there may be mentioned that of Khushaiba (near Yamāma) and that of al-Zahr.

In Muḥarram 6 = 628 the chief of the Ḥanifa, Thumāma b. Uthāl, while on his way to Mecca to visit the holy places (*umra*), was surprised by thirty Muslims and taken prisoner. He adopted Islām and was released. Through his influence over the Ḥanifa, out of friendship for the Prophet he prevented supplies of provisions reaching the Kuraish in Mecca from Yamāma whence they were wont to obtain them. In the "year of the deputations" (9 = 631) the Ḥanifa appeared before the Prophet under Hārūn b. Ḥabīb, called Musailama, who later appeared as a rival to the Prophet and proclaimed himself a companion and future successor of Muḥammad. When he, whom Muḥammad called *al-Kadhḥāb*, the "liar", appeared on the scene in 11 = 633 at the same time as the false prophets Aswad al-Ansī and Ṭulaiḥa, a large section of the Ḥanifa followed him, encouraged by their chief Radjdjāl b. Unfūwa, who declared he had heard the Prophet with his own lips in Medina designate Musailama as his colleague and successor. The majority remained faithful to him in the caliphate of Abū Bakr also. ʿIkrima b. Abī Djahl, who took the field against Musailama, was defeated. An attack by Shuraḥbil b. Ḥaṣana was also repulsed by the Ḥanifa. Musailama thereupon collected his forces at ʿAkrabā, a place near Ḥadjr. Here a famous battle was fought with the Muslims under Khālīd b. Walīd, which ended in the utter rout of the Ḥanifa. Their two leaders, Muḥakkam b. Ṭufail and Radjdjāl b. Unfūwa fell in battle and Musailama was put to death; the Ḥanifa are said to have lost 10,000—20,000 men on this day. When Khālīd b. Walīd proceeded to besiege Ḥadjr, the Ḥanifa submitted on the intervention of Muḍja and agreed to adopt Islām and deliver up all their movable property, which was divided among the Muslim soldiers.

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(J. SCHLEIFER.)

HANSALĪYA, plural of *hansālī*, the name given to the members of the *ṭarīqa* or religious brotherhood; founded by Sidi Saʿīd b. Yūsuf al-Hansālī (known in Morocco as Sidi Saʿīd Ahan-sal). The epithet Ahan-sal or Hansālī is said to be derived from his birthplace Hansala, a Berber village of the tribe of Benī Mṭīr (in the Moroccan Atlas).

He belonged to a family of marabouts, whose most important ancestor, Sīdī Saʿīd al-Kabīr, is buried in Dades (southern Morocco), where his tomb is visited by many pilgrims. After the example of this holy man Sīdī Saʿīd b. Yūsuf spent the whole of his youth in studying the teachings of the Ṣūfīs in the most important zāwīyas of Morocco. After spending periods in Fās, Kṣar al-Kabir and Taflelt, where the strictness of his conduct became everywhere proverbial, he went to the east, to make a pilgrimage to the tomb of the Prophet. He spent a considerable time in the East and studied successively in Medina and Cairo, where he completed his education in mysticism under the direction of Shaiḫ Sulṭān, who was popularly believed to have been inspired by the king of the djinn. He then went to Damietta and there became a pupil of Sīdī ʿĪsā al-Djunaidī. He received the *dhikr* (prayer peculiar to the order) from the latter. This *dhikr* is a kind of poem of great inspiration, usually called *damyāfiya*. He then went to Alexandria to visit the tomb of the famous Muslim mystic Abu l-ʿAbbās al-Marsī. While he was reading the *Qurʾān* one evening by this grave, the saints of the Paradise appeared to him with the Prophet at their head. The latter gave him a whip, to drive away the evil spirit and ordered him to win converts in his native land. Sīdī Saʿīd now returned to Morocco and visited the principal zāwīyas; he finally settled in Tedla, in the zāwīya of the Djazūliya and became their *muḥaddam*. He afterwards founded a zāwīya for his own followers in the land of the tribe of Ait-Messat between Tedla and the land of the Berāber, on the road to Marrākesh, in the upper valley of the Wādī Draʿa. There he died on the 1st Raddjāb 1114 (1st Nov. 1702). He had been able to win great prestige and considerable influence over the Berbers of the Atlas by his conduct.

He was succeeded as head of the brotherhood by his son Yūsuf, under whom it developed considerably. Feeling secure in his power he was not afraid to afford shelter to Aḥmed Dhahabī, the rebellious son of Sulṭān Mūlāy Ismāʿīl of Morocco. But this action and the jealousy of the sherifs of the influential marabouts, who were competing with them, cost him his life. His followers were persecuted and some of them entered the other brotherhoods of Morocco.

Yūsuf's successor Sīdī Saʿdūn fled before his persecutors and found safety in the east of the regency of Algiers; there he won a vast number of adherents. His successor was Sīdī Muʿammar, who was buried among the Talaghma, a tribe in the neighbourhood of Constantine. On his death Sīdī Zwāwī became head of the order; he belonged to an old and distinguished family of Constantine and already had a zāwīya near this town on the hill of Shattaba. Sīdī Zwāwī's descendants have since directed the fortunes of the Hansaliya order in an unbroken line. The majority of the adherents of the Hansaliya are to be found in the province of Constantine and the High Atlas.

The chief centres of the influence of the order are: in Morocco the mother zāwīya among the Ait-Messat and that of Dades; in Algeria the zāwīya of Shettaba, near Constantine, and that of Kef in Tunis.

The Hansaliya, like several other religious orders, devote great attention to peculiar songs and dances,

which produce ecstasy by their effect on the nerves. They also practice flagellation. Their assemblies are secret and only members are admitted. The people credit them with a mysterious power over the *djinn*. They are therefore often invited to the houses in cases of sickness to drive away the evil spirits, which cause the illness. In Morocco the influence of the head of the zāwīya is so great among the Ait-Messat, that in the time of the explorer de Foucauld it was sufficient to afford the traveller protection from Marrākesh to Sūs.

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HĀNSĪ. An ancient town situated 29° 7' N. 75° 58' E. in the Hīṣār district of the Pandjāb. Population (in 1901) 16,523. It is the centre of the taḥṣīl of the same name, a tract partly under irrigation and partly sandy waste, which has a pop. of 128,783.

Hānsī was possibly a foundation of the Kushāns, but the Tomara Rādjpūts held it when historical information is first available. It had passed into the hands of the Čauhāns before it was taken by Masʿūd I, the Ghaznawid invader, in 427 (1036). It was recovered by the Čauhāns and rose in importance until its conquest by Muʿizz al-Dīn in 588 (1192). It was the capital of the country known as Sawālakh until the rise of Hīṣār. It does not play an important part in history until it became the headquarters of the soldier of fortune George Thomas in 1798. Thomas ruled a considerable district and struck coins at Hānsī till defeated by Sindia's army under Perron in 1801. From 1803 till 1857 it was a British military station. Masʿūd's first conquest is commemorated by the Shahīd-gandj mosque.

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(M. LONGWORTH DAMES.)

HANZALA b. MĀLIK, an Arab tribe belonging to the Maʿaddī group. Its genealogy is Hanzala b. Mālik b. Zaid Manāt b. Tamīm. Among its more important subdivisions were the Barādjim (to which the poet Farazdaq belonged), Dārim and Yarbūʿ. The poet ʿAlkāma b. ʿAbada traced his descent from the Hanzala.

They dwelled between the two sandhills of Djurād and Marrūt near Hīmā Dāriya in Yamāma. The villages of al-Ṣammān (with many wells, cisterns and irrigation works), al-Rakmatān, the Wādīs al-Ghumain and al-ʾIrḳ, the lakes Khābī (Wüstenfeld, *Register*, p. 203, probably by error, Djābī) and al-Lawāhiz, and the mountain Kurfa belonged to them.

Historical. The Hanzala played an important part in the ʿAiyām al-ʿArab. On the second day of Uwāra" (in the Dahnā near Baḥrain) the Lakḥmid king ʿAmr b. Hind had a hundred Hanzala of the clan Dārim buried alive, because one of his brothers, who had been entrusted to the guardianship of the chief of the Dārim, Zurāra b. ʿUdas, was slain by the latter's son-in-law Suwaid b. Rabiʿa (Amr's epithet al-Muḥarriḳ "the consumer" dates from this event). When Zurāra's

son Ḥādjib afforded asylum to Ḥārith b. Zālim who had slain Khālīd b. Djāfar, chief of the 'Āmir b. Ṣaṣ'a, the 'Āmir under al-Aḥwāṣ, a brother of Khālīd, declared war on the Ḥanzala. They fell upon a caravan of the Ḥanzala at Raḥraḥān, took prisoners their women and a brother of Ḥādjib, named Ma'bad, and carried off their camels. This was the cause of the great battle between the 'Āmir and the Tamīm. In the battle between the Bakr b. Wā'il [q. v.] and the Taghlib under Shurāḥbil and Salama, the sons of the Kinda chief al-Ḥārith b. 'Amr al-Maḥṣūr, on the "first day of Kulāb" (in Dahnā), the Ḥanzala were at first on the side of the Bakr, but afterwards left them in the lurch and took to flight. At Wusait (in the Tamān district in Dahnā), in revenge the Lawāhiz, a clan of the Bakr b. Wā'il, along with their relatives the Dhuhl and 'Idl, fell upon the Ḥanzala and took many prisoners and much booty. On the "second day of Kulāb" between the Balḥārith [see ḤĀRITH], Hamdān, Kuḍā'a, etc., on the one side, and the Tamīm on the other, we find the Ḥanzala fighting in the Tamīm ranks.

When the prophetess Sadjāh, who had been brought up among the Taghlib in Mesopotamia and had found many followers among them and among the Iyād and the Kuḍā'i tribes, appeared in the caliphate of Abū Bakr, many of the Ḥanzala followed her, notably the Yarbū', but they submitted to Khālīd b. Walīd, whom Abū Bakr sent against them, and paid tribute.

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HANZALA B. ṢAFWĀN B. ZUHĀIR AL-KALBĪ was appointed governor of Egypt in 102 (720-721) by the caliph Yazīd II, in place of his brother Bishr b. Ṣafwān, who was sent to Ifrikiya. By Yazīd's orders he had the statues and pictures destroyed. He governed the province for three years (Shawwāl 102 — Shawwāl 105) until he was dismissed by Hishām. But the latter had to recall him, when the incapacity of the new governor 'Abd al-Raḥmān b. Khālīd brought the province into danger of being conquered by the Byzantines (7th Sha'bān 118 = 20th August 736). He had governed the province for five years and eight months when Arab power in the west received a severe shock from the rising of the Khārījī Berbers in the Maghrib, who utterly routed an Arab army on the banks of the Wādī Sebū and killed the governor Kulthūm. Ḥanzala arrived in time to drive back the Berbers who had invaded Ifrikiya and were marching on Kairawān. He defeated a hostile army under 'Okāsha at al-Karn ('Okāsha was taken prisoner and afterwards executed), then routed a second army at al-Aṣnām under 'Abd al-Wāḥid b. Yazīd, who fell in the battle (Djumādā II, 124 = April-May 742). The unrest caused by the fall of the Umayyads made its influence felt in the west also. A usurper, 'Abd al-Raḥmān b. Ḥabīb, a descendant of 'Uḫba b. Nāfi', returned from Spain, won consider-

able power and drove out Ḥanzala; the latter from religious scruples offered no resistance but abandoned Kairawān in Djumādā I 127 = February-March 745 (according to others 129 = Jan.-Feb. 747) and returned to the east, cursing Ifrikiya.

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HARAKA (A.) movement, as a grammatical term = vowel, to be more accurate, the pronunciation of a consonant with a following vowel (the opposite of *sukūn*). As the Arab grammarian sets out from his consonantal alphabet, he can only imagine the vowel as a definite modification of the consonant; if a vowel follows the latter, it is *mutaḥarrik* (moving), if not, it is *sākin* (resting). The nomenclature perhaps originated in the observation of long sounds (like *s, l*, etc.), which can be prolonged while the organs are relatively in a position of rest, so that in these cases a following vowel is actually represented as "motion". Cf. also A. Schaade, *Sibawaihi's Lautlehre*, p. 24 et seq. (H. BAUER.)

HARAM (A.), forbidden, sacred, hence the name of the sacred area of the two cities of Mecca and al-Medīna (often in the dual *al-ḥaramain*); then it is also used for the female apartments inaccessible to strangers and their occupants (harem), in this sense = *ḥarīm*.

HARAM (plur. *ahrām, ahrāmāt*, and in the popular dialect of Egypt, *ihrām*, the latter also used as a singular), a Coptic loanword of doubtful origin = pyramid. In Muslim literature, although the pyramids of Saqqāra (*al-ḥaram al-mudarradī*) as well as those of Abūṣīr, Dahshūr, Maidūm, etc., are well known, the *ahrām* are preeminently the pyramids of Cheops and Chephren, or sometimes also of Mycerinos, west of Djīze. They have been mentioned and described times without number by the geographers, but as a rule their accounts have little value as original documents. The most important sources are collected in al-Makrīzī's chapter on pyramids (*Khiṭaṭ*, i. 111 et seq.). In these we find it repeatedly stated that the 'Abbāsīd al-Ma'mūn was the first to try to have the great pyramid opened, which was only done after incredible trouble. But in spite of the detailed accounts on this point, it is improbable for reasons already set forth by De Sacy (*Observations sur l'origine du nom donné . . . aux Pyramides*, p. 498), that this Caliph could have undertaken this task himself, especially when we remember how brief his stay in Egypt was. We also know that the pyramids had already been broken into in ancient times. Nevertheless, it may be presumed that it was about that time that further progress into the interior of the Pyramid of Cheops was made for the first time in the

Muslim period and that the tomb-chamber, of which we have numerous, more or less clear accounts, was gradually reached. The belief generally current that rich treasures were concealed there was no doubt a stimulus to this work. In later times we learn of an unsuccessful attempt by al-Malik al-ʿAziz to destroy the little pyramid (503 = 1196-1197). ʿĀṣid had previously by Saladin's orders removed a series of the smaller pyramids of Dīze to use the stone to build the great wall and dam at Dīze (*Khīṭat*, ii. 151). Besides in all the stories about these colossal erections, whose original significance was the object of the most fantastic speculations, the kernel of fact is enveloped in fairy-tales such as are associated with no other ancient monuments in Egypt. Some of them even go back to Herodotus like the story of the woman, the spirit of the pyramid of Mycerinos, who destroys the reason of any one approaching it by her beauty and her smile; this is apparently a survival of the story of Rhodopis, the traditional builder of this pyramid (Wiedemann, *Herodot's zweites Buch*, p. 485 *et seq.*). Herodotus likewise already mentions subterranean canals connecting the Nile and the pyramids (*ibid.*, p. 466). In other cases, as Maspero has shown, distinct recollections of Old Egyptian notions have survived; for example, in the description of the guardians of the western and eastern pyramids, we have reflected the impression made on later ages by the monuments of the period of the Pharaohs. But it is legends from the sphere of Coptic-gnostic ideas that have become most strongly associated with these buildings. The two great pyramids there became the tombs of the prophets Hermes and Agathodaemon and with this was combined the tradition that they were built to conceal treasures and secret wisdom from the inundation of the deluge prophesied by the astrologers. Another tradition is that which is associated with the legendary figure of Shaddād b. ʿAd. Blochet quite recently has been the first to attempt to throw some light on this confused mass, a growth of the wildest syncretism.

Bibliography: The main Arabic sources are quoted in E. Graefe, *Das Pyramidenkapitel in al-Makrizi's Hiṭat*. Cf. also Idrisi, *Description de l'Afrique et de l'Espagne* (ed. Dozy and de Goeje), p. 145 *et seq.*; Ibn Dīubair (ed. Gibb Memorial Fund), p. 53 *et seq.*; Dimishki (ed. Mehren), p. 33 *et seq.*; Ibn Baṭṭūta (ed. Defremery and Sanguinetti), i. 80 *et seq.*; Vattier, *L'Egypte de Murtadi, fils du Gaphiphe*; Norden-Langlès, *Voyage d'Egypte et de Nubie*, ii. 246 *et seq.*; de Sacy, *Observations sur l'origine du nom donné par les Grecs et les Arabes aux Pyramides d'Egypte* (*Magasin Encyclopédique*, 1801, vi. 456—503); Wüstenfeld in *Orient und Occident*, i. 331 *et seq.*; Wiedemann, *Herodot's zweites Buch*, pass.; Ebers, *Ägyptische Studien*, p. 153 *et seq.*, where further literature is given; Vollers in *Zeitschr. d. Deutschen Morgenl. Ges.*, L, 654; Carra de Vaux, *L'Abrégé des Merveilles*, and Maspero's researches on it in *Journal des Savants*, 1899, p. 99 *et seq.* and 154 *et seq.*; cf. the latter's *Études de Mythologie et d'Archéologie égyptiennes*, i.; Berthelot, *Les merveilles de l'Egypte et les savants Alexandrins*, *ibid.* p. 242 *et seq.* and 271 *et seq.*; v. Bissing, *Der Bericht des Diodor über die Pyramiden*; Else Reitemeyer, *Beschreibung Ägyptens im Mittel-*

alter, p. 84 *et seq.*; E. Blochet, *Études sur le gnosticisme musulman in Rivista degli Studi orientali*, ii. 717 *et seq.*; iii. 177 *et seq.*; iv. 47 *et seq.*; 267 *et seq.*; vi. 5 *et seq.*; Baedeker, *Egypt*. (E. GRAEFE).

HARĀM (A.) forbidden by law, in opposition to *ḥalāl*. For the further development in meaning of the word in *ḥarāmī*, *ḥaramzāde*, etc. cf. the dictionaries.

HARAR, an important commercial city in East Africa, which has played a prominent part in the history of Islām in Africa.

Harar now belongs to the independent kingdom of Abyssinia and is the capital of the province of the same name. It is situated in 42° 24' 36" E. Long. (Greenw.) and 9° 23' N. Lat. The town covers an area of about 125 acres and has 50,000 inhabitants of whom about a third perhaps are genuine Harari; the others are Somalis, Gallas, Abyssinians, and a few Indians, Syrians, Armenians, Levantine Greeks and Europeans. The whole town is surrounded by a wall in which there are five small gates; these gates had formerly native names, such as Aksum-bar, i. e. Aksum Gate, because the caravans going northward to Abyssinia passed through it; since the Egyptian period, however, they have borne Arabic names like Bāb al-Futūḥ, Bāb al-Naṣr etc. There are several mosques, a number of Ḳorān schools and, since the Abyssinian conquest in 1887, a Christian church in the town, the latter a typical round Abyssinian building. The chief mosques are those of *Shekh* Abādir and of Omar al-Dīn. The former is the patron saint of Harar; he is said to have introduced Islām at a very early period, before the Abyssinians first gained a footing there, i. e. about 1000 A. D., and to have preached Muḥammad's teaching to the heathen around. ʿOmar al-Dīn (whose name was formed by a people who did not speak Arabic as their mother tongue, after the analogy of Shams al-Dīn, Saʿd al-Dīn, Djamāl al-Dīn etc.), was Emir of Harar in the xvth century, in the time of the conqueror Aḥmed Grān. As a centre for Muslim propaganda in East Africa Harar maintains connections with Arabia and Egypt and sends its missionaries among the heathen Gallas. This importance and activity as a religious centre has suffered somewhat since the conquest by the Christian Abyssinians; but the Muslim population of the town has still at the present day the reputation of being fanatical.

As Harar lies in a very fertile plain, at the foot of a hill sheltering the town, in a temperate climate, it became the commercial centre for the rich Galla lands and the whole of southern Abyssinia. It is particularly celebrated for its excellent coffee plants. It is further very rich in bananas, *durra*, *wars* and *kāt*. The *wars* is a plant which yields a red dye, the *eriosema erythrocarpon*. The *kāt* is a plant with sappy leaves and stalks, *celastrus edulis*, which is a very favourite narcotic in Harar and the country around; the emirs are said to have taken steps on religious grounds to put down its use from time to time and even Makrizi mentions the enervating effects of this plant (*Kitāb al-ilmām bi-akhbār man bi-ard al-ḥabasha min mulūk al-Islām*, Cairo 1895, p. v.). But Harar's trade has in late years declined as the Abyssinian railway, which will soon unite Djibuti with Addis Abeba, passes north of the town at Dire Dawa.

The people of Harar are of a dark brown co-

lour. The more Somali blood there is in them, the more closely they approach a bright black. The early conquest by Abyssinian kings gave the Amharic language a firm footing in these lands and even when the population had long been Muslim, the Amharic dialect was still retained. This is spoken there to the present day, but it has borrowed more and more from the Galla, the Somali and particularly from the Arabic. It is doomed to decline, as it cannot hold its place against these languages. Quite recently the Shoani Amharic, the language of the governing classes and of polite intercourse in modern Abyssinia has penetrated to the town.

In the period in which the power of the Abyssinian empire stretched far to the south, southeast and southwest, Harar also passed under its sway; but we possess no reliable historical accounts of this period. The fact that an Amharic dialect is spoken in Harar and Makrizi's statement that Arabic and Abyssinian were spoken in these lands, show that the Abyssinians ruled there in early times; the date may be the xth, xith and xiiith century; for by the xivth century a wave of Islām had begun to roll westward and, although often repulsed, gradually gained ground till for a time in the xvith century it covered all Abyssinia. If we go by tradition, Shekh Abādir is the earliest figure we meet with in the history of Harar. In reality, however, the name Harar is first found in an Abyssinian chronicle, that of King 'Amda Sion (1314—1344); there the governors of Harar are mentioned, who had allied themselves with many others against the Christian king of Abyssinia (Perruchon, *Historic des guerres d'Amda Syōn*, Paris 1890, p. 52 and p. 150). At this time Harar belonged to the emirate of Zaila^c and the chronicle of Harar counts the first Emirs, who were still residing in Zaila^c, as Emirs of Harar also. The first, to be mentioned in the chronicles, is 'Omar Walashmā who may have reigned about 1150. In 1457 Harar appears on Fra Mauro's map, with the name much corrupted however. In 1521 the Emir Abū Bakr transferred his official residence from Zaila^c to Harar; he was probably forced to do this by the advance of the Turks, who at that time under Selīm I were occupying Yemen and the whole African coast to Cape Guardafui and soon naturally came into conflict with the Portuguese, in Zaila^c also. Meanwhile another man had arisen, who soon seized all power for himself. This was Aḥmed called Grāñ. This epithet which means "left-handed" was perhaps given him by Christian Abyssinians. He was born about 1505; nothing is known of his origin. He served as a horseman in the Emir's army, but then hatched a conspiracy against him and rebelled. By his victories he made himself independent and forced the Somalis also to follow his standard. His future greatness is said to have been foretold him by a miracle with a swarm of bees and his memory still lives in the popular tales of Abyssinia. He became actual ruler of Harar, but he seems neither to have taken the title *Emir* nor *Sultān*, but to have contented himself with the title *Imām*. Beginning in 1576 he waged unceasing war on Abyssinia, soon subdued the whole country, burned monasteries, churches and manuscripts, plundered the treasures of the churches and carried off woman and children into slavery. Many Christians must have then lapsed to Islām, so

that later a special ritual had actually to be prepared in the Abyssinian church for the re-baptism of the apostates, who returned to their original faith. In 1543 Grāñ fell in battle against the Abyssinians, who were supported by the Portuguese under Christopher da Gama. In 1550—1551, Harar was burned by the Abyssinian general Fānū'el. Several Muslim generals had hostile encounters with the emperor Claudius (1540—1559) and were usually defeated; these battles are celebrated in an old Amharic ballad in praise of the emperor. But Claudius himself fell in battle against Nūr, then Emir of Harar. But Nūr could make no further progress against the Abyssinians, and at the same time the Galla hordes were pressing forward with all their forces and occupying the lands of Harar. The power of the Emir thus became gradually limited to the town of Harar and the once so mighty kingdom of Zaila^c. Harar now became an insignificant principality till 1875. In this year Ra'ūf Pasha of Zaila^c set out against Harar at the instigation of the Egyptian government, while at the same time Prince Ḥasan operated against Abyssinia in the north and Munzinger Pasha advanced from Tadjura. The two latter expeditions failed in their object, but Ra'ūf installed himself securely in Zaila^c and Harar and began to reorganise the country. The Emir Muḥammad 'Abd al-Shakūr was pensioned, but murdered in 1876. In 1878 Ra'ūf was dismissed by Gordon Pasha (General Gordon), as the latter feared that Ra'ūf might establish himself in Harar independent of Egypt. After several other Pashas had ruled there, it was decided in 1884 to vacate these lands. In 1885 Ridwān Pasha handed over Harar to the Emir 'Abd Allāh. But Menelik II of Shoa soon attacked Harar and in the battle of Tshalanko, west of Harar, 'Abd Allāh was slain on the 26th January 1887. The correspondence on the occupation of Harar between Menelik II and the king of Italy was published in the *Documente Amarina* (Rome 1871), p. 295 *et seq.* Harar now came once more into the hands of the Abyssinian Christians, who had been driven out of it some 600—700 years before. The celebrated Ras Makonnen was installed as governor, a very capable, clever, energetic and cultured man. He died in 1906; a beautiful church-like tomb was built for him outside the walls of Harar.

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AL-HARAWĪ [See AL-HEREWĪ.]

ḤARĀZ (HARAS, HARRAS, HARRĀZ), a high mountain range in South Arabia, lying to the west of Ṣan'ā [q. v.] between the Wādī Ṣahām and the Wādī Surduḍ near Ḥaḍḍir Shu'aib [q. v.]. It is composed of basalt and is over 8500 feet high.

The following mountains belong to the Ḥarāz:

Lahāb (with Djebel Meb'ar, Djebel Medherre, Djebel Shukruf, Djebel Lakama), Hawzan (Ḥḥ) of the South Arabian inscriptions, with the Djebel Kārad and Kāhil) and Shibām, Masār and joined to the latter, Ṣaḥfān. Of places in Ḥarāz we may mention the large town of Manākha (southeast of Shibām with 3000 inhabitants, residence of the ka'immaḥām of Ḥarāz, Ḥaima [q. v.] and the Djebel 'Aniz southeast of Ḥarāz), 'Attāra (between Masār and Hawzan, formerly the residence of the dā'i of Yām [Nadīrān]) the large village of Masār (on the mountain of the same name), Ḥumaid, Mitwaḥ (both on Mount Ṣaḥfān), Shibām (on the mountain of that name), Lakama (north of Shibām with many Jews), Mawza (three hours from Manākha), Usil (on the mountain of that name near Masār), Birār (Brār, near the latter), Emḥa or Kuṣaiba (on the Hawzan); at the foot of the Ḥarāz lies the town of Ḥudjaila. Among wādis there are Ḥār, Idrūb (both west of the Ṣaḥfān, in the land of the Banū 'Arrāf) and Hidjān (near the village of Birār). There are extensive coffee plantations on the mountains which yield an especially fine quality of coffee. The fruits (apricots, peaches, a small kind of pear, several kinds of grapes and walnuts) are famous far and wide. The people of Ḥarāz are some Ṣaḥfīs and some Ismā'īlis.

The Ḥarāz is at present divided as follows: 1. Banū 'Arrāf (on the Ṣaḥfān); 2. Ṣaḥfān proper; 3. Masār; 4. al-Maghāriba (north of Masār); 5. Banū Ismā'il (northwest of Masār); 6. Ḥaṣābān (on the Wādī Dayān, a tributary of the Surdud); 7. Hawzan; 8. Lahāb; 9. Thulūth (besides Lahāb); 10. Ya'ābir (south of Manākha); 11. Muḥātil (adjoins Thulūth); 12. al-'Uḡmur (southeast of Manākha).

Down to 1763 the Ḥarāz was (nominally) under the Imām of Ṣaḥfān. In this year, however, it was taken from the Imām by the Maḥramī dynasty of Nadīrān (Yām) which had just arisen. In 1872 the citadel of the dā'i of Yām, Aḥmad al-Shibāmī, at 'Attāra was destroyed by the Turks, whereupon the Yām made peace with the Turks and retired to the lands of their tribe in Nadīrān.

In Hamdānī's time the Mikhlaḥ Ḥarāz comprised the following seven parts: Hawzan, Karār (كرار) of the South Arabian inscriptions, Glaser: Kurār, Yākūt: Kirār), famous for an excellent breed of cattle, Ṣaḥfān (Yākūt, Ṣaḥfān, a misprint), Masār (with fortress, well and irrigation works), Lahāb, Mudjaiyih (Yākūt: Madjnah) and Shibām (with a fortress and a large mosque). The inclusive name for all these was Ḥarāz and Hawzan, also called Ḥarāz al-Mustaḥriza or briefly Ḥarāz (in *Djazira*, p. 105, l. 9—11, to make seven, Ḥarāz al-Mustaḥriza and Hawzan have to be counted as one; in *Djazira*, p. 68, l. 17—19, Shibām and Ṣaḥfān are omitted, but instead Ḥarāz and Ḥarāz al-Mustaḥriza are given as two). It was very fertile and rich in cornfields, honey and sesame. Among places in Ḥarāz, Hamdānī mentions al-Taim, al-Idrūb, 'Adjab, al-Ḥaṣṣ, al-Dhanabāt, al-'Arida, al-Ma'shūr, Ṣawlāna (a fortified place). The market of Ḥarāz was al-Mawza. As inhabitants Hamdānī gives the Ḥarāz and Hawzan whom he describes as two Ḥimyaritic stocks; in Ḥarāz there were also Ḥanatila, Luḥ and Nashḥ, of the Hamdān [cf. ii. 246]. The language of the people of Ḥarāz was midway between good and bad Arabic.

In recent times Ḥarāz has been visited and explored by the traveller Eduard Glaser.

Bibliography: Hamdānī, *Djazira*, p. 68, 17—19, 72, 1, 9, 103, 26, 105, 9—25, 125, 9—23, 126 4, 10, 14, 17, 135 7—9, 193 2; Yākūt, *Muḍjam*, ii. 229; iii. 73, 202, 249; iv. 437, 535; Kay, *Jaman* (London, 1892), p. 18, 19, 145, 175 (transl.); K. Niebuhr, *Beschreibung von Arabien*, p. 249—250; K. Ritter, *Erdkunde*, xii. 833, 912, 913, 914, 1009, 1010; A. Sprenger, *Die alte Geographie Arabiens*, p. 248 (§ 380), 251 (§ 382); E. Glaser, *Von Hodeida nach Ṣaḥfān* (*Peterm. Mitteil.*, xxxii [1886], p. 6—10; 33—37, 45, and Table i. (J. SCHLEIFER).

ḤARB, a powerful Arab tribe of Yemeni origin in the Hidjāz between Mecca and Medina. They are divided into two great bodies, the Banū Sālem and B. Moṣrūḥ. To the B. Sālem belong amongst other clans, al-Ḥamda, al-Ṣubḥ, 'Amr, Mu'ara, Welad Selīm, Tamīm (not the celebrated great tribe of this name), Muzaina, al-Hwāzim (Awāzim, Hāzim), and Sa'dīn (Saadin, sing. Saadant); to the Moṣrūḥ, amongst others; Sa'dī (Sa'adi), Laḥabba (all robbers of pilgrims), Bishr, al-Ḥumrān, 'Alī, al-Djahm, Banū Ḥasseyṇ (all Ashrāf), and Banū 'Amr.

Doughty gives amongst others the following villages of the B. Sālem (between Medina and Yanbu' and on the great Wādī Ferrā (probably Ferra'a), Djedeida, Umm Theiyān (Deiyān), Kaif, Dār al-Hamra, al-Kissa, al-Khorma, al-Wāsiṭa, al-Hassānie, al-Ṣafra (with extensive date-palm groves and a large market; besides the chief article of commerce, the date, which is here sold very cheaply and the excellent honey from the adjoining mountains, genuine Mecca balsam is sold here, and is found genuine nowhere else in Arabia except at Badr), al-'Alī, Djedid, Beddur (Bedr?), Medsūs, Shātha (Sweyka); of Moṣrūḥ: al-Khereybey (near Mecca), Kleys, Rābuḥ (not far from here the traveller Charles Huber was murdered by his retinue, the Ḥarb), al-Swerḳiya. A portion of the Ḥarb also live in the great Wādī al-Ḥumḍ (al-Ḥamḍ near Wādī Rumma), the small harbour of Lith and the Djebel Figgera (Fikḳera between Medina and Yanbu', belonging to the B. Sālem). The Ḥarb, who make the pilgrims' route between Mecca and Medina unsafe by their ambushes and are therefore held in terror by the Syrian pilgrims, came from Yemen to the Hidjāz (a clan of the Wādī'a of the Hāshid [q. v.] bears the same name) in the Muslim period. In the beginning of last century they succeeded only after hard fighting in overcoming the Wahhābis [q. v.]. During Palgrave's stay in Nedjd, in 1862, the Shammar chief Ṭelāl b. Rashid in person led an expedition against the Ḥarb tribes and conquered a portion of them. Palgrave gives the number of the Ḥarb, who were under the Shammar chiefs, as 14,000, Doughty on the other hand only 2000.

In his *Djazira* Hamdānī mentions the Ḥarb as neighbours of the Bali [q. v.] and Djuhaina [q. v.] in the country between Khaibar and Medina and near Mecca.

Bibliography: Hamdānī, *Djazira*, p. 82, 20, 110, 12, 120, 20, 130, 15—16; Burckhardt, *Travels*, p. 306, 406, 423; K. Ritter, *Erdkunde*, xii. 153, 154, 207, 1030; xiii. 144—146, 196, 452, 453, 469, 480; A. Sprenger, *Die alte Geographie Arabiens*, p. 153 (§ 225). W. Palgrave, *Travels in Arabia*, ii. 42, 66; Ch. M. Doughty, *Travels in Arabia Deserta* (Cambridge 1888),

- i. 125, 128, 144, 235; ii. 20, 21, 24, 85, 114, 174, 308, 309, 461, 478, 511, 512-513. (J. SCHLEIFER.)

HARBA, (plur. *hirāb*) spear. According to the Arab lexicographers, the *harba* is smaller than the *rumh* and larger than the *ʿanaza* [q. v.]. It has the same function as the latter in Muslim ceremonial; we therefore find in some traditions that in Muḥammad's time an *ʿanaza*, in others a *harba* was used as *sutra* [q. v.] (cf. the chapter *ṣurat al-muṣallī* in the different collections of tradition). It has been supposed that the erection of a *sutra* at the *ṣalāt* had originally a protective object; in agreement with this is the fact that, according to some traditions, when the Prophet went out to relieve nature he had an *ʿanaza* carried behind him (Bukhārī, *Kitāb al-Wuḍūʿ*, Bāb 17; Muslim, *Ṣaḥīḥ*, with Nawawī's commentary, Cairo 1283, i. 337); for it was just on these occasions that one was most exposed to demoniacal influence. On the ceremonial significance of the *harba*, cf. further Rhodokanakis in *Wiener Zeitschr. für die Kunde des Morg.*, xxv. 75 et seq.

On the use of the *ʿanaza* by the *khaṭīb* cf. the article *ʿANAZA*. A spear is also used by the *khaṭīb*, e. g. in Celebes (cf. Adriani and Kruyt, *De Bar'e-sprekende Toradja's van Midden-Celebes*, i. 329 et seq.).

The spear is the attribute of the commander, the chief of a tribe, etc. It is related that Hāmān, the leader of Fir'awn's troops, held a *harba* in his hand [*Tha'labī*, *Kiṣaṣ* (1290), p. 172]. Ṭabarī (ed. de Goeje, I, 1214, 18, 1215, 19) relates that Usaid b. Ḥudair when acting as chief of the Banū 'Abd al-Ashhal took the *harba* in his hand and that Sa'd b. Mu'ādh, taking his place, took the *harba* out of his hand. Lane tells us that a long spear is stuck in the ground in front of the tent of the Amir al-Ḥadjj [q. v.] in Cairo, perhaps also as a sign of his rank (*Manners and Customs*, London 1899, p. 443).

The story that Muḥammad received *ʿanaza* or *harba* from Abyssinia as a present, gains in probability when one reflects that such staffs are used to this day in Abyssinian ceremonial (Bent, *The Sacred City of the Ethiopians*, p. 50, 54, 56).

Bibliography: Besides the works quoted in the text, cf. the bibliography to *ʿANAZA* [i. 346^a]. (A. J. WENSINCK.)

HARBĀ (with *alif* or *yā*), now Djisr Harbā, a ruined town in the Duḍjail district, 1½ hour S. W. of the palmgroves of Balad, on the west bank of the ancient Tigris bed, the *Shutait*, in about Lat. 34° N.

The name and the town date from pre-Muslim times. According to Yaḳūt (i. 187), an older name was *Ukhūnūniya*, which sounds Babylonian. The Sāsānian authorities reckoned the northern boundary of Sīrīstān or Dīl-i Erānshahr, the later Sawād al-ʿIrāk, from Harbā in the *ṭassūdj* Maskin (the modern Tell Masḥin) and *ʿAlth* (or *ʿIlth*, the modern *ʿAlth*) lying opposite it on the east in the *ṭassūdj* Buzurgshapūr. In the north it adjoined the province of *ʿAthūr*. These frontiers were maintained in the early Muslim period down to the *ʿAbbāsids*, for example in Omar al-Khaṭṭāb's survey (cf. *Khurdādbeh*, p. 14; Yaʿqūbi, p. 104; Masʿūdī, *Tanbih*, p. 38; Yaḳūt, iii. 174). Another early mention of the place is found in Ṭabarī, ii. 916, year 76, where the Khāridjī leader Shabīb on his march against al-Ḥādjīdjā crosses the Tigris at

Harbā (an anecdote with pun on *Harbā* and *harb*). In Harbā there were flourishing manufactures of heavy cotton goods, which were exported everywhere (Yaḳūt, ii. 235, and *Marāsid*, p. 295). That pottery was also a highly developed manufacture is clear from the quantity of shards strewn among the ruins; it is usually a ware, identical with the so-called Raḳḳa-ware and belonging to the xiith—xiiith centuries.

When the great change in the course of the Tigris began in the beginning of the reign of al-Mustanṣir billāh and the river left its ancient bed just above Harbā and forced a way into the bed of the canal *Ḳātūl* Abu 'l-Djund, its modern course, the Caliph began to build great irrigation-works to irrigate the land rendered waterless. Apart from the fact that at least the whole of the present Duḍjail canal is a relic of his scheme, the ruins of the Mustanṣir canal above Harbā and the great bridge at Harbā, after which the place is now called *Djīsr* Harbā are further witnesses of his enterprise. The bridge has already been examined by J. F. Jones and described in the *Selections from the Records of the Bombay Government*, xliii. (1857), but I have studied it in greater detail. It is solidly built of baked bricks and spans the ancient canal on four arches, 180 feet long and about 40 broad. An inscription about 300 feet long on both sides gives the date of its erection as 629 A. H. and is of particular interest on account of its detail and the unusual, from the orthodox point of view almost blasphemous eulogies. The ruins are rendered conspicuous by the cupola of the tomb of a *Shaiḫ* or Saiyid Sa'd, visible afar off. (E. HERZFELD.)

HARF, the side or edge of a thing. Hence 1. a letter of the alphabet (being the edge of the syllable or word), e. g. *ḥurūf al-madd* = *alif*, *wāw*, *yā*, and so on; 2. as a grammatical term, one of the three parts of speech, whatever is neither a noun nor a verb (*ism* or *fiʿl*), whether consisting of one letter or more, as *bi*, *hattā*, etc.; 3. in prosody, the letters *alif*, *wāw*, *yā* when they may not be employed as *rāwī* are called *ḥurūf al-illaḳ*; 4. a dialect of the Arabs in the ḥadīth "The *Qurʾān* was revealed in seven dialects (*ahruf*)"; or this may mean according to seven readings (*ḳirāʾāt*); cf. Nöldeke-Schwally, *Geschichte des Qurʾāns*, i. 48 et seq.; 5. as a Ṣūfī term *ḥarf* is defined to be the language or the medium through which the Truth speaks to one; and the *ḥurūf al-ʿāliyyāt* potential realities such as that of the palm tree in the date stone: 6. in the cabalistic sense *ilm al-ḥarf* (*ḥurūf*) means disposing the letters in magic squares, etc.

Bibliography: *Zamakhsharī*, *Mufaṣṣal* by index; Djurdjānī, *Tarīfāt*, etc., ed. Flügel, p. 90, 293; Freytag, *Darstellung der arab. Verskunst*, p. 310; Lees' *Dictionary of Technical Terms*, Pt. I, p. 318 et seq. (T. H. WEIR.)

HARFUSH, a family of Emirs in Baalbek, which professed the doctrines of the Metāwila [q. v.] and during the Ottoman period held the power in their hands there till the Turkish system of administration was reorganised in the middle of last century. How and when the *Harfush* attained their influential position has not been made clear; we only possess detailed information for the Emirs Mūsā b. ʿAlī and Yūnus, who lived in Baalbek in the time of Fakhr al-Dīn. Cf. al-Muḥibbī, *Khulāṣat al-Athar*, iv. 432; Wüstenfeld,

Fachr ed-din der Drusenfürst und seine Zeitgenossen, p. 79 et seq.; Tannūs b. Yūsuf, *Akhbār al-A'yān fī Djabal Libnān*, p. 253, et seq.; Oppenheim, *Vom Mittelmeer zum Pers. Golf*, i. 36. Cf. also the bibliography to the article BAALBEK.

ḤARĪB, a district in South Arabia, about two days' journey east of Ma'rib [q. v.] probably identical with the Caripeta of Pliny, the place from which the Roman general Aelius Gallus on his expedition to Arabia Felix began his retreat to the coast. Ḥarib, a centre of ancient Arab civilisation, is traversed by a large wādī, the Wādī 'Ain, which receives on its left bank two small wādīs, the Wādī Mukbal and Wādī Ablah. Two hours' journey before reaching Wādī 'Ain rises Mount Mablaka, to which a series of steps four yards long and fifteen yards broad, hewn out of the rock (by a certain Barghāl, according to tradition) leads, at the end of which is a large South Arabian inscription. At the junction of the Wādī 'Ain and the Wādī Ablah lies the isolated hill Ḳarn (about 1200 feet high), on which the Banū 'Abd, who are mentioned as early as the South Arabian inscriptions, dwell. On this hill is the tomb of the saint Uwais al-Murādi al-Ḳarani, a contemporary of the Prophet, to which pilgrimages are made from distant districts. From the Wādī Ablah, Timna, the ancient capital of the Ḳattabāns, the Thamna or Thumna of Pliny, תַּמְנָא of the South Arabian inscriptions, is reached in a wide plain; a portion of the plain, called al-Djufra, which belongs to the tribes al-Ḳabasa and al-Sibr, is full of imposing ruins, which bear the name al-Mušaina'a; in their midst rises a large building whose walls still stand with many inscriptions.

The capital of Ḥarib is Darb Āl 'Alī situated between the Wādī 'Ain and the Wādī Mukbal. It is mainly inhabited by Ashrāf (notables), about 750 in number (apart from their wives and slaves), who are divided into four families of whom the most important is the Āl 'Alī b. Ṭālib, from whom the Emīr of Ḥarib, is always chosen; his residence is in Darb and he is held in great honour by all the people of the land. Besides the Ashrāf there are a few merchants, labourers and artisans (called *ḳirwān*, plur. of *ḳarawī*) in Darb. Half an hour's journey from Darb Āl 'Alī lies the little town of Darb Bū Ṭuhēf (Ṭuhāif), belonging to the independent tribes (*ḳabā'il*) Āl 'Alī Ṭuhēf, who claim descent from the Hilāl [q. v.]. An hour's journey from here is a field covered with ancient ruins, called Hadjar Ḥarib. Of places on the Wādī 'Ain (right side) there may be further mentioned: Darb Āl 'Amr, inhabited by the Āl 'Amr and Āl Mas'ūd, clans of the Banū 'Abd (on the Djebel Ḳarn) and their *ra'iya*, with the ancient Ḥiṣn Habbā and the Ḥiṣn Ḥidjrāna (the latter belonging to the Emīr of Ḥarib, who incarcerates in it those who refuse to pay their tithes), and the village of al-Sāḥa, inhabited by the Āl Ghuthaim, who enjoy a great reputation throughout South Arabia for a kind of padlock (*ḳuṣl ghuthaimi*), made by them which is sold everywhere.

We may also mention the ruined town of Hadjar Ḥinū at the foot of the hill Ḳarn 'Ubaid above the Wādī 'Ain from the centre of which rises a large building the forecourt of which still stands, and which bears long inscriptions. The ruins are also called Ḥinū al-Zerēr (Zarīr) after a certain al-Zarār b. Ṣa'aḳ, who according to tradi-

tion was once king here. Possibly it is connected with the fortified town (citadel) of the South Arabian inscriptions. According to a legend this town was once inhabited by smiths (*ḥaddād*), *ra'iya* of the Sabaco-Ḥimyars.

Ḥarib is mentioned by Hamdāni in his *Djazīra*. He mentions the Djebel Ḳarn of which he says that it is described as belonging to Ma'rib [q. v.], Ḥarib, Baiḥān [q. v.] and also to the Radmān. As inhabitants he gives the tribes of Murād, Rabi', Khalaf and 'Udhṛ, who speak good Arabic. Of these tribes the Murād still live on the borders of Ḥarib, the Rabi' in Ḥarib and Baiḥān al-Ḳaṣāb; traces are left of the Khalaf in the district of Ṭin al-Ḳhalif, where there is also an isolated hill called Ḥaid al-Ḳhalif.

Besides these, Hamdāni also mentions a Ḥarib of Nihm of the Hamdān, which probably corresponds to the Ḥarib of the Radrād, and one of the 'Ans. There is a Wādī Ḥarib at Ṣirwāḥ between Ma'rib and Ṣan'a. In the inscriptions the subject of this article is called Ḥarib Ḥaḍramūt.

Bibliography: Hamdāni, *Djazīra* (ed. Müller), p. 80, 11, 81, 4, 95, 6, 103, 6, 109, 4, 110, 3, 134, 20; E. Glaser, *Zwei Inschriften über den Dammbruch von Ma'rib* (Mitteil. der Vorderas. Ges.), Berlin 1897, p. 32, 44, 54, 58; do., *Die Abessinier* (München 1895), p. 112, 113, 115; Comte de Landberg, *Arabica*, V (Leiden 1898), p. 81—119. (J. SCHLEIFER.)

AL-ḤARĪḲ (AL-HARYK), a province in Nedjd in the South of Yamāma lying on the edge of the great desert (Dahnā). The mountain range of this very warm district is said by Palgrave to be about 60—70 miles long. Ḥūta is the most important place in the country. During the Wahhābī wars after the conquest of Dar'iya [q. v.] Ḥarīḳ was subdued by Ibrāhīm Pasha. After the Wahhābīs had regained Nedjd and the Ḥidjāz, a rebellion broke out against the chief 'Abd Allāh b. Sa'ūd in Ḥarīḳ as in the adjoining Yamāma. 'Abd Allāh advanced against Ḥarīḳ with an army, put down the rebellion with great cruelty and laid the whole country waste with fire and sword; the town of Ḥūta was practically burned to the ground, and the women and children massacred; only 130 are said to have survived of the male population, which previously numbered 10,000. Palgrave gives from the official records in Riyāḍ [q. v.] the war contingent from Ḥarīḳ as 3000 men for the year 1863; he estimates the population of the sixteen townships of this province at 45,000; but this figure appears to be too high, for F. Mengin, relying on the accounts of Muḥammad 'Alī's military expedition of 1823, gives only 3000 warriors and 9000 others (women, children and old men), while W. Schimper estimates the population at 15,000, on the authority of a Wahhābī in 1836.

Bibliography: K. Ritter, *Erkunde*, xiii. 511, 522, 523; W. Palgrave, *Journey in Arabia*, 1865, ii. 46, 128. (J. SCHLEIFER.)

ḤARIM, a fortress in northern Syria often mentioned in the Crusading period (Castrum Harenc or Harench), 22 miles east of Anṭākiya, now the capital of a ḳaḍā' with 1636 inhabitants (Cuiet). The Crusaders took it during the siege of Anṭākiya in 491 (1098) and rebuilt the castle. In 559 (1163) in its neighbourhood Nūr al-Dīn won a great victory over the Christians, as a result of which Ḥarim again became Muslim. The

Christians more than once attempted to regain it but it remained permanently in the hands of the Muslims. In 630 (1232) the Aiyūbid al-ʿAzīz built a strong castle on an artificial mound there, the ruins of which still exist.

Bibliography: Yākūt, *Muʿdjam*, ii. 184; ʿAlī Djawād, *Mamālik ʾoḥmān. taʾrīkh djo-ghrāfiya etc.*, p. 317; Ritter, *Erdkunde*, xvii. 1643 et seq.; v. Kremer, *Beiträge zur Geogr. des nördl. Syr.*, p. 35; Cuinet, *La Turquie d'Asie*, ii. 211; Le Strange, *Palestine under the Muslims*, p. 449.

HĀRIM (A.), forbidden, particularly the womens' apartments and their occupants (harem). — Certain pieces of ground, which are withdrawn from cultivation or building without the owner's consent, are likewise called *ḥarim*, such as the *Ḥarim Dār al-Khilāfa* and the *Ḥarim al-Tāhirī* in Baghdad, which included whole stretches of the town.

HĀRIRĪ (born 446, died 6 Redjeb 516), ABŪ MUḤAMMAD AL-ḲĀSĪM B. ʿALĪ B. MUḤAMMAD B. AL-ḤĀRIRĪ, grammarian and elegant writer, was born and brought up at Mashān near Baṣra; he also studied at Baṣra, though the name of his teacher seems wrongly given by the authorities as al-Faḍl b. Muḥammad al-Ḳaṣabānī, since this personage died 444. At Baṣra he held the office of *ṣāhib al-khabar*, i. e. head of the intelligence department (cf. Ṭabarī iii. 1260, 13) to the court; and this office remained with his descendants till the time of ʿImād al-Dīn Iṣfahānī, who visited Baṣra in 556. Ḥāriri's house was in the quarter of the Banū Ḥarām, but his office at Mashān. He repeatedly visited Baghdad (e. g. in the year 504), and is likely to have performed the pilgrimage; other travels of his do not appear to be recorded. His office brought him into connexion with many of the notables of the metropolis.

His most famous work is the *Maḳāmāt*, a collection of fifty pieces modelled on those of Badīʿ al-Zamān Hamadhānī, wherein the adventures of one Abū Zaid of Sarūj are narrated by al-Ḥārith b. Hammām. The historian Ibn al-Dubaiṭhī asserted that this Abū Zaid was a real personage named al-Muṭahhar b. Sallām to whom Ḥāriri addressed verses, but this is doubtless a fiction similar to those which are found in connexion with other celebrities of romance. According to one of Ḥāriri's friends and correspondents, Hibat Allāh b. Ṣāʿid b. al-Tilmidh, the *Maḳāmāt* were commenced in 495 and finished by 504; the first date seems correct since they mention the taking of Sarūj by the Franks in 490; but the last seems too early if Ibn al-Aṭhīr be right in stating that the Asadī Dubais was a youth in 503; since this personage is mentioned in the work as a well-known man. Different theories were held concerning the person at whose request the tales were composed; the viziers of Mustarshid Abū ʿAlī b. Ṣadaḳa (512) and Anōsharwān b. Khālīd (cf. I, 357) are both named in this connexion.

The *Maḳāmāt* became classical in the author's lifetime, and he claims to have himself "licensed" 700 copies; in spite of detractors (such as Diyā al-Dīn Ibn al-Aṭhīr and the author of the *Fakhri*) they maintained their popularity; and an early commentator, Shamīm al-Hillī (died 601), told Yākūt that he had been created in order to demonstrate the surpassing excellence of Ḥāriri; for he had found himself unable to rival the *Maḳāmāt*, after

outdoing all other monuments of Arabic literature. They fall far short of Hamadhānī's in originality, but excel them in facility, command of the Arabic language and poetical ability. Their popularity spread beyond the Muslim community to Jews and Christians who translated or imitated them in Hebrew and Syriac. Some specimens were rendered into Latin in the eighteenth century by Schultens and Reiske, and a monumental edition of them was produced by de Sacy in 1822; this was followed by numerous editions both Oriental and European, and translations have been published in several modern European languages, e. g. by Rückert in German (*Die Verwandlungen des Abu Saïd von Serug*, 1826, etc.) and by Chenery and Steingass in English (London, 1898).

Of Ḥāriri's correspondence a selection was made by ʿImād al-Dīn, which is embodied in his *Khārīda*; another selection is reproduced by Yākūt in his life of the author (*Muʿdjam al-Udabā*, vi.). Two of the epistles, called *Shīniya* and *Sīniya*, because in one every word contains the first of these letters and in the other the second, are also printed in Arnold's Chrestomathy. Some of the correspondence preserved by Yākūt deals with the grammatical poem *Mulḥat al-Iʿrāb*, composed at the request of the above-mentioned Ibn al-Tilmidh.

His remaining treatise, *Durrat al-Ghawwās*, is a collection of strictures on the erroneous use of various expressions; an extract of this treatise was published by de Sacy in his *Anthologie Grammaticale*, and the whole has since been printed; to the Constantinople edition of 1299 there is attached the commentary of Shihāb al-Dīn Khafādjī, who disputes many of the author's assertions.

Bibliography: Yākūt, *Muʿdjam al-Udabā* vi. 179—184; Ibn Khallikān, tr. de Slane, iii. 490—494. (D. S. MARGOLIOUTH.)

HĀRIRIYA, a sect of the Rifāʿiyya in the district of Damascus founded by ʿAlī b. Abī ʿl-Hasan al-Ḥāriri al-Marwāī who died in 645 (1147) at Boṣra in Hawrān. His extreme pantheism, as it finds expression in his poet Naḍīm al-Dīn b. Isrāʾīl, was banned by Ibn Taimiyya in a very important fatwā (vol. xxvii. n. 2 of the collection *Tafsīr al-Kawākib al-Darārī*, formed by Ibn ʿUrwa, manuscript in Damascus, Tafsīr, n. 151). Cf. also al-Fārūthī (died 694 = 1294) in Abū ʿl-Hudā, *Kilālat al-Djawāhir*, Stambul 1302, p. 326.

(LOUIS MASSIGNON.)

AL-HĀRITH, DJEBEL. [See ARARAT.]

HĀRITH B. KAʿB, usually called Balḥārith, an arab tribe belonging to the Yemenī group. Their genealogy is: al-Ḥārith b. Kaʿb b. ʿAmr b. ʿUlā b. Djalal b. Madhḥidj (Mālik).

They lived in the district of Nadjrān [q. v.] and were neighbours of the Hamdān. The following places amongst others belonged to them: al-ʿArsh, al-ʿAdh, Baṭn al-Dhahāb, Dsu ʿl-Marrūt, al-Furuṭ [pl. Afrāt, between Nadjrān and the Djawf], Hadūra (Khadūra), ʿIyāna, al-Khaṣāsa (between Ḥidjāz and Tihāma), Kurra, Saḥbal, Ṣamʿar, Sūḥān or Sawḥān, Minān or Mainān, Shaṭṭ Ziyād (belonging to the clan Ziyād); wādīs: al-ʿAwhal al-aʿlā und al-ʿAwhal al-asfal, al-Nuḍārāt, Thadjir; waters: Ainā, al-Baṭhrā, Dhiʿb, al-Djafr, al-Harār, Ḥimā, Yadamāt, al-Kawkab, Khaṭma (Khitma, a well in the sand), Khulāikā, al-Malahāt, Māwa, Shisʿa, al-Shalila (belonging to the clan Dāʿir); mountains: Tukhtum.

Sections of the Balhārith lived also in Raidat al-Sa'far in Ḥadramūt, in the town of Radā' (inhabited by the 'Ans and Khawlān), in the villages of al-Sama' and Ḥadaḳān, which belonged to the Bakil, and in al-Falaḳja near Damascus.

In the Djāhiliya a section of the Balhārith worshipped the idol Yaghūth. Another section professed Christianity. The 'Abd al-Madān b. al-Daiyān, a prominent family of the Balhārith, built a large church, Dair Nadjran, also called the Ka'ba of Nadjran (according to many authorities, a tent composed of 300 pieces of hide).

Historical. The idol Yaghūth was the cause of a battle between the Balhārith and the Murād, who claimed Yaghūth for themselves, at al-Razm (in the south of Nadjran, in the land of the Murād) on the same day as the battle of Badr (17th or 19th Ramaḍān of the year 2). The Balhārith, allied with the Hamdān, inflicted a severe defeat on the Murād and Yaghūth remained in their possession. On the "second day of Kulāb" (in the Dahnā) the Balhārith (under Nu'mān b. Djassās) fought against the Tamim tribes Ribāb and Sa'd b. Zaid-Manāt (under Kais b. 'Āsim). On the side of the Balhārith were Hamdān, Kinda, Qudā'a and other tribes, in all about 8000 strong, divided into four divisions, with four leaders, who all bore the name Yazid and were under the supreme command of 'Abd Yaghūth b. Ṣalāt. In this battle the Balhārith were defeated. The chiefs of the allied armies fell and 'Abd Yaghūth was wounded. Of other battles of the Balhārith we may mention that of Ḥiḍra (in Tihāma) against the Daws, in which the Balhārith were again defeated, and that of Baṭn al-Dhahāb.

We find the Balhārith already in possession of Nadjran when the 'Azd, with whom they had many a feud, left the Yemen under 'Amr b. 'Āmir Muzaikiyā' after the bursting of the dam of Ma'rib. When Muhammad's call had gone out through all Arabia, the Christians among the Balhārith (about the year 8 = 630) sent a deputation to the Prophet in Medina, which consisted mainly of ecclesiastics, including a bishop, Abu 'l-Hāritha. They arranged an interview with the Prophet at a place near Medina, where they were to undergo a trial by the ordeal called *mubāhala* or *l'ān* (ceremony of objurcation). But when they were convinced of Muhammad's mission and feared a defeat, they begged the Prophet to cancel the arrangement. The Prophet agreed on condition that they paid a larger tribute. In Rabi' I of the year 10 (630) Muhammad sent Khālid b. Walid with 480 men to the Balhārith to demand that they should adopt Islām. Those who were heathen and a number of the Christians also submitted and Khālid remained among them to instruct them in the Kor'an and the institutions of Islām. After some time Khālid returned with a deputation of the Balhārith (among them two members of the Christian family of 'Abd al-Madān) to the Prophet. Muhammad gave each member 10 ounces (400 dirhams) and appointed one of them, Kais b. al-Husain, emir of the Balhārith. When in 11 = 633 the false prophet Aihab b. Ka'b, usually called al-Aswad al-'Ansi, appeared, the Balhārith influenced by his emissaries, followed him. They drove out the governor of Nadjran ('Amr b. Ḥazm), and al-Aswad entered the town in triumph. The Muslims remained faithful to Islām under Abu Bakr, and the Christians renewed the treaty.

Bibliography: Yāqut, *Mu'djam*, Index; Hamdāni, *Djazira*, p. 55, 8-10, 67, 14-15, 81, 1-3, 6-9, 83, 9-10, 85, 12, 91, 24, 93, 6-8, 15-17, 97, 1-2, 102, 13-14, 109, 21-22, 116, 19-117, 20, 125, 9, 130, 7-8, 136, 3, 169, 7-8, 189, 2-7, 201, 15; Tabari, *Annales* (ed. de Goeje), i. 1724-1727 and Index s. v.; *Aghāni*, x. 82; xiv. 26; xv. 73 and Index s. v.; Ibn Hishām, *Sira* (ed. Wüstenfeld), p. 958-960; K. Ritter, *Erdkunde*, xii. 68; F. Wüstenfeld, *Genealog. Tabellen*, Sect., i. Table 8, 16; do., *Register*, p. 210; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'islamisme*, i. 123-124, 159, 202, 209; ii. 582-591; iii. 275-277, 312, 346, 391; W. Muir, *The Life of Mahomet*, i. 227, 228; ix. 224-225; O. Blau, *Arabien im sechsten Jahrhundert in Zeitschr. d. Deutsch. Morgenl. Gesells.*, xxiii. p. 562. (J. SCHLEIFER.)

HĀRITHA B. BADR, of the Tamim family of the Banū Ghudāna, a general and friend of Ziyād b. Abihi. He must have been born about the time of the Hidjra. He is said in his early days to have been a follower of the prophetess Sadjāh [q. v.]. At the battle of the Camel he was on the side of 'Alī's opponents but afterwards entered the latter's service. He early became attached to Ziyād, afterwards viceroy of the 'Irāk. He was an orator and poet, particularly learned in the ancient history of the Arabs, and was of tried valour. He distinguished himself in society by his lovable nature no less than by his intellectual gifts. The combination of so many rare qualities in him won him the name Dāhiya (a term applied to a distinguished man). The only thing with which he is reproached is the vice of drinking. He owed it to his friendship with Ziyād that, although a Tamimi, he was entered in the tribal lists of the Kuraish, a distinction which carried with it a considerable increase in his emoluments. 'Ubad Allāh, son and successor of Ziyād, did not show himself so ardent a friend of Hāritha. In the political turmoils which followed the death of Yazid I, Hāritha fought with varying success against the Khāridjis; his failures were usually caused by the lack of discipline among the Basra troops. In the course of one of these campaigns he fell ill in 66. It is not correct, as one source states, that he lived into the reign of Walid I.

Bibliography: Ibn Duraid, *Kitāb al-Ishtiḥāq* (ed. Wüstenfeld), p. 160; *Aghāni*, vi. 4-5; xviii. 166, and particularly xxi. 20-44; Tabari, *Annales* (ed. de Goeje), i. 322; ii. 25, 78, 449, 580-582, 585; H. Lammens, *Ziād ibn Abihi*, p. 120-121, in the *Rivista degli Studi orientali*, iv., where further references are given. (H. LAMMENS.)

HARKARN, a Persian stylist, son of Mathurādās Kanbū of Multān; was for many years *munsif* (secretary) to Nawwāb I'tibār-Khān, a eunuch in the service of the Moghul emperor Djahāngir and was then appointed *ṣubadār* (governor of Akbarābād (Agra) (1031 = 1622). He is the author of a collection of letters (*inshā'*), divided into seven sections, which bears his name and contains model letters as well as official documents (ed. with English transl. by Francis Balfour, Calcutta 1781, 2 1804, reprinted 1831; lith. Lahore 1869). The work was used by the English authorities as a model for official correspondence conducted in the Persian language with the Indian

sovereigns. The Paris manuscript is dated 1062 A. H. and is entitled *Irshād al-Ṭālibīn*.

Bibliography: Rieu, *Catal. of Pers. Mss.*, ii. 530; Preface to the *Forms of Herkern*², p. 3; E. Blochet, *Catal. des Mss. persans*, ii. 277. (CL. HUART.)

HARRA, a basalt desert, "a district covered with black broken stones, which looks as if it had been burned by fire". Such ḥarras, which owe their origin to subterranean volcanoes which have repeatedly covered the undulating desert with a bed of lava, are found particularly in the east of Ḥawrān and stretch from there to Medīna. Samhūdī, *Khulāṣat al-Wafā bi-Aḥbār Dār al-Muṣṭafā*, ed. Mecca, 1316, p. 38 gives a detailed description of a great earthquake at Medīna which began on the 1st Djumādā II 654 (26th June 1256) and lasted several days. Cf. also Wüstenfeld, *Geschichte von Madyna*. There is perhaps, as Wetzstein has suggested, an allusion to these fearful stony wastes in Jeremiah xvii. 6 (חֲרָרִים). Yāqūt, *Mu'djam*, ii. 247 *et seq.*, details no less than 29 of these ḥarras with their names (cf. *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxii. 365 *et seq.*), among which the Harra Waḳīm at Medīna has obtained a place in history on account of the bloody victory won by the Umayyads there over the Medinese in 63 (683). An accurate map with an index of names to the whole territory, in which ḥarras are found is published in the *Zeitschr. des Deutsch. Palästinavereins*, vol. xii., in the narrative of A. Stübel's journey to Diret it-Tulūl and Ḥawrān (1882). The same author has also discussed the supposed origin of such deserts of stones in *Die Vulkanberge von Ecuador* after v. Oppenheim, *Vom Mittelmeer zum Pers. Golf*, i. 90, note 5, as has v. Oppenheim himself in *Petermanns Geogr. Mitteil.*, 1896 (*Zur Routenkarte meiner Reise von Damaskus nach Bagdad in dem Jahre 1893*). Cf. also the literature quoted in the first named work of v. Oppenheim, i. 89 *et seq.*

HARRĀN, a very old town situated in the Džazīra province of Mesopotamia, near the sources of the Balikh river, between Edessa and Ra's 'Ain. It is familiar as the home of Abraham and Laban, but is especially famous as the chief seat of the Šābians and of their religion. To the Greeks it was known as Χαῤῥάν, to the Romans as Carrhae, to some Church Fathers as Hellenopolis ('heathen city'), to the Muhammadans as Harrān or Arrān. In its long history Chwolsohn distinguishes five periods, the Biblical, the Greek, the Roman, the Christian and the Muhammadan. The form of the name found on the cuneiform inscriptions, Harrānu, that is 'route', points to the importance of the place as a trading emporium; but it is chiefly famous all down its history as the seat of the worship of the moon-god Sin, whose temple was adorned by more than one of the Assyrian kings. The overthrow of the Chaldaean supremacy and the rise of Persia wrought no change in the circumstances of the City, but from the time of Alexander a large Macedonian population settled in northern Mesopotamia, which became known as Mygdonia, and the deities worshipped in Harrān received Greek names. Rome, on the other hand, left little trace of her sway in Asia: it was the Eastern civilization which influenced the western conquerors. About the beginning of the Christian era the indigenous Syrian population of northern Mesopotamia, was

largely mixed with Macedonians and Greeks, as well as Armenians and Arabs. As a frontier town Harrān was treated with indulgence by the earlier Emperors, and it was not until Christianity became the religion of the state, that efforts were made to suppress the cult of which Harrān was the chief seat. These attempts were not carried to extremes, no doubt owing to the fact that in Harrān, as in other places, the people depended for their livelihood upon the temple. Hence the Church-fathers speak of Harrān as a heathen city, and, although bishops of Harrān were appointed, the place continued a seat of idolatry, even after the country had become a province of the Caliphate. The same commercial necessity may account for the existence here from the beginning of the sixth century of a Monophysite community with a bishop at their head. The majority of the people, however continued heathen.

Harrān capitulated to 'Iyād b. Ghanm in the year 639 A. D., at which time it was the chief town of Diyar Muḍar. It was the favourite residence of Muwān, the last Umayyad Caliph (744—750), and here Ibrāhīm the 'Abbāsīd was imprisoned and put to death. The people, however, appear to have been allowed to continue the practice of their religion, but under Rashīd a violent persecution arose, from which the Harrānians sought to free themselves by means of bribes. It was in 830 A. D. that Ma'mūn offered the Harrānians the choice between Islām, the adoption of one of the tolerated religions, and extermination. They claimed that they were Šābians; and by this device they saved themselves from extinction [see ŠĀBIANS]. Towards the end of the 10th century Muḳaddasī describes Harrān as a pleasant town, defended by a fort built of finely cut stone. When Ibn Džubair visited it in 1184 it acknowledged the sovereignty of Saladin (Ṣalāḥ al-Dīn), and its people were noted for their hospitality towards strangers. By Abu 'l-Fidā's time (d. 1332), however, it had fallen into decay. At the present day the site is marked by a village of sugar-loaf cottages and ruins of ancient buildings of basalt.

In addition to the worship carried on there, Harrān was noted for its honey and for the preserve called Ḳubbait, as well as for the purity of the Syriac spoken there. Chesney states that splendid crops of maize, tobacco and cotton are raised on the plain; but its fame will always rest on the long line of philosophers and men of science who flourished there, of whom Thābit b. Ḳurra, and his sons and grandsons, and al-Bāttānī are the best known.

Bibliography: Chwolsohn, *Die Ssabier und der Ssabismus* I, cap. x.; Ibn Džubair (ed. de Goeje), p. 244 *et seq.*; Chesney, *Expedition to Euphrates and Tigris*, Vol. I, p. 112 *et seq.*; Sachau, *Reise in Syrien und Mesopotamien*, p. 417 *et seq.* (T. H. WEIR.)

HARRAR. [See HARAR.]

HARŪD. A river in Afghānistān which rises in the Siyāh Kōh and flows southwards past Sabzawār and Zakin, discharging itself into the Hāmūn or Lake of Sistān. It has been identified by Tomaschek with the Pharnakotis of Pliny and the Hvarenañhaiti of the Avesta.

Bibliography: Holdich, *The Gates of India* (London 1910); Tomaschek, *Sitz-Ber. der Wien. Akad.*, 1883; A. Stein, *Ind. Antiquary*, 1886, p. 22; Ferrier, *Caravan Journeys* (London 1857).

(M. LONGWORTH DAMES.)

HĀRŪN B. IMRĀN, the Aaron of the Bible, born 3 years before Mūsā, when Fir'awn's command to slay the male children was given (Tha'labī, p. 100; Ṭabarī, i. 448). When Mūsā received the command of God to effect the deliverance of the Israelites out of Egypt from Fir'awn, he asked for a companion of his own kin (Sūra, xx. 30—40). Hārūn, who sat on Fir'awn's council (al-Kisā'i, p. 211, and *Tanchuma Exodus*) was entrusted with this position. He served Mūsā as spokesman as he had an eloquent tongue (Sūra xxviii. 34—35). He took the greatest share in the erection of the golden calf (Sūra, vii. 134—136; xx. 90—95 and *Exodus*, xxxiii. 1—7). According to the Talmud (*Sanh.* 77) he had been forced to do this by fear of the Israelites who would have slain him. But other legends show that the Israelites were particularly attached to Hārūn. For example al-Kisā'i, p. 238, Tha'labī, p. 146 and Ṭabarī, i. 502 give the following story in almost identical words: Mūsā and Hārūn once noticed a cave from which light streamed. They went in and found there a golden throne with the inscription "destined for him whom it fits". As Mūsā proved too small, Hārūn sat upon it. The angel of death at once appeared and received his soul; he was 127 years old. When Mūsā had returned to the Israelites, they asked where Hārūn was. "He is dead", said Mūsā. "Thou hast slain him", they answered. Angels then at once appeared with Hārūn's bier and cried: "Do not suspect Mūsā of such a crime". According to another tradition (Tha'labī, *ibid.*, Ṭabarī, i. 505), Mūsā led the Israelites to Hārūn's tomb, where he called him back to life, and Hārūn confirmed the story of his death. Midrasch, *Ḥelamdenū*, *Yalkut*, 764, *Aboth de R. Nathan*, 32, *Pirke de R. El.*, 12, also give this Arabic legend.

Bibliography: Ṭabarī, *Annales*, i. 448, 471—493, 502; Tha'labī, *Ḳiṣaṣ al-Anbiyā'*, Cairo 1312, p. 100, 123—125, 146; al-Kisā'i, *Ḳiṣaṣ al-Anbiyā'*, p. 222 *et seq.* and 238; Eisenberg, *Moses in der arabischen Legende* (1910), p. 48. (J. EISENBERG.)

HĀRŪN AL-RASHĪD, the most celebrated of the Abbāsīd Caliphs, born in al-Raiy in Dhu 'l-Hijja 145 = March 763 or, according to another, in itself more probable authority, in Muḥarram 149 = February 766. His father was the Caliph Muḥammad al-Mahdī, his mother a slave named Khaizurān, whom Mahdī set free and married in 159 = 775-776. After Hārūn ascended the throne in Rabī' I 170 = Sept. 786, he appointed the Barmakid Yahyā b. Ḳhālīd as vizier with unlimited power, and during the following seventeen years the latter is said with his two sons al-Faḍl and Dja'far to have been the real ruler of the great empire; the catastrophe of Muḥarram 187 = January 803 [cf. BARMAKIDS and DJA'FAR B. YAHYĀ] was thus all the more unexpected. In 176 = 792-793, an 'Alid, named Yahyā b. 'Abd Allāh, raised the standard of revolt in al-Dailam and won numerous followers, so that the Caliph had to send a great army against him under al-Faḍl b. Yahyā. The latter entered into negotiations and, when he gave Yahyā rich presents and Hārūn promised to pardon him, Yahyā surrendered. But when he arrived in Baghdād, Hārūn in spite of his promise had him thrown into prison. About the same time a bitter feud between the North Arabians and the Yemenis in Syria blazed up into open war and it was not till

180 = 796-797 that Dja'far b. Yahyā was able to restore peace. In 178 = 794-795 the Egyptians rebelled against the governor Iṣḥāk b. Sulaimān; but when Hārūn sent his able general Harthama b. A'yan against the rebels, they were soon routed. Unrest broke out in Ḳairawān also, but this was quieted by Harthama, for a time at least, but after his return in 181 = 797-798 the unruly populace rebelled again. Order was restored by the governor Ibrāhīm b. al-Aghlab, who however soon made himself independent, and in 184 = 800 Hārūn had to grant him the country as an hereditary fief on payment of annual tribute. Like so many of his predecessors, Hārūn had also much hard fighting with the Byzantines. At the very beginning of his reign he had the frontier towns fortified and almost every year his governors made raids into hostile territory without however winning any permanent advantages. In 181 = 797-798 the Caliph himself took the field, but soon returned. As usual war again broke out the next year; the Empress Irene, however, on account of internal disturbances in Constantinople had to make peace and pay tribute. Peace only lasted till the accession of the emperor Nicephoros in 186 = 802, who sent the Caliph a scornful letter and demanded the return of the tribute that had been paid. Hārūn at once took the field and forced the emperor to pay a new tribute. The latter, however, paid no attention to the agreement and the war was continued. In 190 = 806 Hārūn took Heraclea and forced the emperor to pay not only a new tribute but also a kind of poll-tax for himself and his family; in the following year however Yazīd b. Makhhlad was defeated by the Byzantines and the efforts of his successor Harthama proved equally unavailing. The years of warfare therefore left the state of the parties in the end practically unchanged. According to western historians, Hārūn was on the other hand on terms of friendly intercourse with Charlemagne and mention is often made of embassies from one to the other. There is however no mention of this in Arab sources and the truth of these statements has even been seriously doubted [on this point cf. Schmidt, *Karl der Grosse und Harun al-Raschid in Der Islam*, iii. 409—411, Barthold, *ibid.*, iv. 333 *et seq.* and the literature there quoted]. The governor 'Alī b. 'Isā had made himself generally hated by his extortions in Ḳhorāsān. When the people complained, the Caliph went in person to al-Raiy in 189 = 805, but allowed himself to be fooled by 'Alī and confirmed him in his office again. About the same time Rāfi' b. Laith rebelled in Samarkand. He was defeated by 'Alī b. 'Isā; the complaints of the people of Ḳhorāsān about the latter's boundless greed became louder and louder and Hārūn had finally to transfer the governorship of Ḳhorāsān to Harthama. By this time Rāfi' was lord of all Transoxania and as the situation was rapidly becoming more serious, the Caliph resolved to take the field himself and sent his son al-Ma'mūn in advance to Merw. On reaching Tūs, Hārūn fell ill and died, according to the usual account, on the 3rd Djumādā ii. 193 = 24th March 809. He had a long time previously made arrangements to secure the succession for his son al-Amin, but these in the result proved most unfortunate [cf. the article AL-AMIN, i. 327^b *et seq.*].

Hārūn took a great interest in art and science

and his brilliant court was a centre for all branches of scholarship. In spite of occasional outbursts of Oriental despotism he was undoubtedly one of the best of the Abbāsids; nevertheless it is from his reign that the beginning of the decline of the dynasty dates. In legend and tradition however he has always been looked upon as the personification of oriental power and splendour and his fame has been spread throughout East and West by the "Arabian Nights".

Bibliography: Ṭabarī (ed. de Goeje), iii. passim; Ibn al-Aṭhīr (ed. Tornberg), cf. Index; Ya'kūbī (ed. Houtsma), ii. 491—524; Abu 'l-Fida' (ed. Reiske), ii. 42 *et seq.*; Ibn Khaldūn, *Ibar*, iii. 217 *et seq.*; Weil, *Gesch. der Chalifen*, ii. 126—172; Müller, *Der Islam im Morgen- und Abendland*, i. 478 *et seq.*; Muir, *The Caliphate, its Rise, Decline, and Fall*, 3^d ed., p. 477—488; Palmer, *Haroun Alraschid of Bagdad*; Lindberg, *Hārūn Arraschid och hans närmaste Samtida*; Le Strange, *Baghdad during the Abbasid Caliphate*, passim; Huart, *Histoire des Arabes*, i. 292—298; Bouvat, *Les Barmecides d'après les Historiens arabes et persans*.

(K. V. ZETTERSTÉEN.)

AL-HĀRŪNĪYA 1. a village in al-'Irāk near Djalūlā. Yākūt says that an ancient Persian bridge built of stone with leaden joints stood here.

2. One of the chain of frontier fortresses (*ṭhughūr*) between Asia Minor and Syria. The exact position is not known, but it stood one day's march to the west of Mar'ash in the hill country between it and 'Ain Zarba. It was founded by the Caliph after whom it was named in the year 183 (799). The fort was ruined by the Byzantines in 348 (959-960), when 1500 Muslims were captured (Yākūt, s. v.). In spite of this it was a flourishing town a few years later when Ibn Hawkal apparently visited it. The town was rebuilt by Saif al-Dawla the Ḥamdānīd of Aleppo (d. 356 = 967). Thereafter it was retaken by the Christians and included in the kingdom of Little Armenia.

Bibliography: Le Strange, *Lands of the Eastern Caliphate*, p. 62, 128 *et seq.*

(T. H. WEIR.)

HĀRŪRĀ², ḤARAWRĀ, the meeting place of the first Khāridjīs, not far from Kufa, when they publicly disclaimed allegiance to 'Alī and were soon afterwards almost exterminated in the bloody battle of Nahrawān. From it comes the name Hārūriya for the early Khāridjīs [q. v.].

Bibliography: Yākūt, *Mu'djam*, ed. Wüstenfeld, ii. 246; Ṭabarī, ed. de Goeje, i. 3341 *et seq.* and the other Arab chronicles in the passages quoted in Brinnow, *Die Charidschiten*, p. 16 *et seq.*, and Wellhausen, *Die religiös-politischen Oppositionsparteien*, p. 4 *et seq.*; al-Shahrastānī, ed. Cureton, p. 86 *et seq.* etc.

HĀRŪT and **MĀRŪT**, two angels who are mentioned in the Kor'an (Sūra, 2, 96) in the words "and it was not Sulaimān that was an unbeliever but the devils, who taught men sorcery and that which had been revealed to the two angels in Bābil, Hārūt and Mārūt; but they taught no one without saying "we are but a temptation, therefore be not unbelieving". People learn from them means by which they may separate man and wife" etc. A number of stories are attached to this passage, the main outlines being as follows. When the angels in heaven saw the sinful children of men, they spoke contemptuously of them before

Allāh. But He said: "If you had been in the same position you would not have done any better". They did not agree to this and received permission to send two of their number to earth as an experiment. The two chosen were Hārūt and Mārūt, who were ordered to abstain from grievous sins such as idolatry, whoredom, murder and the drinking of wine. But when they saw a wonderfully beautiful woman they were soon led astray and, when they were discovered, they slew the man who had discovered them. Then Allāh asked the angels to look down at their brethren on the earth; then they said: "In truth, Thou wast right." The pair were given the choice between punishment in this world or the next. They chose the former and were incarcerated in Bābil, where they have since suffered grievous torments.

A. Geiger has already noted that these elements are in the main also found in a Jewish midrash; and it can now be added that many are found as early as the New Testament (*2 Petr.* ii. 4; *Jude*, v. 6) and the Book of Enoch, in connection with *Genesis* vi. This is clear from the following.

The incident is said to have taken place, according to a Muslim version, "when men were multiplying and sinning". In the same circumstances the sons of God descend to earth in *Genesis* vi.; "and they took to themselves wives". The two angels are called *Shamhazai* and 'Azael in the midrash. These names are found in a corrupt form even in the book of Enoch. *ḥa'labi* gives the following story: Three angels descended, Hārūt, or عَزَا, Mārūt or عَزَابَا, and عزرائيل. The latter on the very first day felt himself too weak for earthly temptations and was at his own request again taken up to heaven. According to one version, Hārūt and Mārūt are said to have flown up to heaven at the end of each day; but when they had sinned their wings were disabled. A connected motif is found in the *Schatzhöhle* (ed. Bezold, 68-69), where the sons of Seth are no longer allowed to climb the holy mountain after their sin. It is also stated that the disabled ones begged their contemporary Idrīs to intercede with Allāh for them. According to *Ḳazwīnī* (ed. Wüstenfeld, i. 61), the derision of men by Hārūt and Mārūt took place while Adam was still alive. As to the woman her name is given as Zuhra, Anāhid (Bāhind) and Bidukht; in the midrash she is called Istehar, in other Jewish legends Na'ma (the lovely); this all points to Venus. According to some, she was an ordinary woman who brought a dispute with her husband before Hārūt and Mārūt, who had to administer justice among men. When they both tried to seduce her, she begged them to act contrary to the divine command and tell her the word of might (in the midrash the name of God) by virtue of which they were able to ascend and descend. When she had learned it, she made use of it; but when she was in heaven, Allāh made her forget it and changed her into a star. Hārūt and Mārūt however remained in Bābil and taught sorcery (cf. Enoch, Chap. 8, 8, 9, 7). It is also related that they were kept imprisoned in a well in Demāwend. Their tortures are painted in vivid colours; they are kept in chains, as is already related of the fallen angels in the Book of Henoch (Chap. 14, 5, 69, 28) and in the Jubilees (5, 6). (Cf. also the Syriac Apokalypse of Baruch, ed. Ceriani, p. 152, col. a, ult. = Chap. 56, v. 13). Water

also is held in front of their mouths but they cannot reach it (cf. Tantalus). Mention is even made of several Muslims who have seen them by magic means; the prisoners are said to have rejoiced, when they heard of Muḥammad's coming as the end of their tortures was believed to be at hand.

In a legendary history of Egypt, translated by Wüstenfeld in *Orient und Occident* (i. 329) it is related that Hārūt and Mārūt lived in the time of the Egyptian king 'Aryāk.

The names Hārūt and Mārūt are connected by de Lagarde with Haurvātātī and Ameretātī. But it is remarkable that the pair of names shows a strong analogy to other such pairs, found in the Korān, such as Yādūdī and Mādūdī, Tālūt and Djalūt. One of each of these pairs may be traced to pre-Muslim tradition, the other was formed by Muḥammad by altering the first consonant of the former. Mārūt is quite a common Syriac word for power, it possibly contains a remembrance of מַרְוֹת.

On the use of the two names in magic cf. Doutté, *Magie et Religion*, p. 391.

In Persian *hārūt* has become a word for magician.

Bibliography: The commentaries on Sūra 2, 96; Tha'labī, *Kiṣaṣ al-Anbiyā'* (1282), p. 52 sqq.; Geiger, *Was hat Mohammed aus dem Judenthume aufgenommen?*, p. 104—106; Grünbaum in *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxi. 224 sqq.; de Lagarde, *Gesammelte Abhandlungen*, p. 14 sqq.; Abu 'l-F 'a' (ed. Fleischer), p. 232; E. W. Lane, *The 1001 Nights*, Chapter iii. note 14. (A. J. WENSINCK.)

HASĀ, HASSA. [See AL-AḤSĀ']

ḤASAN (A.), beautiful, good; a technical term in the science of Tradition, see above ii. 191^b. Cf. also Goldziher, *Vorlesungen über den Islām*, p. 106.

AL-ḤASAN B. 'ABD ALLĀH. [See NĀṢIR AL-DAWLĀ.]

AL-ḤASAN B. ABI 'L-ḤASAN AL-BAṢRĪ, a prominent figure in the first century of the Hīdjrā. During the wars of conquest his father was carried off as a slave from Maisān and brought to Medina. There he became a client of the celebrated Zaid b. Thābit [q. v.] and married a client of Umm Salama [q. v.] named Khaira. Ḥasan was born of this marriage in 21 (642). Brought up in Wādī 'l-Kurā, he afterwards settled in Baṣra. There he won a great reputation for strength of character, piety, learning and eloquence. While other men, who were held in great esteem, such as Ibn Sirin and al-Sha'bi, being questioned on Yazid's succession did not dare give their opinion, Ḥasan frankly expressed his disapproval. He showed the same freedom of speech in his letters to 'Abd al-Malik and al-Ḥajjdjādī, so that later authors, like al-Shahrastānī, who thought they detected a leaning towards the doctrine of free will in them, preferred to ascribe them to Wāṣil b. 'Aṭā' [q. v.]. He was considered the equal of his contemporary al-Ḥajjdjādī as an orator; he was highly esteemed as a transmitter of tradition, because he was believed to have been personally acquainted with 70 of those who took part in the battle of Badr, although his chief authority was Anas b. Mālik [q. v.]. He exercised a lasting influence on the development of Ṣūfism, by his ascetic piety, which shone all the more by contrast, as by his time a worldly spirit had penetrated all classes in Islām. Numerous pious sayings are placed on his lips

and the Ṣūfīs see in him a predecessor, whom they quote as often, as do the orthodox Sunnīs. But the Mu'tazila also openly reckon him one of themselves not only because the first representatives of their doctrine, 'Amr b. 'Ubaid and Wāṣil b. 'Aṭā', were among his pupils, but because he himself like them inclined to the doctrine of free will. That Wāṣil b. 'Aṭā' afterwards separated from him, does not alter the case. In this way almost all religious movements within Islām go back to Ḥasan and we cannot be surprised when we are told that, when he died full of honour on the 1st Raddjāb 110 = 10th Oct. 728, the whole city of Baṣra attended his obsequies.

Bibliography: *Fihrist*, p. 183; Ibn Khālikān, *Wafayāt*, ed. Wüstenfeld, N. 155; Aḥmad b. Yahyā, *al-Mu'tazilah*, ed. Arnold, p. 12 sqq.; Shahrastānī, *Milāl*, ed. Cureton, p. 32; al-Hudjwiri, transl. Nicholson (Gibb Mem., Vol. xvii.), p. 86 sq.; Farīd al-Dīn 'Aṭṭār, *Tadhkirat al-Awliyā'*, ed. Nicholson, i. 24 sqq.; v. Kremer, *Geschichte der herrschenden Ideen des Islām*, p. 22 sq., 56 sq.; Horten, *Die philosophischen Systeme*, etc., p. 120 sq.

AL-ḤASAN B. 'ALĪ, the last Zīrid ruler of Mahdiyya (515—543 = 1121—1122—1148—1149). He was still a child when his father 'Alī died and had to leave the administration to his freemen. They were particularly occupied with warding off the attacks of the Normans of Sicily. In 1122 Admiral George of Antioch seized the island of Cossira (Pantellaria) and the castle of Cape Dimas and began to lay siege to Mahdiyya, but was forced to return to his ships after severe fighting in which he lost heavily. In 1135 the Christian fleet again appeared before the Zīrid capital, this time however to protect al-Ḥasan who, being attacked by land and water by the Ḥammāids, had appealed for help to Roger II. The Muslim ruler rewarded the Christian sovereign for his assistance by allowing him to impose his authority on the chiefs of the coastlands and making over to him the yield of the customs in his land. A new naval demonstration, made before Mahdiyya by Admiral George of Actioch in 536 = 1141—1142, forced al-Ḥasan to accept the conditions imposed by Roger II, by which he became to some extent his vassal. This humiliation however did not save the Zīrid kingdom. Under pretext of defending the rights of the sons of Yūsuf b. Djamā, lord of Gabes, who had been dispossessed at the request of the inhabitants themselves, Roger II once more sent George of Antioch against Mahdiyya. Abandoned by its ruler and a number of its inhabitants, the town was occupied by the Christians without a blow being struck, at the end of 543 = 1148—1149. Thus spoiled of his lands, for the rest of Ifrīkiya had some years previously cast off the Zīrid yoke, al-Ḥasan took refuge among the Riyāḥ, then in Bone, and finally at Bougie whose king interned him in Algiers. He lived here till it fell into hands of the Almohads (547 = 1152—1153). He was kindly treated by 'Abd al-Mu'min, to whom he had made his submission and, after Mahdiyya had been regained from the Christians in 555 = 1160, al-Ḥasan returned to his former kingdom as governor. He was later recalled to Morocco by Yūsuf b. 'Abd al-Mu'min and died at Abar Zellū in the province of Temesnā in 563 = 1167—1168.

Bibliography: Ibn Khaldūn, *Berbères*, transl. de Slane, ii. 26 et seq.; Ibn al-Athīr,

Kāmil, ed. Tornberg, x. et xi. (in de Slane, *op. cit.*, T. ii. appendix v.); al-Tidjānī, *Rihla*, transl. A. Rousseau, *Journal Asiatique*, 1852-1853; Amari, *Storia dei Musulmani di Sicilia*, liv. vi.; Pellissier, *Mémoires historiques et géographiques sur l'Algérie* (Paris, 1844), p. 179-183.

(G. YVER.)

AL-ḤASAN B. 'ALĪ B. 'ABĪ 'L-ḤUSAIN AL-KALBĪ, an Arab general, was sent to Sicily in 948 (336 or the beginning of 337) by the Fātimid caliph al-Manṣūr [q. v.] to put an end to the unrest there, which he did successfully. In Dhū 'l-Ḥijja 340 (May 952) he won a great victory over the Christians in Calabria, as a result of which the Byzantine Emperor Constantine VII made a truce and allowed the exercise of the Muslim religion in Calabria. Ḥasan himself then returned to Rhegium and built a great mosque there. Al-Manṣūr however died about this time and Ḥasan at once went over to Africa leaving his son Abu 'l-Ḥusain Aḥmad as his deputy in Sicily. He was confirmed in the office of governor of Sicily by al-Mu'izz, al-Manṣūr's successor, and held the appointment till his death in 354 (965). The rule of the Banū Abu 'l-Ḥusain was firmly established in Sicily by his resolute and energetic action.

Bibliography: Ibn al-Aṭhir, *Kāmil*, ed. Tornberg, viii. 354 sqq., 371; transl. in Amari, *Bibliotheca arabo-sicula*, i. 419 sqq.; do., *Storia dei Musulmani di Sicilia*, ii. 244 sqq.; Müller, *Der Islam* etc., ii. 617 sqq.; Vasilev, *Vizantia i Arabi*, ii. 303 sqq.

AL-ḤASAN B. 'ALĪ B. ABĪ ṬĀLIB, the eldest son of 'Alī and Fāṭima, the daughter of the Prophet. The exact date of his birth (the year 3 or 4?) depends on the date still to be settled of the marriage of his parents. The *Sira* represents him as a particular favourite of his grandfather. An abundant apocryphal literature has grown up around this subject, taken from the domestic life of Muḥammad. Sensuality and a lack of energy and intelligence seem to have been the fundamental features of Ḥasan's character. After the premature death of Fāṭima, he was not on particularly good terms with his father and brothers. He spent the best part of his youth in making and unmaking marriages; about a hundred are enumerated. These easy morals earned him the title *miṭṭāk* "the divorcer" and involved 'Alī in serious enmities. Ḥasan moreover proved a thorough spendthrift; he allotted to each of his wives a considerable establishment. We thus see how the money was scattered during the caliphate of 'Alī, already much impoverished. He was present at the battle of Ṣiffin, without taking an active part in it; he took no further interest in public affairs during the lifetime of his father.

After the assassination of 'Alī, Ḥasan was proclaimed Caliph in the 'Irāk. His partisans tried to persuade him to renew the war against the Syrians. Their importunities upset the plans of the indolent Ḥasan, and he henceforth thought only of treating with Mu'āwīya. They led to a rupture between himself and the 'Irākīs. The latter ended by severely wounding their nominal sovereign. From this time on, Ḥasan's one idea was to come to an arrangement with the Umayyads. Mu'āwīya left to himself the task of fixing his price for the renunciation of the Caliphate. Besides a pension of two million dirhems for his brother Ḥusain, Ḥasan asked for himself a sum

of five millions and the revenues of a district in Persia during his lifetime. The 'Irākīs later opposed the execution of this last clause. All his demands were granted and the grandson of the Prophet had the impertinence to express publicly his regret that he had not asked for double. He left the 'Irāk amid the jeers of the people to retire to Medina.

There he resumed his life of pleasure and foolish dissipation. Mu'āwīya agreed to pay the expense, only stipulating in return that Ḥasan should not disturb the peace of the realm. At a meeting at Adhruh [q. v.] he had previously forced him to renew publicly his renunciation of power. Henceforth Mu'āwīya ceased to trouble about him, being reassured by his negligible and indolent personality. Dissension continued to reign among the 'Alids however. Ḥasan was not on good terms with Ḥusain, while both were in league against Ibn al-Ḥanafīya [q. v.] and the other children of 'Alī.

Ḥasan died at Medina of consumption, probably hastened by his excesses. An attempt has been made to throw the responsibility for his end on Mu'āwīya; in addition to the stain, which would thus be thrown upon the Umayyads the object of this charge was to justify the title *Shahid* (martyr) and "*Saiyid* of the martyrs" given in compliment to Fāṭima's insignificant son. Only Shī'ī writers, or those particularly favourable to the 'Alids dare openly voice such a grave accusation. It at the same time gave an opportunity to implicate the family of Ash'ath b. Kaïs [q. v. i. 481^b sq.] detested by the Shī'is on account of his share in the coup of Ṣiffin. Mu'āwīya was not the man to commit an unnecessary crime and the frivolous Ḥasan had long become quite inoffensive. His life was a burden only on the treasury of the Umayyads, which was beset by his constant appeals. The sigh of relief heaved by Mu'āwīya on hearing of his decease can be readily understood. He probably died in 49 A. H. at the age of about 45. By his death his brother Ḥusain became head of the 'Alids. In the later history of this faction we generally find that the numerous descendants of Ḥasan have to give way to the more enterprising Ḥusainids. The two families did not agree any better than their ancestors had done.

Bibliography: Ibn Ḥadjar, *Iṣāba* (ed. d'Egypte), i. 328-331; *Aghānī*, xi. 56, 57; xv. 47; Yaḳūbī, *Historiae* (ed. Houtsma), ii. 254-256; Ṭabari, *Annales* (ed. de Goeje), ii. 1-10; Dinawarī, *al-Akhbār al-tiwāl* (ed. Guirgass), p. 153, 154, 163, 194, 209; the rest of the literature is given in H. Lammens, *Études sur le règne du calife omayyade Mo'awia I^{er}*, p. 127, 140-154, 443; do., *Fāṭima et les filles de Mahomet*, p. 41, 49, 53, 87-93, 95, 96, 97, 107, 111, 113, 116, 125, 126, 128; do., *Le Berceau de l'Islam; l'Arabie occidentale à la veille de l'Hégire*, i. 98.

(H. LAMMENS.)

AL-ḤASAN B. 'ALĪ. [See AL-'ASKARĪ, IBN MĀ-KULĀ, NIẒĀM AL-MULK, AL-UTRUSH.]

AL-ḤASAN B. HĀNĪ. [See ABŪ NUWĀS.]

AL-ḤASAN B. AL-KHAṢĪB, ABŪ BAKR, an important Arab astrologer, of Persian descent, often quoted in astrological works of the Christian middle ages under the name Albubather. He flourished about the middle of the third century A. H., for Aḥmad b. Abi Ṭāhir Ṭaifūr (died 280 = 893) mentions him in his *Kitāb Baghdād* as a contemporary. A *Liber de Nativitatibus* (beginning:

Dixit Albulather magni Alchasili Aucharsi filius) by him was translated into Latin by a certain Canonicus Salio (?) in Padua in 1218 and printed at Venice in 1492 and again in 1501, and in 1540 at Nürnberg. The words Alchasili Alcharsi are very probably corrupted out of Alchasibi Alfarsi, indeed a Munich manuscript has Alchasibi. It has not yet been established with which of the works mentioned by the Arab biographers this is identical; two works *fi 'l-Mawālid* ("on births") which are in the Escorial (Casiri, n^o. 935 and 973), ascribed the one to Ibn 'Azrā al-Khaṣībī, and the other ascribed to Ibn al-Khaṣīb al-Kūfī, are perhaps by this astrologer, although the first may be by Abraham b. 'Ezrā.

Bibliography: Fihrist (ed. Müller), i. 276; Ibn al-Kifī (ed. Lippert), p. 165; *Kitāb Bagh-dād* (ed. Keller), Arab. text, p. 192; Steinschneider, *Die europäischen Übersetzungen aus dem Arabischen*, etc. in *Sitzungsber. der K. Akad. der Wissensch. in Wien*, phil.-hist. Klasse, Vol. 149, Nr. 4, p. 75; Suter, in *Abhandlg. z. Geschichte d. math. Wissensch.*, x. 32, xiv. 162. (H. Suter.)

AL-HASAN B. MAKHLAD. [See IBN MAKHLAD.]

AL-HASAN B. MUHAMMAD. [See AL-MUHALLAB.]

AL-HASAN MULĀY ABU 'ALĪ AL-HASAN B. MUHAMMAD, Sultān of Morocco, fourteenth of the dynasty still ruling there, the Ḥasanī [q. v.] Sherifs of Sijilmāsa, also called Filālī Sherifs or 'Alawīs.

After the death of his father Muḥammad b. 'Abd al-Raḥmān (18th Radjab 1290 = 12th Sept. 1873) Mūlāy al-Ḥasan was chosen Sultān by the most prominent members of the Moroccan court, then in Marrākesh. But disturbances at once broke out on all sides; Fās, the capital of northern Morocco, drove out his governor Ḥādīdj Muḥammad al-Madanī Bennis; the people of Azemmūr killed their governor Aḥmad b. Farādji; Mūlāy 'Abd al-Kabīr b. 'Abd al-Raḥmān, the Sultān's uncle, supported by the Berber tribes Banū Mkīd, 'Ait Yūsi and Ait Aiyāsh set up as a claimant to the throne and occupied the town of Mekines with the surrounding country. Mūlāy al-Ḥasan then set out on his long series of campaigns to subdue the various rebellious elements in his kingdom. He turned his attention first to Azemmūr, put down the rising and levied a heavy indemnity on the people. He then marched through the Shawiya territory, collected the arrears of taxes and reached Rabāt, one of the three most important cities of northern Morocco, where he met with a friendly reception during a festival. Here he visited the most prominent religious leaders and scholars and made them presents. He also gave considerable sums for the benefit of the public libraries and madrasas. This was a clever stroke of policy, to seek his chief supporters among the Sherifi clergy to which his ancestors had belonged and among the educated citizens.

In the meanwhile his uncle 'Abd al-Kabīr had been surprised and captured among the Ait Yūsi and delivered up to him. The Sultān now suppressed the rebellion of the Arab Banū Ḥasan who lived in the plains of the lower Sū and then made a pilgrimage to the tomb of Idrīs I on Mount Zarhūn. No Moroccan sovereign had previously prepared himself for his campaigns as did Mūlāy al-Ḥasan by visiting the tombs of saints in the great zāwiyas, particularly those

administered by sherifs. The pilgrimages to the great sanctuaries showed his zeal for religion and thus increased his prestige among the fanatical masses and assured him the support of agents, who established peace among the tribes or supplied valuable information. Mūlāy al-Ḥasan for example began his campaigns in Northern Morocco by visiting the tomb of Sidi 'Abd al-Salām b. Mshīsh (1306 = 1888), those against Tadla and the High Atlas by visiting the marabouts of Bu 'l-Dja'd (1307 = 1889), the campaigns against Taflelt by visiting the tombs of his ancestors (1310 = 1892) etc.

But it was almost always force alone that enabled him to win the upper hand over tribes little inclined to submit and objecting to the payment of badly distributed taxes. To collect the taxes and keep the tribes under control, Mūlāy al-Ḥasan's father, Sultān Muḥammad, had tried to create an army on modern lines, on the European model. The wars with France (campaign of Isly in 1844) and with Spain (Tetwān war of 1860) had determined him to this measure by showing him the strategic inefficiency of the *Djish* [q. v., i. 1047 sq.] contingents. Mūlāy al-Ḥasan benefitting by his father's efforts further developed them by entrusting the instruction of his troops and the creation of an arsenal to bodies of English, French or Italian officers. The new army, the *asker* enabled him with the help of the *Djish* to put an end to the interminable rebellions and pursue the collection of taxes. Throughout his reign the Sultān never ceased to march his army or *maḥalla* up and down his territory. In his twenty-one years' reign he made over thirty military expeditions, often of long duration. His army used to encamp in a district and, after cutting off numerous heads, eat up the country (to use the Moroccan expression) till the imposts levied had been completely paid. This procedure, more feared than actual battle, soon prevailed with the tribes or towns forced to maintain the Sultān's troops during their stay with them.

There were nevertheless times when the Sultān's troops were unfortunate. In 1305 (1887) notably, his army under the command of his uncle Mūlāy Sghūr was utterly routed by the marabout 'Alī b. al-Makkī Maḥaūsh and the Berbers in the High Atlas. This marabout slew the Sultān's uncle with his own hand.

The expeditions against the Banū Snassen in (1291-1292 = 1874-1875), those of the Spaniards in the Rif, the settlement of the English at Cape Juby in 1305 (= 1887) brought the Sultān into negotiations with France and other European powers. Numerous embassies were sent to him to seek all sorts of industrial or commercial concessions in Morocco. Resuming the policy of his most illustrious ancestors, but only after a public consultation with the official jurists (1304-1816) on the possibility on religious grounds of commerce with Christians, he increased the number of ports open to commerce and organised the Sherifi customs in them. He thus established a source of revenue more stable and reliable than the *razzias* on the tribes for the collection of taxes.

This ruler, one of the most remarkable for energy and intelligence that Morocco has known, recalls by more than one side of his character the founder of his dynasty, the great Mūlāy Ismā'īl. Like the latter he was a great builder. In Fās he

built a palace imitated, according to Muslim writers, from the Alcázar in Seville. He built roads, bridges etc. He devoted all his care to the development of Muslim teaching.

He never would grant to Europeans industrial concessions as he feared that their influence would thereby find opportunity to penetrate into the interior of Morocco. Jealous of his rights and authority, all reforms, all improvements that he made, were carried out in the name of the *Makḥzen* [q. v.], even those executed by foreign agents. They were thus as transitory in their effects as the persons enforcing them.

Mulāy al-Ḥasan died on Thursday, the 3rd Dhu 'l-Ḥijja 1311 (9th June 1894), on the way back from a campaign against the Berbers of the High Atlas. He was succeeded by his son, Sulṭān 'Abd al-'Aziz.

Bibliography: al-Salāwī, *Kitāb al-Istikṣā'* (Cairo 1312), iv. 125 to end; Aubin, *Le Maroc d'aujourd'hui* (Paris 1905), passim.

(A. COUR.)

AL-ḤASAN B. AL-ṢABBĀḤ, founder of the order of Assassins. According to passages in the *Djāmi' al-Tawārīkh*, the *Tārīkh-i Guzida* and in *Mirkhwānd*, based on the *Sargudhashi-i Saiyidnā* (cf. i. 491^a) his genealogy was Ḥasan b. 'Alī b. Muḥammad b. Dja'far b. al-Ḥusain b. al-Ṣabbāḥ al-Ḥimyarī. Ḥasan claimed to be descended from the ancient Ḥimyarite kings, but *Mirkhwānd* quotes on this point a statement of Nizām al-Mulk that the people of Tūs alleged the contrary and said that his ancestors had been peasants in their country. While Ḥasan is said to have further alleged that his father migrated from Kūfa to Ḳum, we find him simply called Rāzī, i. e. native of Raiy, in Ibn al-Athīr. The date of his birth is unknown, but he was still a young man when he was won over for the Fātimid propaganda. The chief Dā'ī in Persia was then Ibn 'Aṭṭāsh; the latter commissioned him in 464 (1072) to go to Cairo to the Fātimid Caliph al-Mustanshir. In 471 = 1078 (Ibn al-Athīr, x. 304, gives the date as 479) he arrived there after first travelling through Persia, Mesopotamia and Syria. In the struggle as to who was to succeed the aged ruler, he took the side of Nizār, while others preferred another of Mustanshir's sons, who actually occupied the Egyptian throne on his father's death under the name al-Musta'li. He then returned to the east and eagerly advocated Nizār's cause in different places. Finally, in 483 (1090-1091), he gained possession of the strong mountain fortress of Alamūt [q. v.] although the stories in the *Sargudhashi-i Saiyidnā* (also in the *Tārīkh-i Guzida*) on this point are legendary. According to Ibn al-Athīr, x. 216, he was able to win the confidence of the commander, an 'Alid, and then had him seized by his men and taken to Dāmaghān. The same thing happened, although by different means, with other fortresses, probably by Ibn 'Aṭṭāsh's orders, whose son, likewise usually called Ibn 'Aṭṭāsh, himself resided in the fortress of Shāhdiz near Ispahān. As long as the latter lived, Ḥasan played no prominent part, although the famous Saldjūk vizier Nizām al-Mulk had already long suspected him on account of his frequent meetings with Egyptian missionaries. The well-known story of the early friendship of these two men, in which 'Omar-i Khayyām appears as a third, even if, as Browne has shown, it is accepted by Rashid al-Din also, is however a fable. Cf.

Recueil de textes rel. à l'histoire des Seldjoudes, ii. Introduction, p. 14, note. To make this dangerous opponent harmless, the Assassins resorted to assassination, a means they were so often to use in the years following. Nizām al-Mulk was to be first to fall, being murdered in 485 (1092). It is probably also in this period that the organisation of the Assassins into a secret society falls; on their organisation and aims, cf. the article ASSASSINS (i. 491 et seq.). It has also been pointed out there that conditions were then favourable to them and that it was only after the death of Barkiyārūk, that Sulṭān Muḥammad could seriously think of putting an end to the Assassins' reign of terror. After Shāhdiz has been taken in 500 (1107) and Ibn 'Aṭṭāsh executed, the other robbers' nests fell one by one; and finally Alamūt too. During the siege Muḥammad died (511 = 1118) and his troops as a result ran away; Ḥasan, who after the death of Ibn 'Aṭṭāsh had presumably been recognised as Grand Master of the Assassins, was saved. Seven years later (518 = 1124) he died after arranging that Kiaya Buzurg Ummid Rūd-bārī should succeed him.

If Ḥasan is considered the founder of the Assassins, it must not be supposed that the main object of his life was to secure his personal power by planning assassinations; it is not even proved that he recommended or used this detestable means. Assassination had, as is pointed out in the article ASSASSINS (i. 491^a) already for long before Ḥasan's time been commended as a religious duty by the leaders of certain sects, and shortly before Ḥasan's public appearance it had been practised wholesale, notably in Ispahān. Cf. also Ibn al-Athīr, x. 214. Ḥasan's importance lies much rather in the fact that he gave the Assassins' power a central stronghold in Alamūt, so that it maintained itself there even after his death also. He also devoted his activities to authorship and composed several works in Persian, which were all unfortunately destroyed at the capture of Alamūt by the Mongols. The quotations from them given by Shahrastāni and others go no farther than well-known Shī'ī doctrines; the fact expressly emphasised by the authorities that he did not publicly proclaim his teaching to the people, also agrees entirely with the Shī'ī principle of *taqiya*. He only differed from other Shī'īs in that he recognised Nizār, son of al-Mustanshir, as Imām even after he had been incarcerated by al-Musta'li in 488 (1095). How far he was responsible for the organisation of the sect as a secret society cannot be ascertained from the lack of exact details. That he was held in great reverence by his followers is proved by the title *Saiyidnā*, "our lord", by which he was called by them.

Bibliography: In addition to works quoted in the article ASSASSINS, Shahrastāni, *Milal*, ed. Cureton, p. 150 sqq.; Schefer, *Siaset Nameh*, *Supplém.*, p. 48 sqq.; Müller, *Der Islam*, ii. 97 sqq.; Blochet, *Le Messianisme dans l'hétérodoxie musulm.*, p. 105 sqq.

AL-ḤASAN B. SAHL B. 'ABD ALLĀH AL-SARAKHSĪ, one of al-Ma'mūn's governors. Like his brother, al-Faḍl b. Sahl, al-Ḥasan was originally a fire-worshipper; but the two adopted Islām. In 196 = 811-812, when al-Ma'mūn entrusted the administration of the eastern provinces to al-Faḍl with almost unlimited power, he appointed al-Ḥasan minister of finance. After al-

Amīn's assassination in 198 = 813, he was appointed governor of Arabia and the 'Irāk through his brother's influence, while the Caliph himself stayed in Merv. But al-Ḥasan, as a Persian, was unable to win the sympathy of the Arab population and trouble soon broke out. An adventurer, named Abu 'l-Sarāyā, appeared in Kūfa in 199 = 815, and allied himself with an 'Alid, Ibn Ṭabāṭabā, whom he persuaded to set up as a pretender. The government troops were defeated; but Ibn Ṭabāṭabā died suddenly and al-Ḥasan turned for help to the tried general Harthama b. A'yan, who blockaded Abu 'l-Sarāyā in Kūfa. When the latter tried to escape he was captured and beheaded in Rabi' I 200 = October 815. Soon, however, the mercenaries of Baghdad mutinied, but had to surrender after three days' fighting; but after the murder of Harthama b. A'yan in Dhu 'l-Ḳa'da 200 = June 816 the governor of Baghdad, Muḥammad b. Abi Khālīd joined the rebels and advanced against al-Ḥasan in Wāsit. Muḥammad was defeated and died soon after of his wounds. Meanwhile, however, al-Manṣūr, a son of the Caliph al-Mahdī, had been recognised as al-Ma'mūn's representative in Baghdad. His troops were defeated however by Humaid al-Tūsi and, as he drew his adherents mainly from the lowest classes and the town as a result was given over to all possible excesses, the more thoughtful elements of the population sided with Ḥasan and put an end to the rule of the mob. But peace did not last long. When Ma'mūn in Ramaḍān 201 = March 817 proclaimed the 'Alid 'Alī b. Mūsā, called al-Riḍā, as his successor, a rebellion broke out in Baghdad and Ibrāhīm, another son of al-Mahdī, was proclaimed Caliph. In Radjab 202 = February 818 the rebels attacked al-Ḥasan in Wāsit, but were defeated and had to retire to Baghdad. After the murder of his brother al-Faḍl in Sha'bān 202 = Febr. 818, al-Ḥasan became insane. He recovered however and in Ramaḍān 210 = 825-826, his daughter Būrān married al-Ma'mūn. Al-Ḥasan was much esteemed for his liberality to poets and scholars. He died in Sarakhs on the 1st Dhu 'l-Hijidja 235 (16th June 850) or 236.

Bibliography: Ṭabari, iii. see Index; Ibn al-Athīr (ed. Tornberg), vi. 134—322; vii. 35; Ibn Khaldūn, *Kitāb al-'Ibar*, iii. 241 sqq.; Ya'qūbi (ed. Houtsma), ii. 539—594; Abu 'l-Fidā' (ed. Reiske), ii. 100 sqq.; Ibn Khallikān (ed. Wüstenfeld), No. 176 (de Slane's transl., i. 408 sq.); Weil, *Gesch. d. Chalifen*, ii. 140, 184, 200 sqq.; Müller, *Der Islam im Morgen- und Abendland*, i. 502 sqq.; Muir, *The Caliphate, its Rise, Decline, and Fall*, 3rd ed., p. 498 sqq. (K. V. ZETTERSTEEN.)

AL-ḤASAN B. USTĀDH HORMUZ ABU 'ALĪ, the son of Abū Dja'far Ustādh Hormuz [q. v. i. 83b], became even in the lifetime of his father leader of the Dailamī troops under Šamsām al-Dawla. After the murder of the latter in 388 (998), Ḥasan entered the service of the Buyid Bahā' al-Dawla, who sent him as governor to Khūzistān in 390 (1000) and gave him the title 'Amīd al-Djuyūsh. He later sent him in the same capacity to the 'Irāk and there he waged several wars with his predecessor Abū Dja'far Ḥādīdjādī, Abū 'l-Abbās b. Wāsil, who had rebelled in the swamp country [see BAṬĪḤA], Badr b. Hasanwaih [q. v.] and others. He died before his father at the age of 49 in Baghdad in 401 (1010-1011) and was

entombed in the burying-place of the Kuraish. The famous poet al-Šarif al-Raḍī dedicated an elegy to his memory.

Bibliography: Ibn al-Athīr, *Kāmil*, ed. Tornberg, ix. 67 sqq.

AL-ḤASAN B. YUSUF B. 'ALĪ B. AL-MUṬAHHAR AL-ḤILLI AL-ŠHĪ' DJAMĀL AL-DĪN ABU 'L-MANŠŪR, known as 'ALLĀM, born 648 (1250) at Hilla, was the greatest Shī'a jurist of his day. He successfully represented the Shī'a sect in a discussion which once took place with the Sunnis in the court of Sulṭān Ghiyāth al-Dīn Uldjaitu Khudābandah Muḥammad (703—716 = 1304—1316) and the Sulṭān was so impressed with his arguments that he adopted the Shī'a doctrines in many respects. He died in Hilla in 726 (1326) and his dead body was taken to Mashhad and buried there.

Muḥammad b. al-Ḥasan al-Ḥurr al-'Āmilī in his work *Amal al-'Āmil*, p. 40, enumerated no less than 67 works of this learned author of which the following may be mentioned: 1. *Kaṣṣf al-Yaqīn fī Faḍā'il Amīr al-Mu'minin*, a short treatise on the excellence of 'Alī b. Abi Ṭālib. 2. *Minḥādī al-Salāḥ fī 'Ikhtisār al-Miṣbāḥ*, a work on religious duties especially prayer [an abridgment of Abū Muḥammad b. al-Ḥasan b. 'Alī al-Tūsi's (d. 460 = 1068) *Miṣbāḥ al-Mutahaddijid*]. 3. *Minḥādī al-Karāma fī Ma'rifat al-Imāma*, a vindication of the Shī'a doctrine on the Imāmate. 4. *Minḥādī al-Yaqīn fī Uṣūl al-Dīn*, a treatise on the Fundamental Principles of the Shī'a Creed. 5. *Ma'āridī al-Fahm*, a commentary by the author on his own work *Naẓm al-Barāhīn*. 6. *Nahdī al-Ḥaḳḳ wa Kaṣṣf al-Šiddḥ*, a refutation of the Theology and Legal System of the Sunnis. 7. *Naẓm al-Barāhīn fī Uṣūl al-Dīn*, a work on scholastic theology. 8. *Tadhkirat al-Fuḳahā'* a work on Shī'a jurisprudence in three volumes.

Bibliography: *Muntaha'l-Maḳāl fī Asmā' al-Riḍā'*, p. 105; *Amal al-'Āmil*, p. 40; *Rawḍat al-Djannāt fī Ahwāl al-'Ulamā' wa 'l-Sādāt*, p. 171; Brockelmann, *Gesch. der arab. Litt.* ii. 164. (M. HIDAYET HOSAIN.)

AL-ḤASAN B. ZAID B. ḤASAN, a great-grandson of 'Alī. He was a pious man, who, following the example of his father and grandfather, abandoned all political aspirations and reconciled himself to 'Abbāsid rule. His daughter became the wife of the Caliph Abu 'l-'Abbās, while he himself lived at the Caliph's court, and is even said to have occasionally communicated the views of his 'Alid relatives and their dependants to al-Manṣūr. In 150 = 767 al-Manṣūr made him governor of Medina, but in 155 = 772 he aroused the Caliph's wrath and was dismissed, imprisoned and had his property confiscated. But restitution was made to him by al-Manṣūr's successor, al-Mahdī, who gave him back all that he had lost, after al-Manṣūr's death. He died in 167 = 783 at al-Ḥādīr, while on a pilgrimage to Mecca, and was buried there.

Bibliography: *Annales*, ed. de Goeje, iii. 144, 149, 258, 358 sq., 377, 400, 453 sq. and 2518 (variants); Ya'qūbi, *Historiae* ed. Houtsma, ii. 456; Ibn al-Athīr, *Chronicon*, ed. Tornberg, v. 420, 454; vi. 4, 21 sq., 53. (FR. BUHL.)

AL-ḤASAN B. ZAID B. MUḤAMMAD, a great-grandson of the preceding, founder of an 'Alid dynasty in Ṭabaristān. The high-handed and ruthless rule of the Ṭāhirids produced such resentment in this country that a number of men, under the

influence of the strong 'Alid sentiment in these regions, looked around for a man of 'Ali's line to whom they could entrust the government. They therefore turned to Ḥasan who was living in Raiy and had been recommended to them by another 'Alid; the choice proved a fortunate one, for Ḥasan possessed an energy and sturdy resoluteness of purpose rare in an 'Alid. He was summoned to power by a section of the Ṭabaristānīs and a number of Dailamī chiefs; he succeeded in defeating the Ṭāhirid troops and seizing the town of Amul and Sāriya and, after an unsuccessful attempt, Raiy also. But Ḥasan had to be perpetually on his defence against attacks on all sides and was more than once driven out of the country, on which occasions he found it very useful to have a secure refuge in friendly Dailam. From there he always returned and fortune often favoured him so that in 257 = 871 he was able to take Djurdjān and in 259 = 873 Kūmis. In this latter year a new and dangerous enemy arose against him in the person of Ya'qūb [q. v.], the "coppersmith", whom Ḥasan, not without humour called al-Sandān, "the anvil". He succeeded in being commissioned by the Caliph to punish the rebellious 'Alid and easily found a *casus belli* when Ḥasan would not deliver up the Sidjistānī 'Abd Allāh who had sought asylum with him. Ḥasan was not strong enough for so powerful an opponent and was again forced to retire to Dailam but was saved by tremendous rains, which in these lands are particularly dangerous, and brought Ya'qūb to such a plight that he could only get out of the country with great loss. Ḥasan returned and remained for a period unharmed, till in 266 = 880 a Khudjstānī, named Aḥmad b. 'Abd Allāh, invaded Djurdjān and conquered a part of it. While Ḥasan was fighting with him there, another 'Alid, in order to have himself proclaimed ruler, spread the news in Ṭabaristān that Ḥasan was slain, but on Ḥasan's return he was defeated and killed. Ḥasan died in 270 = 884 in possession of his territory and his family continued to rule in Ṭabaristān till 316 = 928. Personally he was a deeply religious man with a taste for poetry and the various branches of jurisprudence and allied sciences.

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HASAN ABDĀL. A small town situated in the district of Atak (till lately part of Rāwal Pindī) in the Pandjāb. Extensive ruins and Buddhist remains in the neighbourhood were supposed by Cunningham to represent the site of Taxila, but recent discoveries make it probable that Taxila was situated at Kālā Sarāi, more to the East. The sacred spring of Elāpatra visited by the Chinese pilgrim Hiouen Tsiang in the 7th cent. A. D. is no doubt identical with the spring at Ḥasan Abdāl now dedicated to the Saint Bābā Wali of Kāndahār. It is full of sacred fish which may not

be killed. This spring according to Hiouen Tsiang was 70 li from Taxila to the northwest. The Sikhs as well as the Muḥammadans have a shrine near the spring, named Pandja Šāhib from the supposed impression of the fingers (pandja) of the Guru Nānak on a stone. Here was a halting place of the Mughal Emperors, from Akbar onwards, in their journeys to Kāshmir, and a tomb surrounded by cypresses is assigned by tradition to Lāla Rukh, daughter of Awrangzēb. Akbar followed this route certainly and Djahāngīr on one occasion after arriving at Ḥasan Abdāl turned back to Kalānūr and entered Kāshmir by the Bhimbar route. Bernier's memoirs show that later emperors preferred the Bhimbar and Pir-Pandjāl route. Yet a tomb at Ḥasan Abdāl is by tradition assigned to Lāla-Rukh, daughter of Akbar, who is the heroine of Moore's well-known poem, one of the scenes in which takes place at Ḥasan Abdāl. Descriptions will be found in the travels of Elphinstone, Moorcroft, Burnes and Hügel, and a notice by Cunningham in the *Archaeological Survey of India*. The name Ḥasan Abdāl is undoubtedly, as supposed by Elphinstone, the true name of the Saint now called Bābā Wali, although Cunningham doubted the fact, and said that Bābā Wali was a saint from Kāndahār, while Ḥasan the Abdāl (or religious madman) was a Guḍjar whose tomb was at the foot of the hill. The mention of Bābā Ḥasan Abdāl in the *Tārīkh-i Ma'sūmī* shows that he was born at Sabzawār and accompanied Shāh Rukh, son of Timūr, to India and afterwards died and was buried near Kāndahār, where his tomb became a place of pilgrimage. Mir Ma'sūm, the author of this history, lived in Akbar's reign and claimed descent from Bābā Ḥasan Abdāl. The town bore his name already in Akbar's time, for the *Ā'in-i Akbarī* records (p. 446, Blochmann's trans.) that Shams al-Dīn built himself a vault there, and that Ḥakīm Abu 'l-Faṭḥ was buried in this vault by Akbar's order, also that Akbar himself visited the tomb on his return journey from Kāshmir.

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HASAN AGHA, Khalifa of Khair al-Dīn in Algiers. He was born in Sardinia and had been taken prisoner by Khair al-Dīn on a raid and enrolled among his eunuchs. He soon won the confidence of his master who made him *kiaya* (major-domo) and entrusted him with the government of Algiers during his campaign against Tunis [see KHAIR AL-DIN]. When Khair al-Dīn was recalled to Turkey in 1636, he left the government in his hands and Ḥasan filled his office to the general satisfaction. "To this day", writes Haëdo, "many of those who knew him say that there never was a more just Pasha".

Charles V's attack on Algiers fell within the period of his administration (1541). According to Haëdo, Ḥasan showed exceptional valour and personally contributed to the defeat of the imperial

troops. According to contemporary historians, on the other hand, Hasan's attitude was rather ambiguous. They say that he had been won over by the proposals of Count d'Alcandète, governor of Oran, and only the resistance of several generals prevented him handing over the city to Charles V. In any case, after the collapse of the Spanish expedition, Hasan marched against the king of Kùko, who had made an alliance with the Christians, and forced him to pay tribute and deliver up his son as a hostage (1542). According to Haëdo, he undertook a campaign to the West to protect the king of Tlemcen against the Spaniards in Oran, but this campaign is rather uncertain. Soon afterwards Hasan fell suddenly into disgrace, retired into private life and died unnoticed in 1549 at the age of 58. He was interred in a *kubba*, which his *kiaya* had built near the Bāb al-Wēd and the inscription is preserved in the Algiers Museum. (G. Colin, *Corpus des Inscriptions arabes et turques de l'Algérie, département d'Alger*, Algiers 1900, n^o. 202).

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HASAN BABA, Dey of Algiers (1682—1683), usually called Baba Hasan. He was previously a *ra'is* (corsair captain) and took part in the revolution of 1671, which put an end to the rule of the Aghas and replaced it by that of the Deys. As son-in-law of Hādjdj Muḥammad, who was the first to fill the office of Dey, he held the actual power in name of his father-in-law. He made many enemies by his arrogance, mistrust, and cruelty but suppressed with a strong arm all attempts at rebellion. In 1680, under the pretext of restoring the order broken by the rivalry of the sons of Murād Bey, he attacked Tunis; in 1681, he fought in the West against Mūlay Ismā'il's troops. When in 1682 Hādjdj Muḥammad fled to Tripoli on hearing that the French had sent a fleet against him under Duquesne, Hasan Baba took over the reins of government. During the first bombardment of Algiers (20th Aug.—12th Sept. 1682) he ruled the town with a rod of iron and executed without mercy every one who dared complain or speak of negotiations. In the following year Duquesne again appeared before the city. After several days' bombardment (26th—29th June) the Dey was brought to negotiate with the French admiral. He handed over the chief of the Ra'is, Hādjdj Husain (Mezzo Morto), as hostage and released the Christian prisoners. As an agreement could not be reached regarding the indemnity to be paid to the French, Mezzo Morto was allowed to go on shore, as he said he would hasten the negotiations. Scarcely had he disembarked however when he called the Ra'is together, forced an entrance to the Djenina, had Hasan Baba murdered, and was thereupon elected Dey (22nd July 1683).

Bibliography: Cf. the bibl. to the articles ALGER, ALGÉRIE. (G. YVER.)

HASANBEYZADE, a Turkish historian, son of Küçük Hasanbey, who had been secretary of state (*ra'is al-kuttāb*) during the grand-vizierate of Khādīm Mesīh Suleimān Pasha (Dhu 'l-Hijdjā 993—25th Rabi' II 994 = 1585), adopted his father's career and took part in the Hungarian campaigns during 1598—1603 as secretary to Serdar Sātirdji Meḥammed Pasha, later as *tedhke-redji* and, after 1601, as *ra'is al-kuttāb* to his successors, the grand-vizier Ibrāhīm Pasha (died 9th Muḥarram 1010 = 10th July 1601) and Yemishdji Hasan Pasha (dismissed 27th Rabi' II 1012 = 4th Oct. 1603). In 1018 we find him *Anadolu defterdārī* (superintendent of the finance office of Anatolia); according to Hādjdji Khalifa, *Lex. Bibl.*, N^o. 2160, he died in 1046 (1636-1637). The first part of his history of the house of 'Osmān (*Tā-rikh-i 'Alī 'Osmān*), dedicated to Sultān Murād IV, is merely an extract from Sa'd al-Dīn's well known *Tādji al-Tawārikh*; the second part, covering the period from the accession of Suleimān I to the second accession of Muṣṭafā (1032) is in its later sections based on his own researches and is often quoted by the Turkish historians Pečewi, Hādjdji Khalifa (*Fedhlike*) and Na'imā as a valuable authority. Manuscripts of this work are not common (Vienna Library, N^o. 1046—1049, of which 1046 is complete, and 1049 has a continuation down to 1045 A. H.). There is a biography of Hasanbeyzade in Aḥmed Resmī's *Sefinet al-Ri'āsa*, p. 26 sq. (copied word for word by Djemāl al-Dīn, *Ainā-i Zurefā*, p. 21 sq.). (J. H. MORDTMANN.)

HASAN BUZURG, TADJ AL-DUNYĀ WA 'L-DĪN B. HUSAIN GURGĀN B. AKBUKA B. ILKĀN NOYAN, usually called **SHAIKH HASAN**, the founder of the Djalā'irid dynasty in Baghdād after the death of the Ilkhān Abū Sa'īd. He attained a high position while the latter was still alive, as his mother was a daughter of the Ilkhān Arghūn. He was therefore spared when accused, probably falsely, in 732 (1332) of having designs on the life of the Ilkhān Abū Sa'īd and the death sentence was commuted to banishment to Kamakh. In the following year he received the governorship of Asia Minor. After the death of Abū Sa'īd 736 (1335) a struggle for the throne soon broke out; the newly elected Khān Arpa lost his throne and life in battle with 'Alī Pādshāh, governor of Baghdād, who had paid homage to another descendant of Hūlāgū, named Mūsā. Shaikh Hasan then rose against him and put forward another claimant, Muḥammad. The two rivals met at Alātāgh near Karadere on the 14th Dhu 'l-Hijdjā 736 (24th July 1336); Shaikh Hasan was victorious and made Tabriz his headquarters, while Mūsā retired to Baghdād. But as it was not only a feud between Hasan and Mūsā but between two Mongol tribes, Djalā'ir and Uirat, the Emīrs of Khurāsān chose a new Khān Togha Timūr, to whom Mūsā submitted. But they were defeated by Shaikh Hasan in a battle near Marāgha in 737 = 1337. Mūsā was taken prisoner and slain. In the meanwhile a new rival to Hasan had appeared in "Little" Hasan (see **HASAN KÜÇÜK**), who won a battle and even succeeded in capturing and putting to death Muḥammad, the Khān recognised by Shaikh Hasan. Shaikh Hasan had saved himself in time by fleeing to Tabriz and was able to come to terms with his rival, while he thought to gain new support by paying homage

to Togha-Timur. But when the latter proved unreliable, he looked around for another *roi fainéant* and paid homage to Shāh Djahān Timur, a descendant of Abakā. He then went to Baghdād (740 = 1339-1340) and establishing himself securely there made away with Shāh Djahān Timur and reigned independently till his death in 757 (1356). We cannot here detail the wars which he had still to wage during these years; it is sufficient to remark that he succeeded in maintaining his position and was careful to show his devotion to the 'Alids by restoring the sanctuary at Nedjef. His son Uwais [q. v.] succeeded him.

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HASAN ÇELEBI KINALI-ZADE, a famous Ottoman scholar and biographer of poets. Born in 953 (1546-1547) in Brusa, the son of Kinali-zade Mewlānā 'Alī Çelebi b. Emr-Allah, famous as a poet and scholar, then müderris in the Hamza-Bey-Medrese, Hasan, like his father, devoted himself to the study of law and theology. After an active and honourable career as müderris and kâdi in Brusa, Adrianople, Aleppo, Cairo, Gallipoli, Eiyūb and New Zagra, he died kâdi of Rosetta in Egypt on the 12th Shawwāl 1012 (14th March 1604).

Hasan Çelebi was, as is the custom with Turkish scholars, also a poet, although only an imitator. He wrote marginal notes on the *Durer we Ghurer* as well as additions and notes on some important theological works and certain other writings. But his great work, which was to bring him lasting fame, is his great collection of 607 biographies of poets, the *Tezkeret al-Shu'arā*, which is dedicated to the historian Khōdjā Sa'd el-Din and was completed in 994 (1586). The work is of inestimable value for its biographical details and the numerous quotations. Of the many Ottoman biographies of poets it is considered the best in spite of its pompous style, its affected bombast and its fondness for anecdotes. Hasan Çelebi discusses the poets from the earliest times under three heads, a) Sultāns, b) princes and c) other poets. His little weakness for enshrining all members of his family in his work as poets is not to be taken too much amiss.

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HASAN DIHLAWĪ, AMĪR NAḌJM AL-DĪN, styled the Sa'di of Hindustān (Baranī, p. 360), was born in 651 (= 1253) at Dihli, where his father 'Alā al-Dīn Sistānī, known as 'Alā-i-Sandjari, had settled. Together with his friend, the poet Amīr Khusrāw, he spent five years at Multān in the service of Muḥammad Sultān, the eldest son of Ghiyāth al-Dīn Balban [q. v.] and subsequently

became one of the court-poets of Sultān 'Alā al-Dīn Khildjī (695-715), in honour of whom most of his panegyrics were written. At the age of 53, he became a *murid* of Nizām al-Dīn Awliyā [q. v.], in honour of whom he wrote a *mathnawī*; he also wrote down the saint's discourses from day to day during the years 717-722 and collected them in a work entitled *Fawā'id al-Fu'ād* (Rieu, p. 972). In 714 (= 1314) he completed his *Dirwān*, which is said to contain about 10,000 verses; he also wrote prose works (e. g. *Siyar al-Awliyā*), which appear to have been lost. When Muḥammad b. Taghlaḳ moved the population of Dihli to Dawlatābād Hasan accompanied the Sultān to his new capital and is said to have died there in 727 (= 1327); but the date of his death is variously given by different authorities.

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HASAN KÜÇÜK, "little Hasan", so-called to distinguish him from his contemporary and rival Shaikh Hasan (cf. HASAN BUZURG, p. 279^b sq.), was a son of Timūrtash b. Čoban [q. v.] and after his father's overthrow remained in hiding in Asia Minor until the struggle for the throne on the death of Abū Sa'id in 736 (1335) afforded him the opportunity of playing a leading part. He pretended that his father had not perished in Egypt but had escaped from prison and reached Asia Minor again after long wanderings and made a Turkish slave play the part of his father. The members of the once powerful Čobanid family soon gathered round this false Timūrtash and also the Mongol Uirats, who were dissatisfied with the rule of the Djālā'irid Shaikh Hasan. He thus became powerful enough to challenge Shaikh Hasan and defeated him in 738 (1338) near Nakhdjūwān. But after this victory he nearly fell a victim to his guile, for his pretended father tried to dispose of him by assassination. He escaped however and sought refuge with the princess Satibeg, daughter of the Ilkhān Üldjaitū and widow of Čoban and Arpakhān, whom he now recognised as Khān, at the same time coming to terms with Shaikh Hasan and disposing of the false Timūrtash. When Shaikh Hasan soon afterwards had homage paid to Togha Timūr, he began to intrigue with the latter also and promised him the hand of the princess Satibeg. Togha Timūr fell into the snare and was at once betrayed by Hasan himself, so that the only course open to him was to fly as swiftly as possible to Khorāsān. But as Shaikh Hasan soon found another *roi fainéant* Shāh Djahān Timūr, Hasan Küçük thought to imitate him and paid homage to another Hülāgid, Sulaimān Khān, to whom he married Satibeg. He next waged war, not unsuccessfully, on Shaikh Hasan and Togha Timūr, but was murdered by his own wife 'Izzat Malik on the 27th Radjab 744 (15th Dec. 1343) on a campaign against Baghdād. His place was taken by his brothers Ashraf and Yaghībasti, but they soon quarrelled; Ashraf had his brother slain and ruled alone till his fate overtook him and he met a violent end in 756 (= 1355).

Bibliography: See the article HASAN BUZURG.

HASAN PASHA, Beylerbey of Algiers. He was the son of *Khair al-Din* [q.v.] and a *Mooress*. His father's influence with the *Porte* obtained him the office of *Pasha* of Algiers in 1544 and he was entrusted with the task of restoring Turkish power in western Algeria where it had been considerably weakened. In 1546, *Hasan* conducted a campaign against the *Spaniards* in the *Tlemcen* district, but just as he had come face to face with the Christian troops near *Arbal* he had to return to Algiers as his father had died. He succeeded him as *Beylerbey* and soon afterwards undertook a new western campaign, this time against the *Moors*, who had occupied *Tlemcen* in 1551. An army composed of *Janissaries* under the command of *Hasan Corso* and *Kabyls* under the *Sultān* of the *Beni 'Abbās* (*Sultān* of *Labes* in the European authorities) defeated the *Moors*, followed them up to the *Mulūya* and regained *Tlemcen* (1552). During this time *Hasan* was carrying out important works in Algiers; he increased the fortifications, built the *Burdj Mūlay Hasan* (Fort l'Empereur), on the *Kudiyat al-Ṣabūn*, erected public baths and a hospital for the *Janissaries*. His hostility to French policy, however, induced the *Porte* to recall him to Constantinople and replace him by *Ṣalāḥ Ra'is* (1552—1556).

In 1557, he returned to Africa. The disturbances that followed on the death of *Ṣalāḥ Ra'is*, notably the rebellion of *Hasan Corso* and the murder of *Pasha Tekelerli* forced the *Sultān* to send him once more to Algiers as *Beylerbey*. In the west the *Sherif Muḥammad al-Mahdi* had taken advantage of this unrest to invade the *Tlemcen* country again and to occupy the city; in *Meṣhwar* alone a Turkish garrison held out under the command of *Ka'id Saffa*. After *Hasan* had restored peace in Algiers he took the field against the *Moors* who vacated *Tlemcen* on his approach. The *Turks* pursued them up to the walls of *Fās*, where they inflicted a disastrous defeat on them. The *Beylerbey* had however to retire hurriedly lest he should be cut off by the *Spaniards* in *Oran*. (1557). When the latter besieged *Mostaghanem* in the following year, *Hasan* came to its aid and routed the *Spaniards* (26th Aug. 1558). The *Christians* had now to confine themselves to *Oran* and ceased to be dangerous to the *Turks*.

Now that *Hasan* had peace in this direction, he planned the subjection of the *Kabyls*. In order to be secure against any insubordination among the *Janissaries* he organised a force of Spanish renegades. By his marriage with the daughter of the *Sultān* of *Kuko* he secured the assistance of a number of *Kabyl* tribes and thereupon undertook a campaign against *Aḥmad b. al-Qādi*, the chief of the *Beni 'Abbās*. The latter was beaten and killed in an encounter at the *Qal'a* of the *Beni 'Abbās*. His brother *Mokrani* continued the war but became a Turkish tributary in 1559.

The intrigues of the *Sherifs* and the naval preparations of the *Spaniards* prevented *Hasan* from completing the subjection of the *Kabyls*. He therefore resolved to leave the latter opponents alone for the moment. After the destruction of the Spanish fleet under the Duke of *Medina Coeli* by *Piali Pasha* at *Djerba* (15th March 1561) the *Beylerbey* was able to devote his whole energies to the *Moors*. He was just about to begin the war

with them when the *Janissaries*, who were discontented with the creation of new *Kabyl* troops, seized him and sent him in chains to Constantinople.

It was not difficult for *Hasan* to clear himself of the charges against him laid before the *Porte*. He then returned for a third time to Algiers where an envoy of the *Sultān* had already restored order and executed *Agha Hasan*, the ringleader of the conspiracy against the *Beylerbey*. *Hasan* was now determined to clear the *Spaniards* out of the country and set about the capture of *Oran* and *Mars al-Kabir*. At the head of an army of 30,000 men he began the siege of these two towns, while his fleet blockaded them from the sea (April 1567). After two months of vain essays and repeated assaults, in which the *Beylerbey* himself risked his life, the arrival of a relieving fleet of *Spaniards* forced the *Turks* to retreat. *Hasan* was not able to resume his plan again. Soon afterwards he had to lead the Algerian galleys to *Malta* which the *Turks* were besieging. Here he lost a portion of his ships, but the fighting qualities which he showed on this occasion won him the rank of *Ḳapūdān Pasha* (1567). He died in 1570 and was buried beside his father *Khair al-Din* in *Büyük Dere*.

Bibliography: *Haëdo, Epitome de los Reyes de Argel* in *Topographia e. Historia general de Argel* (Valladolid 1612; fol. 47 sqq.), Chap. vi., transl. by de Grammont in *Rev. Africaine*, 1880; A. Cour, *L'Etablissement des Dynasties des Chérifs au Maroc et leur rivalité avec les Turcs de la Régence d'Alger*, T. xxix.; Charrière, *Négociations de la France dans le Levant*, Paris 1848—1860, T. i.; Diego de Torres, *Histoire des Chérifs*, trad. du duc d'Angoulême, Paris 1650; De Grammont, *Histoire d'Alger*, p. 73—77, 86—103; E. Ruff, *La domination espagnole à Oran sous le gouvernement du comte d'Alcandète*, Paris 1900, = *Publications de l'Ecole des Lettres d'Alger*, Vol. xxiii., Chap. ix.—xiv.; cf. also the bibliographies of ALGER and ALGÉRIE. (G. YVER.)

HASAN PASHA, known as *YEMISHDJI*, (the greengrocer) was a native of Albania and entering the service of the *Serai* rose from *zūfiḥ baltādji* (halberdier) to *ḳapudji bashi* (chamberlain). His countryman, the grand vizier *Sinān Pasha* made him an *agha* of the *Janissaries* in the beginning of *Dhu 'l-Ḳa'da* 1002 (8th July 1594) during the Hungarian war; in *Rabi' II* 1003 (December 1594), he was dismissed, but reinstated in *Shawwāl* 1003 (June 1595); in *Djumādā I* 1004 (January 1596) he became *wālī* of *Shirwān* and on his return from there *Wazīr* of the *Diwān*. In this office he carried out the currency reform of *Rabi' I* 1009. On the 1st *Shabān* 1009 (5th February 1601) he was appointed deputy (*ḳā'immaḳām*) for the Grand Vizier *Ibrāhīm Pasha* during his absence in the field and appointed his successor when *Ibrāhīm* died on the 9th *Muḥarram* 1010 (10th July 1601). As *Serdār* he continued the campaign in Hungary (defeat at *Stuhlweissenburg* on the 15th Oct. 1601; relief of *Kanischa*; recapture of *Stuhlweissenburg* on the 29th August 1602; capture of *Pest* and siege of *Ofen* by the Archduke *Mathias* late in the autumn of 1602) and only returned in January 1603 on hearing of the unrest in the capital caused by the *Sipāhis*. Although he succeeded in suppressing the riots, he was nevertheless dismissed through the intrigues of his enemies on the 27th *Rabi' II*

1012 (10th Oct. 1603) and strangled by the Sulṭān's orders on the 12th Djumāda I (18th Oct.) of the same year.

Bibliography: Biographies in the *Ḥadīkat al-Wuzerā* of 'Osmān-zāde Ta'ib, p. 50, and in the *Sidjill-i 'Osmānī*, ii. 126 sq.; cf. also the pertinent sections in Pečewi, *Ḥādjdjī Khalifa (Fedhlike and Takwīm al-Tawārīkh)*, Na'imā and von Hammer, *Geschichte des Osmanischen Reiches*, Vol. iv. (J. H. MORDTMANN.)

HASAN PASHA, son of Ḥusain, governor of the Yemen for nearly a quarter of a century, whence he received the name Yemenli, was a native of Albania and held the office of *bostāndjī-bāshi* in Constantinople when Sulṭān Murād III sent him in Djumāda I 988 (June 1580) to the Yemen to restore Ottoman prestige in this province, the greater part of which had fallen into the hands of the Zaidī Imām Muṭahhar. In the course of five years he succeeded in subduing the unruly Sherifs partly by force and partly by guile and regained the fortresses which they had seized. To prevent further risings he deported the Al Muṭahhar to Constantinople at the end of 1584, where they were kept in custody to the end of their lives. In the next few years he subdued a number of smaller strongholds and conquered the Yāfi' and other districts so that by 1591, the land could be considered pacified. Six years later a new and dangerous rebellion broke out among the Zaidis led by the Mahdī al-Kāsim b. Muḥammad; the latter occupied the district of Kaukebān and the fortress of Thulā and was only driven out in 1598 after fierce fighting, but continued to hold out for some years more in Shahārā. At the end of Redjeb 1012 (beginning of 1604), Ḥasan Pasha was recalled at this own request and returned to Constantinople. At the end of Šafar 1014 (middle of July 1605) he became governor of Egypt, which post he filled till the end of Muḥarram 1016 (end of May 1607). A few months after his return from there he died in Constantinople on the 9th or 16th Redjeb 1016 (beginning of November 1607).

Bibliography: Selaniki, *Ta'rikh*, p. 214, 222, 223; Na'imā, *Ta'rikh*, i. 122, 197, 249; K'atib Celebi, *Takwīm*, p. 220; *Sidjill-i 'Osmānī*, ii. 128 (Biography); dealing particularly with the campaigns in Yemen: Rutgers, *Historia Jemanae sub Hasano Pascha*, Lugd. Bat. 1838; Aḥmed Rāshid, *Ta'rikh-i Yemen we Šan'a*, i. 153—187; Wüstenfeld, *Jemen im XI. (XVII.) Jahrhundert*, p. 35—41. (J. H. MORDTMANN.)

HASAN PASHA. [See ŠOKOLLI and DJAZA'IRLI HASAN PASHA.]

HASAN PASHA AL-SEIYID, a native of a village in the district of Karaḥisār-i šarkī, entered the Janissaries, in 1146 attained the rank of *kul-kaya* (lieutenant-general), took part in the Persian campaigns and in the middle of Rabī I 1151 (beginning of July 1738) during the war with Austria was promoted to be agha of Janissaries. After receiving the rank of paša of three tails for his bravery in this war, he was appointed Grand Vizier on the 4th Ša'bān 1156 (23rd Sept. 1743) in spite of the fact that he could neither read nor write. The continuation of the war with Nādir Šāh, the cessation by the convention of 18th January 1744 of the border warfare with Austria, which had been going on intermittently since the Peace of Belgrade (1739), and various

diplomatic steps, which were instigated by the celebrated adventurer Bonneval Aḥmed Pasha [q. v.] with a view to the reception of the Porte into the European Concert, all fell within his period of office. As a result of Serai intrigues he was dismissed on the 22nd Redjeb 1159 (10th Auh. 1746) and banished to Rhodes. In the following year the governorship of Itschil and a little later that of Diyārbakr was given him, and he died in the latter town at the end of 1161 (1748).

Bibliography: *Ta'rikh* of 'Izzī, fol. 187 vs. sq.; *Ḥadīkat al-Wuzerā*, continuation of Dilāwerzāde 'Omer Efendi, p. 71 sq.; *Sidjill-i 'Osmānī*, ii. 152 sq. (Biographies); cf. also *Ḥadīkat al-Djewa'mī*, i. 89, and v. Hammer, *Geschichte des Osmanischen Reiches*, viii. 39, 46—75. (J. H. MORDTMANN.)

HASAN PASHA SHERIF (in Wāšif, ÇELEBI ZADE AL-SEIYID HASAN) was the son of Rusçuk Çelebi al-Ḥādjdj Suleimān Agha, who is mentioned in the year 1770 as leader of the troops of Rusçuk, Silistria and Giurgewo in the war against Russia (1769—1774). He himself took part with distinction in the Krim-Khān Girāi's raid into the Ukraine in the winter of 1769 which war became celebrated in Baron Tott's description (*Mémoires*, iii. 171—201), as *serden gēddi aghasī* (chief of volunteers). In the course of the campaign he was rewarded for the financial support which he had given the Grand-Vizier Muhsinzāde by being granted the rank of *kapudjī bāshi* and on the 23rd Djumāda II 1187 (11th Aug. 1773) was appointed commander of Rusçuk with the rank of vizier. After the conclusion of peace (1774) he fell into disgrace, lost the rank of vizier and spent a number of years in exile in Philippopolis and Salonica. After the outbreak of war with Russia at the end of 1201 (autumn 1787) he was again given various military commands on the Danube and, after the death of Djazā'irli Hasan Pasha on the 1st Ša'bān 1204 (16th April 1790), he was appointed Grand-Vizier and generalissimo in his place. While his brother Seiyyid Meḥammed was able to inflict a considerable reverse on the Austrian and their Russian allies on the 25th Ramaḍān 1204 (8th June 1790), his own campaign against the Russians was most unfortunate; towards the end of the year the latter captured in rapid succession the fortresses of Kilia, Tulča, Isaḳdja and Ismā'il and, as Sherif Ḥasan Pasha had moreover brought suspicion upon himself by all kinds of arbitrary actions and the frankness of his reports, he was surprised in the night of 9th Djumāda II 1205 (12—17th February 1791) in his quarters in Šumla and shot by the Sulṭān's orders.

Bibliography: *Ḥadīkat al-Wuzerā*, continuation of Aḥmed Djāwid, p. 42 sq.; *Sidjill-i 'Osmānī*, ii. 160 (Biographies); *Ta'rikh* of Wāšif, Vol. ii. *passim*; *Ta'rikh* of Djewdet, iv. 352—447; Zinkeisen, *Gesch. d. Osman. Reiches*, vi. 768, 796—841. (J. H. MORDTMANN.)

HASANĪ, in the plural *Ḥasanīyūn*, a kind of patronymic, or *nisba* given to the 'Alid [q. v.] Sherifs, descendants of al-Ḥasan son of 'Alī and Fāṭima, the daughter of the Prophet Muḥammad. *Ḥasanī* is used in opposition to *Ḥusainī*, the surname of the Sherifs, who trace their descent from al-Ḥusain the second son of 'Alī and Fāṭima.

In Morocco, however, the surname Ḥasanī is particularly applied to the Sherifs descended from Muḥammad al-Nafs al-Zakiya, to distinguish them

from their cousins the Idrīsids [q. v.]. These Sherifs, formerly located particularly in the south of Morocco, have played a considerable part in the history of N.-W. Africa. The date and cause of their installation in the country is not known. Legend says that they arrived there at the time of the rise of Marinid dynasty. A number of pious Muslims of Sidjilmāsa, a town in the south of the Great Atlas, returning from the pilgrimage to Mecca are said to have stopped at Yanbu^c, a town on the Arabian coast, to the west of Medina. There they became friendly with a Sherif named al-Ḥasan. Appreciating the spiritual advantages of attending his discourses and the heavenly benefits obtained by his intervention they persuaded him to follow them and settle with them in their own country. This individual was surnamed *al-Dakhil*, i. e. he who introduces his family (into a country). The expectations of the devout Muslims were fulfilled: al-Ḥasan and his sons were a source of blessings to their new country.

At this time the people of the Wādī Dra'a found to their grief that their palms were dying and the fruit would not ripen. It was said to them: "If you bring a Sherif to settle among you as the people of Sidjilmāsa have done, your fruits will undoubtedly be as good as theirs". The people of Dra'a took this advice and brought from Yanbu^c the Sherif Mūlāy Zidān b. Aḥmad, cousin-german of al-Ḥasan al-Dakhil through his father. Al-Ḥasan's descendants spread throughout Tafilelt and formed the stock of 'Alawī Sharifs, so called after their ancestor 'Alī al-Marrākushī. Those of Zidān lived in the Wādī Dra'a and were the ancestors of the Sa'dī Sultāns, so called after an ethnic group, the Banū Sa'd b. Abū Bakr, among whom the sons of Zidān had settled together.

No less turbulent than the Idrisid Sherifs of northern Morocco, the Sherifs of Sidjilmāsa or the Banū Sa'd had frequently quarrels to settle with the Marinids. But being farther from the seat of the central government, behind the formidable natural rampart of the High Atlas, they were more easily able to organise themselves either to render themselves independent or to extend their influence. Supported by solidly constituted Arab groups, aided by the religious faction, controlled entirely by the Sherifs of different origins, the Sa'dis succeeded in overthrowing the Berber Emīr dynasties of Mo-

rocco and in guiding the destinies of the country for over a century (1555—1664). Seven years after their disappearance from the centre of turmoil, about 1671, Mūlāy Ismā'il was the true founder of the Sherifi dynasty which still rules Morocco.

Bibliography: al-Kādirī, *al-Durr al-sanī*, Fez 1309, *passim*; Idris b. Aḥmad, *al-Durar al-bahīya*, 2 vols., Fez 1309, *passim*; Muḥammad al-Dilā'i, *Naṭīdjat al-Taḥakkuk*, Fez 1309, *passim*; Ibn al-Kāḍī, *Djadhwat al-Iḥtibās*, Fez, n. d., p. 125; al-Kattānī, *Salwat al-Anfās*, Fez, 3 vol., i. 218, ii.; al-Salāwī, *Kitāb al-Istiḳṣā'*, 4 vols., Cairo, 1312, iii. 3 *sqq.*, iv. 4 *sqq.*; Cour, *Etablissement des Dynasties des Chérifs*, Paris 1904, *passim*; Massignon, *Le Maroc*, Algiers 1906, p. 169.

(A. COUK.)

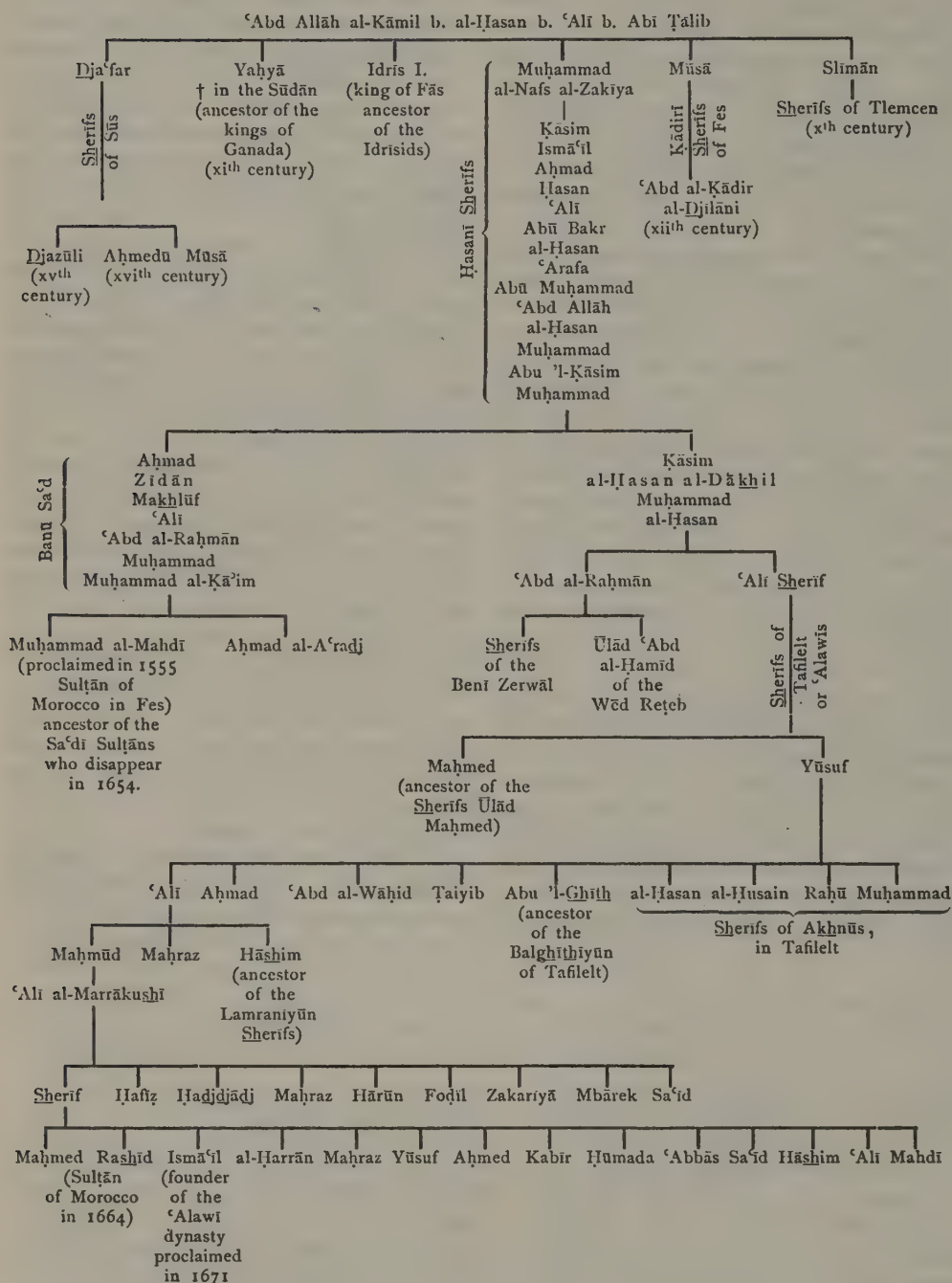
ḤASANWAIH B. AL-ḤUSAIN AL-BARZĪKĀNĪ, a Kurd chief, founder of a dynasty which bears his name, which maintained itself for about half a century. Two other chiefs of his tribe, the brothers Wandād and Ghānim were also particularly distinguished. When Wandād died in 349 = 960-961 he was succeeded by his son 'Abd al-Wahhāb, who had soon to cede his territory to Ḥasanwaih. The power of the latter now increased more and more. His rule extended over a great part of Kurdistan and included the towns of Dinawar, Hamadhān and Nahawand. Although he forced caravans to pay heavy tribute and made the roads unsafe by his raids, Rukn al-Dawla did not trouble about him, as Ḥasanwaih supported the Dailamīs in their wars against the Khōrāsānians. But in Muḥarram 359 = Nov.-Dec. 969 Rukn al-Dawla had finally to send an army under the vizier Ibn al-'Amīd against him. The latter died on the road and his son had to make peace with Ḥasanwaih. After the death of Ḥasanwaih in 369 = 979-980, his son Badr [q. v.] was recognised as governor of Kurdistan by the Būyid 'Aḍud al-Dawla. In 905 = 1014-1015 Badr was murdered and the dynasty of the Ḥasanwaihids disappeared with his grandson Zāhir (Ṭāhir) b. Hilāl, who succeeded him but was defeated and thrown into prison in the same year by the Būyid Shams al-Dawla.

Bibliography: Ibn al-Aṭhīr, (ed. Tornberg), viii. 445 *sq.*, 518—521; Ibn Khaldūn, *Kitāb al-'Ibar*, iv. 445, 454, 512 *sqq.*; Lane-Poole, *The Mohammadan Dynasties*, p. 138.

(K. V. ZETTERSTÉEN.)

GENEALOGICAL TABLE.

HASANĪ SHERIFS OF MOROCCO.



HĀSHID and **BAKĪL**, a large confederation of tribes in South Arabia. The genealogy of the Hāshid is given by the Arabs of South Arabia at the present day as Hāshid al-Aṣghar b. Djuṣham b. Nawf b. Hāshid al-Akbar b. Djuṣham b. Hamdān. Bakīl is held by them to be the son of Hāshid al-Akbar. Their land, called by Niebuhr Balad al-Kabā'il "land of the tribes", lies near Ṣan'ā' [q. v.] and stretches eastwards to Ma'rib [q. v.] and Nadjirān [q. v.] and northwards right up to the desert as far as eastwards of Ṣa'da [q. v.].

The Hāshid, who number 22,000 warriors, are divided into three main groups; al-Khārif (with three subdivisions [*ṭhulth*, "third"]: Djuḅar, Kalbiyin and al-Ṣayad), Banū Ṣuraim (north of the Khārif, with nine subdivisions [*tsī'e* "ninth"] including Khāmṛ) and al-'Usaimāt (Usamed in Niebuhr) to the north of the latter up to two days' journey from Ṣa'da with three subdivisions, including the 'Usaimāt al-Watā'. At the present day the Beled Hamdān (north of Ṣan'ā') and Sanḥān (s. w. of Ṣan'ā') are also reckoned to the Hāshid.

The following are included in the lands of the Hāshid, the Kā'a Shams, Kā'a Hais (with an ancient cistern and Himyarite cemetery), and the Kā'a al-Bawn (parts of the Wādī Hirrān), Djebel Dhī Bīn (Debin in Niebuhr), with the Wādī of the same name (a tributary of the Wādī Shuwāba [Hirrān]), the villages of Hūt, Araḳet (in Ṣayad), Khāmṛ (an ancient Himyarite town, according to Hamdānī, the birth-place of As'ad Tubba'), the ruins of Tafār (on the north bank of the Wādī Shuwāba with mosque and tomb of a saint. Near the Bawn at Djebel Tanlin (Thalin in *al-Iklīl* of Hamdānī), on the northern peak of which is a very ancient Himyarite mausoleum (with many inscriptions), the tomb of the saint Khālid, to which the Hāshid still bring offerings, lies the famous ruin of Na'īt (Na'at, נעט) of the South Arabian inscriptions, formerly with 20 palaces, among them Dhū La'wa), which Hamdānī calls the most splendid that he had ever seen.

The Hāshid have a bad name throughout South Arabia. The explorer E. Glaser, who visited their territory, on the other hand describes them as frank and kindly in their nature. Unlike the Bakīl there is a certain tribal spirit among them and many gifted poets are still to be found among them, whose productions are not inferior to those of a Neshwān.

The Bakīl (בכלים) of the South Arabian inscriptions), who live to the east of the lands of the Hāshid, include the following tribes: Bal-Hārith [q. v.], Bilād al-Bustān (between the Haḳūr Shu'aib and Hamdān [s. HADUR]), Khawlān [q. v.], Djabr, Arḥab (north of the Bal-Hārith), Nihm (Nehm, east of Arḥab), 'Ayāl Ṣorēh (Ṣoraiḥ, west of Arḥab), al-Djawf [q. v.], Nawf, Dhū Muḥammad (in Niebuhr Dōm Muḥammed), Dhū Ḥusain, Sufyān, Murhiba (Merhebe, the two latter north of Arḥab), Wādī'a (Wāda'a, Wadey in Niebuhr, north of Nadjirān), Hamdān (different from that at Ṣan'ā'), 'Ayāl Sālīm, Wā'ila, 'Amāliṣa and Ahl Ammār (perhaps identical with the Āl-Amaar, which Miles [in a letter to Sprenger] mentions among the tribes of the Wādī Dawāsir). Ṣan'ā' itself was at one time considered to belong to the Bakīl. The Bakīl are said to number 80,000 warriors.

Of the tribes mentioned we have detailed accounts in modern times of the Arḥab whose land

was visited and explored by Glaser in 1885. It is a small territory but rich in ancient monuments. It is bounded on the south by the Balhārith, on the east by the Nihm, on the north by the Sufyān, Murhiba and Hāshid (al-Khārif, the subdivisions Djubar and Ṣayad) and in the west by the 'Ayāl Ṣorēh and Hamdān. It is divided into two main groups, Zuhair (with five subdivisions) and Dhaibān (in Niebuhr Daifān) with Hīsān (with seven subdivisions, among them the Ahl Maṣṣūr and Ḥakam). In the land of the Zuhair are the following places, Djirbet, Shassarim, Zabbād (with Himyarite ruins, often mentioned in South Arabian inscriptions), Ṣirwāh (different from that near Ma'rib [q. v.], rich in ruins; in this district at the so-called Hādjār [stone of] Arḥab, the Arḥab hold their assemblies on important occasions), Khubba (with the ruins of al-Medinetēn and Hīsān Sanad, near the basalt cone of Ḍurb), the famous village of Madar (south of Ṣirwāh), Shira', Ḍara-fāt, Bait Marrān, Shāhir, Bawsan, and Radjaw. In the land of the Dhaibān lie the famous ruins of Itwa (Etwa) and Riyām; in Hīsān is the large village of Hizam (with the tribe of the same name). Among the wādīs in the land of the Arḥab may be mentioned the great Wādī Khārid. The plateau of Arḥab is volcanic in character. The west of the land is studded with basalt cones like the land of the Hamdān and Ayāl Ṣorēh.

Like the other once flourishing lands of the Hāshid and Bakīl, Arḥab is now poverty-stricken and deserted; in the lower parts poor crops of cereals (wheat and barley) are found, in the higher, perhaps dhura (a kind of millet). The once splendid vinegroves of this district have long since been utterly ruined. In Hamdānī's time Arḥab was famous for an excellent breed of cattle.

The Hāshid and Bakīl belong to the Zaidī sect and are mostly independent (only the Balhārith, Bilād al-Bustān, Khawlān and Ayāl Ṣorēh are under Turkish suzerainty). On account of the increasing impoverishment of their lands many of the Hāshid and Bakīl have been forced to leave their territory; we thus find Hāshid in the district of Djebel Bura' (in the south of Kuḫriya land [q. v.]) and Dhū Muḥammad in the land of Ta'izz [q. v.]. They usually enter the armies of the neighbouring rulers (the Imām of Ṣan'ā', and the Sharīf of Mecca). Even in India they are sought as mercenaries.

During Glaser's stay in Ṣan'ā' in 1885, a fierce war was raging between the Bakīl and the Hāshid. The feud was caused by the Bakīl (Sufyān) who carried off two women of the Hāshid, whereupon the latter began massacres in the villages of the Sufyān in Khaiwān. The settlement of the dispute was conducted by the governor-general of Ṣan'ā', 'Izzet Pāsha, who thereby won a certain influence over these tribes.

Hamdānī in his *Djazīra* gives us a detailed account of the Hāshid and Bakīl. He mentions the most of the above-named tribes. In his time they inhabited the same districts as at the present day. They lived in the "Balad Hamdān" [q. v.], which was divided into two parts, the east belonging to the Bakīl and the west to the Hāshid; in the lands of the Bakīl there were a certain number of Hāshid and vice versa.

In Hamdānī's time the land of the Hāshid included Ruḥāba (chiefly inhabited by the Wādī'a),

the great plain of al-Bawn (in common with the Bakil, with the villages of Raida [with the citadel of Talfum], Hamuda, 'Athār, al-Ghail, Kā'a, Urhuk, Zibra, the latter belonging to the Hātib of al-Kharif), the two ruins of Itwa and Riyām, Ukānīṭ (مكانيط) of the inscriptions, a large town, in common with the Bakil, the ruin of Madar (Madr, in common with the Bakil and Yām), Athāfīt (called Durnā in the Djāhiliya; here the poet al-A'shā of Hamdān used to live during the date-harvest), the Balad al-Ṣayad (with al-Khashab, Dhū

Bin [دبين of the inscriptions], Yanā'a or Yunā'a), al-Kharif (חרפם of the inscriptions, with the market Hamal or Himil dating from heathen times and the villages of 'Aṣumān and al-Hufr or al-Hufar), the Balad Wādī'a (with Sanām, Humdān, [so *Djāzira*, p. 112, 6, the index on the other hand has Hamūdān], Tamu'), Hind and Hunaida, Balad Khaiwān (the largest district of the Hāshid, the east was inhabited by the Bakil), Khamir, La'a (the beginning of the Hāshid in the south, with the two mountains Aknāf [between the Wādī La'a and Wādī Surdu] and Ahzum or Ahzam and the villages of Tais, Nuḍār, Shāhidh, al-Bakir, the markets of Tamām and al-'Ariḳa), Balad Ḥaḍjūr (with 40,000 inhabitants; with the villages of al-Djuraib [large market for Tihāma, Mecca, and all Hamdān, which used to be visited by 20,000], Suhaib, Hairān and Djadlān), 'Uḍhar Sha'b, Hinwam (a very fertile district, rich in palms and honey; was inhabited by the brave and distinguished clan of al-Ahnūm, which numbered 5000 warriors), the two fortified hills of 'Aishān and Shuhāra or Shahāra, with the precious stone called Sa'wānī, after Wādī Sa'wān near Ṣan'ā' [a black stone with white veins], the Djebel Ḥadīdja, Mawtak and the great mountain Sharaf (lower part) the markets of al-Kalābidj, Bārā (both belonging to the Djabar), Ṣafir, al-Fakī'a, Kuṭāba.

The lands of the Bakil included: al-Ṣama', Ḥadaḳān (both in the west of the Raḥba of Ṣan'ā'), Maṭira 'Uḍhar or 'Uḍhar Maṭira (with numerous wādis, which flow into the Kharid, and with many cornfields and vineyards), the Djebel Dhaibān, rich in vines (inhabited by the brave and distinguished group of tribes Dhaibān b. 'Aliyān), Ḥarib al-Raḍ-rāḍ (with silver-mines; on the boundary between the Nihm, Murhiba, Balḥarīth and Upper Khaw-lān), the Wādī Maḥṣam (inhabited by the Murhiba and Nihm), the Upper Djawf (with the villages of Shuwāba, Hirrān [on the tributaries of the Khārid of the same name], Ṣawlān, the Djebel Warwar (with market), which belong to the Sufyān b. Arhab), al-Sabi', the villages between Khaiwān and Ṣa'da (including al-Khadniya, 'Iyān, Birkān or Barkān), the Balad Shākīr b. Bakil (with the great mountain of Baraṭ [with a very healthy climate, rich in cornfields, inhabited by the clan Duhma, presumably the Duheme or Dōm Mūsā of Niebuhr], Djadira, Ṭulāḥ [Ṭulā']; the Wādis of this Balad, which flow to the Ghā'it, Djawf and Nadjirān, were rich in wild asses), al-Ḥaḍan, (inhabited by the Wā'ila b. Shākīr). Markets of the Bakil were the Warwar already mentioned, Ghurak and Raida (the latter in the land of the Hāshid).

According to Yākūt, a very poisonous plant grows in the land of the Hāshid and Bakil, which is known only to them and is found nowhere else. The Hāshid and Bakil therefore guard it carefully and use it very sparingly, as the Egyptians do with

the plants from which they press balsam. Several kings of the Banū Nadjah died of this poison.

Bibliography: Hamdānī, *Djāzira*, 66, 2—25, 68, 22—69, 20, 81, 4—9, 107, 18, 109, 19—113, 22, 124, 21—23, 135, 12—23, 154, 16, 167, 24, 169, 2—7, 193, 26—195, 2, 200, 10—15, 201, 11—12, 202, 10—22, 224, 6—24; Yākūt, *Muḍjam*. i. 706—707; iv. 438; Kay, *Yaman* (London 1892), p. 107, 175 (translation); K. Niebuhr, *Beschreibung von Arabien*, p. 181, 258—266, 280; Burckhardt, *Travels in Arabia* (London 1829), i. 446; K. Ritter, *Erdkunde*, xii. 714—715, 735, 954—955, 1009; A. Sprenger, *Die alte Geographie Arabiens*, p. 158—159, 179—180, 305; E. Glaser, *Meine Reise durch Arabien und Hāshid in A. Petermanns Mitteilungen*, xxx. [1884], p. 170—183, 204—213, and xxxii. [1886], Table I. (J. SCHLEIFER.)

HĀSHIM B. 'ABD AL-MANĀF, ancestor of the Hāshimids. The tradition that Muḥammad belonged to this family is confirmed by several ancient poems e.g. A'shā in Ibn Hishām, p. 256, 1, who calls Muḥammad Hāshim's son, cf. also p. 633, 18; 799, 13. But whether Hāshim really was 'Abd al-Muṭṭalib's father and Muḥammad's grandfather, as tradition avers, is by no means so certain, as the association of the Banū Hāshim with the Banū Muṭṭalib, *ibid.* p. 536, 14, or the enumeration of the Meccan families in Ḥassān b. Thābit (*Kāmil*, p. 141, sq.) do not exactly corroborate it. In any case, all that the Arabs tell of his life is mere legend. He is said to have supervised the provision of water for the pilgrims and to have been a merchant honoured alike by the Emperor and the Nadjāshī, who first instituted the two annual caravans of the Meccans. He received his name because he had broken (*hashama*) bread for the hungry during a famine. His wife Salmā bint 'Amr belonged to the Khazradj family of al-Nadjdjār, but this is probably one of the many fictions of the Medinese to make their relationship with the Prophet tenable (cf. the articles ĀMINA and 'ABD AL-MUṬṬALIB). According to tradition, Hāshim died in Ghazza [q. v.] and was buried there.

Bibliography: Ibn Hishām, p. 68 sq., Ṭabari, *Annales*, ed. de Goeje, i. 1082—1084, 1088—1091; Ibn Sa'd, ed. Sachau, i. 1, 43—47; Caussin de Perceval, *Essai sur l'histoire des Arabes*, i. 256 sq.; Wüstenfeld, *Zeitschr. d. Deutsch. Morgenl. Ges.*, vii. 28—31; Caetani, *Annali dell' Islam*, i. 109 sq. (FR. BUHL)

HĀSHIYA (A.) 1. is identical with HĀSHW [q. v.] in its third, fourth and fifth senses; 2. the margin of a page: hence a marginal note, a supercommentary upon a commentary (SHARḤ, q. v.) upon a text (MATN, q. v.). The whole text is comprised in the *sharḥ*, but only a word or two in the *hashiya*, though the latter may be more extensive than the original text. For other meanings of *hashiya* see Lane, *Lexicon*, and Dozy, *Supplément*. (T. H. WEIR.)

HASHMET, an Ottoman poet, son of the Kaḍi-'Askar 'Abbās Efendi, a contemporary and favourite of Rāghib Pasha. He chose a career in law and theology. But before he had passed through the various grades of the Müderrisat, he was banished to Brusa with the poet Nevres Efendi for his satirical verses in 1175 (1761-1762) and afterwards alone to Rhodes, where he died in 1182 (1768-1769) and was buried beside Murād Ra'is.

Hashmet was as good a marksman and swords-

man as he was an excellent poet. His great strength lies in ingenious imitations and adaptations to the ideas and language of his predecessors, not in original works. In him the characteristic feature of Ottoman poetry in general, great skill in imitation, (a parasitical kind of poesy, flourishing only on a foreign growth of assured reputation), became a veritable genius for adaptation. In his *kaṣīdas* he imitates Naṣī^c, in his ghazels a number of poets. He is only entitled to a modest place as an original poet, which he also tried to be. A vigorous and robust tone marks his more independent poems. The boldness with which he attacks his highly-placed enemies is striking.

His *Diwān* was not published by himself but by the Brusa scholar, Seyid Mehmed Saʿid Imām-zāde, with a laudatory preface from the latter's pen in 1180 (1766-1767). It was printed in four parts at Būlāk in 1257 (1841). Of his prose works there have survived: *Intisāb al-mülūk* (The Service of the Kings), a vision which Ḥaṣḥmet professes to have had on the accession of Muṣṭafā III; a *Sūs-nāme* or *Wilāyet-nāme*, the description of the festivities on the occasion of the birth of the princess Heibet Allāh 1172 (1359); the *Sened al-Shuʿarāʾ*, a work dedicated to Raghib Pasha and accompanied by a metrical introduction by him; lastly the explanation of a sūra of the Qurʾān and of the Ḥadīths transmitted in metrical form.

Bibliography: M. Nādjī, *Esāmi* (1308), p. 121; Thureiya, *Sidjill-i ʿOṯmāni* (1311), ii. 233; Hammer, *Geschichte der Osmanischen Dichtkunst*, ii. 322; Gibb, *A History of Ottoman Poetry*, iv. 140—150; Rieu, *Catalogue*, p. 204. (THEODOR MENZEL.)

HASHR (A.), assembly, particularly that on the day of resurrection (*yaum al-Ḥaṣḥr*). Cf. the article *KIYAMA*. — Title of Sūra lix.

HASHW, the stuffing of a pillow, cushion, vegetable, etc. Hence: 1. 'Medial'. You say "Its alif has become medial (*ḥaṣḥwan*)". 2. A relative clause. Sibawaihi calls a *ṣila* a *ḥaṣḥw* (*Mufaṣṣal*, ed. Broch, p. 57). 3. A parenthesis, with which nothing in the sentence is syntactically connected, synonymous with *iʿtirāḍ* (Ḥariri, *Maḳāmāt*, ed. De Sacy, p. 85, 86). 4. A redundancy or tautology or otiose expression, as *Sudāʾ al-raʾs* (headache of the head). It differs from *taʿkid* in that the latter always serves to remove a doubt (Ḥariri, *loc. cit.*). 5. In prosody, the portion of either hemistich of a verse between the first and the last foot. (Freytag, *Darstellung der arabischen Verskunst*, p. 119, 346, 527). A verse consisting of the foot *maṣʿūlun* repeated four times would have no *ḥaṣḥw*.

Bibliography: Sprenger and Lees, *Dictionary of Technical Terms*, Pt. i. p. 395 sq.; Djurdjāni, *Taʿrifāt*, ed. Flügel, p. 31 and 92. (T. H. WEIR.)

HASHWĪYA, also **HASHAWĪYA** or **AHL AL-HASHW**, a contemptuous term for those among the men of Tradition (*Aṣḥāb al-Ḥadīth*, q. v.), who recognised the coarsely anthropomorphic traditions as genuine, without criticism and even with a kind of preference, and interpreted them literally. A few names of individuals who made themselves notorious in this way and who belonged neither to the Karrāmiya nor to those Shīʿis who did the same, are mentioned by al-Shahrastāni, ed. Cureton, p. 77. The Sālimiya also (cf. Goldziher in *Zeitschr. der Deutsch. Mor-*

genl. Gesells., lxi., 79) are among them. The Muʿtazila scorned the whole of the Aṣḥāb al-Ḥadīth as **Ḥaṣḥwiya** because they tolerated anthropomorphic expressions, although without the lack of good taste of the **Ḥaṣḥwiya** proper and often with the retention of the "how" (*bilā kaifa*).

Bibliography: Van Vloten in *Actes du 11^e Congrès international des Oriental.*, 3^e Session, p. 99 sq.; M. Th. Houtsma in *Zeitschr. für Assyriologie*, xxvi. 196 sqq. (where further references are given).

ḤĀSIK (HASEK), a town in the Mahra country [q. v.], east of Mirbāt [q. v.] in 17° 21' N. Lat. and 55° 23' E. Long., at the foot of the high mountain of Nūs (Lūs), the Ἀσίχων of the *Periplus Maris Erythraei*. Before the town lies the "bay of herbs" (Djūn al-Ḥaṣḥish), the bay of Ḥāsik (Ra's Ḥāsik), also called Kurya and Murya Bay after the two islands lying opposite (Kharyān and Maryān in Idrisi). Idrisi describes Ḥāsik as a small fortified town four days east of Mirbāt, with many inhabitants, who are fishermen. Ibn Baṭṭūṭa landed here on his way through to ʿOmān and found the houses built of fishbones with roofs of camelskins. In Ibn Baṭṭūṭa's and Idrisi's time there was great intercourse between Ḥāsik and the island of Soḳoṭrā [q. v.] to the south. The frankincense, which was produced in the Mahra country, was exported through Ḥāsik. The town is now quite ruined. It is called Sūk Ḥāsik and is inhabited by the Korah (or ʾQorah) and other tribes of the frankincense country.

Opposite Ḥāsik, according to Miles about 20 miles from the coast, lie the "seven isles of Zenobia" (the ἑπτὰ νῆσοι, αἱ Ζηνοβίου λεγόμεναι of the *Periplus*), the Kharyān and Maryān group of Idrisi, called the Djazāʾir Ibn Khalfān, after a prominent Mahri family, by the Arabs of the south coast. The most westerly of the islands and the one nearest the coast bears the name Ḥāsiḳi or Ḥāsiḳiya i. e. the island belonging to Ḥāsik (the Portuguese, who visited this island in 1888, called it Hezquie). Like the most easterly of the islands, Kibliya, it is covered by a large number of peaked hills mainly composed of red and streaked granite and inhabited by pelicans and diving birds. Hulton, who visited the islands in 1836, found only one of them, Hallaniya, inhabited by men, twenty-three ichthyophagi. He found that their language resembled that of Soḳoṭrā. The huts in which they lived consisted of loose stones above which were laid fishbones covered with seaweed. They belonged to the Bait (Banū) Djanaba (Djenabi = Ζηνοβίος of the *Periplus*) to the same tribe as lived on the coast between Ḥāsik and Ra's al-Ḥadd. Their ancestors are said to have migrated hither several centuries ago, after being driven from Ḥāsik and Mirbāt as a result of feuds with their neighbours. Ptolemy and Pliny call the people of these islands Ἀσκιταί or Ascitae, a name doubtless connected with Ḥāsik, although the ancients connected this name with ἀσκός "wine-skin".

Bibliography: Hamdāni, *Djazāira* (ed. Müller), p. 52, 1; Ibn Baṭṭūṭa (ed. Defrémery et Sanguinetti), ii. 214—215; Hulton, *Account of the Curya Murya Isles near the south-eastern coast of Arabia in the Journal of the London Royal Geogr. Soc.*, Vol. xi. (1841), p. 156—164; K. Ritter, *Erdkunde*, xii. 264, 305, 306, 311, 312, 335—347, 656—657; A. Sprenger, *Die*

alte Geographie Arabiens, p. 95, 98—99, 313—314. (J. SCHLEIFER.)

ḤASSĀN B. MĀLIK, grandson of the Kalbī chief Baḥdal b. Unaif [q. v.] and uncle of the Caliph Yazīd I. These qualifications as well as the prestige of his family and of the powerful tribe of Kalb procured him in the reigns of Mu'āwīya and Yazīd the post of governor of Palestine and the Jordan territory. He had previously distinguished himself in battle in the Syrian army at Šiffin. He then accompanied the young Yazīd, when the latter went to Damascus to ascend the Caliph's throne. During the reign of his nephew he was the most influential person at court. On Yazīd's sudden death and the succession soon after of Mu'āwīya II, his grand-nephew, Ibn Baḥdal — as he was usually called — became governor of the D̲j̲und of Jordan, the only one which, through his intervention, had remained faithful to the Omayyad cause. He now advanced against Damascus to be able to follow events on the scene and to champion the interests of the younger sons of the Caliph Yazīd, who had been entrusted to his guardianship. He took up his abode with them in D̲j̲ābiya. From here he is said, by a series of clever manoeuvres, to have succeeded in unmasking Daḥḥāk b. Kaīs [q. v.] who was a traitor to the Omayyad cause. Another story however, given by Ibn Sa'd, ascribes this diplomatic success with more justice — as Fr. Buhl has shown — to the able 'Ubaid Allāh, son of Ziyād. The latter also persuaded Marwān b. al-Ḥakam to come forward as a claimant to the vacant throne. When Ḥassān took up the candidature of his grandnephew Khalīd b. Yazīd, the Omayyads and their supporters were forced to come to him at D̲j̲ābiya. There an assembly was held under the presidency of the Kalbī chief [cf. D̲J̲ĀBIYA, i. 988 sq.].

After 40 days' negotiations Marwān b. al-Ḥakam was chosen Caliph. But before Ibn Baḥdal recognised him, he extorted his consent to the succession of the young Khalīd after Marwān's death, important privileges for his tribe, and the confirmation of all the privileges which his family had enjoyed under the Sufyānids. Henceforth his influence began to decline. When Marwān died, he is said to have pledged him to recognise 'Abd al-Malik as his successor. On 'Amr al-Ashdaq's [q. v.] rebellion, Ḥassān took 'Abd al-Malik's side and was among the Omayyads at the murder of this rebel. After this event the name of this Kalbī chief, who had held the fortunes of the Omayyad dynasty in his hand for a long period, is no longer mentioned.

Bibliography: Dinawarī, *al-Akhbār al-fīṭwāl* (ed. Guirgass), p. 184; Ya'kūbī, *Hist.* (ed. Houtsma), ii. 301, 304, 306; *Aghānī*, xviii. 111; Ṭabarī, *Annales* (ed. de Goeje), ii. 468—470, 472, 474, 476, 478, 483, 576, 577, 588, 785, 787; *Zeitschr. f. Assyriol.*, xxvii. 50—54; H. Lammens, *Études sur le règne du calife omayyade Mo'awia Ier*, p. 287; do., *Le califat de Yazīd Ier*, p. 109. (H. LAMMENS.)

ḤASSĀN B. AL-NU'MĀN AL-GHASSĀNĪ, governor of Ifrīkiya. After Zuhair's departure (which is not to be explained by the religious scruples to which it is usually attributed), and his defeat and death at Barḳa, Ifrīkiya remained without a governor, the Caliph 'Abd al-Malik being wholly occupied with his struggle with Ibn

Zubair. On the conclusion of this war Ḥassān was sent to Ifrīkiya to pacify or rather to reconquer it. He first of all attacked Carthage, which still belonged to the Byzantines. The city was taken by storm but a number of the inhabitants were able to escape to Sicily. The fall of Carthage produced great consternation at the court of Constantinople. The emperor Leontios equipped a fleet, which appeared before Carthage under the patrician Johannes in 697. Ḥassān could not oppose it; he had just been beaten on the banks of the Wādī Nīnī by the Berbers, who had risen under the prophetess celebrated under the Arabic name of Kāhina [q. v.] and were cooperating with the Greeks. Ḥassān and the few of his followers who had survived the disaster were hard pressed to Gabes and did not stop till they reached Barḳa. There he awaited help from the Caliph. In 698 Carthage was besieged by the Muslims from land and sea and again taken and the patrician Johannes returned to the east with the remnants of his fleet. Ḥassān conquered all the fortresses in Ifrīkiya occupied by the Greeks and then took the field against Kāhina. As usual the Berbers after their first success had been unable to agree among themselves; the heroine was thus defeated by treachery and killed in Awrās at a well which afterwards bore her name (according to others at Tabacco). Ḥassān was next proceeding to levy *ḵharāj* on the whole of the conquered country when he was suddenly dismissed by 'Abd al-'Aziz, the governor of Egypt, and deprived of all his estates. He died in 80 (699-700). The chronology of his campaigns against Carthage and the Berbers was uncertain even by al-'Idhārī's time; here that of Diehl is followed.

Bibliography: Al-Balādhuri, *Futūḥ al-Buldān* (ed. de Goeje) p. 229; Ibn 'Idhārī, *Histoire de l'Afrique et de l'Espagne*, i. 18—24; al-Bakrī, *Description de l'Afrique septentrionale*, Arab text (Algiers 1897), p. 7-8, transl. by De Slane (Paris, 1899), p. 20—23; al-Tidjānī, *Voyage dans la régence de Tunis*, transl. Rousseau (Paris, 1893), p. 63—69; al-Nuwairī, in *Histoire des Berbères*, Vol. i., appendix, p. 338—343; Ibn Khaldūn, *Histoire de l'Afrique et de la Sicile*, ed. and transl. Desvergers (Paris, 1841), text, p. 5—6, transl., p. 24—28; *Kitāb al-'Iṣṣar* (ed. de Bulaḡ), vi. 109; *Histoire des Berbères*, trad. de Slane, i. 213—219; Ibn Abū Dinār, *Mūnis* (Tunis, 1286 A. H.), p. 17-18; Mouley Aḥmed, *Riḥla* (Fās, 2 vols., n. d.), i. 47—52; French transl. (Berbrugger, *Voyages dans le Sud de l'Algérie*, Paris, 1846), p. 232—234; Fournel, *Les Berbères*, i. 237—224; A. Müller, *Der Islam* etc., i. 420—422; Diehl, *L'Afrique byzantine* (Paris, 1896), p. 581—586, and the sources quoted; Audollent, *Carthage romaine* (Paris, 1901), p. 138—141. (RENÉ BASSET.)

ḤASSĀN B. THĀBIT of the tribe of al-Ḵhazraj both on his father's and mother's side, was born at Madīna about the year 563, being thus some seven or eight years older than Muḥammad. He was the most eminent city poet of his age. He attached himself as court poet to the kings of Ghassān at D̲j̲illik, the sons and grandsons of al-Ḥārith al-A'raḍj. Here he met with al-Nābigha and 'Alkama, and for his panegyric upon 'Amr, recited in their presence, was rewarded with a pension. This did not prevent him from visiting al-Nu'mān Abū Kābūs of al-Ḥīra. The visit aroused

the jealousy of the Ghassānid, but Hassān succeeded in allaying his suspicions. On the return of al-Nābigha to the favour of al-Nu'mān, Hassān prudently withdrew. At the fair of 'Ukāz his claim to preeminence had been rejected by his Badawī rival, and his inferiority demonstrated. He is said to have been about sixty years of age when he deemed it prudent to throw in his lot with Muḥammad, who was fast winning his way to the front. This did not alienate the friendship of the Ghassānids, though Hassān, in view of Muḥammad's raids, did not deem it prudent to visit his old friends. To Muḥammad the services of Hassān were invaluable in replying to the lampoons of the unbelieving poets; and the Prophet showed his appreciation of them by presenting him with an estate and the Egyptian slave Sirīn, sister of Mary the Copt, and even forgave the part he played in the matter of 'Ā'isha and Ṣafwān. His most notable service to Islām was perhaps the conversion of Tamīm, whose champions he worsted in a contest of verse. He survived not only Muḥammad but also Abū Bakr and 'Umar, upon all of whom he has some fine elegies; but he was especially devoted to 'Uthmān, who had lived in his brother's house in Madīna after the Hidjra [q. v.], and the guilt of whose murder he laid at the door of 'Alī. He is said to have died at the age of 120 years: his family became extinct.

Hassān was the founder of the religious poetry of Islām. His verses abound with Qur'anic phrases, but they are also full of the boasting (*fakhr*) of the Ignorance. His forte, however, was satire and scurrility. It was these qualities which made him a useful instrument to Muḥammad. To European taste his poetry is preferable to that of the desert poets; but its chief value is as a source for the history of Islām.

Bibliography: *Diwān*, Tunis 1864, Bombay 1865, Leyden 1910 (ed. by Hartwig Hirschfeld, Gibb Memorial Series); Ibn Hishām, ed. Wüstenfeld, by index. (T. H. WEIR.)

HĀTIF (A.) means one who cries out, summons, proclaims, with a voice harsh, high, strong. The root is also used to express the ringing sound of a bow, the yearning of a pigeon, a moaning wind, rolling thunder. For these forces see *Lisān*, xi. 259, but *hātuf* in the sense "thunder-cloud" is found only in *Asās al-Balāgha* and connects with the modern Arabian use of *hattāfi* in the sense "steady rain" (Socin, *Diwan aus Centralarabien*, i. 188, l. 11). More narrowly it is used to describe a voice which comes, while the speaker remains invisible, bringing mysterious information, or warning, or summoning, or inspiring with poetry. The last is common in Persian, e. g. in Nizāmī, see W. Bacher, *Nizāmī's Leben u. Werke*, p. 11, note 12, p. 41, note 5. It brings tidings of death (*Aghānī*, xxi. 126, l. 2); is heard in connection with a family of *kāhins* (*Aghānī*, xv. 76, l. 28); by it a serpent-*djinnī* (*shudjā'*) shows its gratitude (*Aghānī*, xix. 86, l. 2). It is thus a method by which the *djinn* manifest themselves, and may be contrasted with the *tā'if* or *tā'if al-khayāl*, which is seen, while the *hātif* is only heard, and which had apparently satanic associations (*Aghānī*, vii. 131, last l., and Lane, *Lexicon*, 1905-1906a). Yet in *Aghānī* xiii. 65, l. 16, a *tā'if* is heard but not seen. The narrative in *Aghānī*, vii. 131, of how a *hātif* brought to Buthaina news of the death of *Djamil* is de-

tailed and psychologically very suggestive. As an auditory hallucination, veridical or otherwise, it could easily be paralleled in Gurney and Myers' *Phantasms of the Living* (also *Encycl. Brit.*,¹¹, xii. 862) and explained on their hypothesis. But for the *hātif* other words were quite commonly used in older Arabic (*munādi*, *ṣā'ih*, *dā'i*) and so, while the phenomenon is closely parallel to the Hebrew *Bath Kōl*. (cf. *Bat kol* in *Jewish Encycl.*, ii. 588 sqq.) the word *hātif* is only one descriptive among others and not a specific name. Goldziher (*Arabische Philologie*, i. 210 sqq.) distinguishes the more frequent *hamhām*, or unintelligible sounds of the *djinn* from these rarer voices carrying a meaning, and Wellhausen even thinks of the *hātif* as a later development under the influence of the civilization of the towns (*Reste*, p. 139, note). For a later sceptical attitude, with a rationalistic explanation, see the Mu'tazilite Maṣ'ūdī in *Murūdj*, iii. 323 sqq. But this attitude made little way and the *hātif* in later, and especially in religious literature, lost its vagueness and became more and more defined and frequent. The stories of the lives and experiences of the saints (*awliyā'*) are so full of occurrences that separate references are needless. *Hātif's* gave many testimonies to the truth of the prophethood of Muḥammad, and according to Sprenger (*Leben*, iii. 57), there were at least two books written on these under the title *Hawātif al-Djānn* by Abū Bakr al-Kharā'iṭi and Ibn Abi Dunyā (d. 281). See on the latter Ḥadīdjī Khalifa (*sub tit.*) and Brockelmann, *Gesch.*, i. 154; the *Fihrist* (p. 185) does not mention this book in dealing with him. In magic such voices can be sent at will by the use of certain rites. This is called *irsāl al-hawātif*, and the messages committed to them will be heard by the persons mentioned in the spell (Aḥmad al-Zarkāwī, *Maṣā'ih*, pp. 175, 198). Finally, we have, in Persian and Turkish, the Perso-Arabic compound *hātif-i-djān* "inward monitor" (Gibb, *Hist. of Ottoman Poetry*, i. 513). The mediæval usage in the sense of "herald" belongs to the lexicons, see Dozy, *sub voce*.

Bibliography: It has been given in the article. The important passages are in Goldziher, *Arabische Philologie*, i., especially p. 212 and in Wellhausen, *Reste*, p. 139. Cf. Sprenger, *Leben*, i. 216. (D. B. MACDONALD.)

HĀTIF, SA'YID AḤMAD HĀTIF, a Persian poet of Ispahan, died in 1128 (1784). He is the author of a famous *tardjī'* (poem with a refrain), translated by Schlechta-Wssehrd in the *Zeitschr. d. Deutsch. Morgenl. Gesells.*, v. 80 sqq., and was celebrated as a writer of ghazels. Specimens of the latter are given in Bland, *A Century of Persian Ghazels*, p. 38 sqq. Manuscripts of his *Diwān* are rare; there is one in the Bodleian Library, cf. *Ethé, Catalogue*, No. 1188.

Bibliography: Defrémery in *Journ. Asiat.*, 5th Series, Vol. vii. 130 sqq.; *Ethé in the Grundr. d. Iran. Phil.*, ii. 313 sq.

HĀTIFĪ, 'ABD ALLĀH, a Persian poet, son of *Djāmī's* [q. v.] sister, born at *Khardjird* in the district of *Djām*, which belonged to Herāt, and died in 927 (1521). He celebrated the conquests of Timūr in an epic entitled *Timūr-nāmah* (also *Zafar-nāmah*), lithogr., Lucknow 1869. He also intended to compose a "five" (*khamṣa*), i. e. a collection of five long poems, but never carried his plan into operation. We possess however a

Laila u Majnūn (ed. Sir William Jones, Calcutta 1788, and lithogr. Lucknow 1279), which was to form a part of it, as well as a *Haft Manzar*. He was visited by Shāh Ismā'īl when the latter returned from the conquest of Khorāsān in 917 (1511) and was commanded to compose a poem on this event; but he only composed about a thousand verses of it; the *Shāh-nāmah* of the Safawids, which it was intended to be, was never completed.

Bibliography: Lutf 'Alī beg, *Ātesh-kede*, p. 65; Ridā-Kulī-Khān, *Medjma' al-Fuṣṣḥā*, ii. 54; Khwāndamir, *Ḥabīb al-Siyar*, iii. 3, 346; Bābur, *Mémoires*, p. 227 (transl. Pavet de Courteille, Vol. i. p. 409); Hammer, *Redekünste Persians*, p. 355; Ouseley, *Notices*, p. 143; Rieu, *Catal. Persian MSS.*, p. 652; Ethé, *Grundriss d. iran. Philologie*, ii. 237, 239, 246—248, 579, 586-587. (CL. HUART.)

HATĪM. [See KĀ'BA.]

HĀTĪM AL-TĀ'Ī B. 'ABD ALLĀH B. SA'D, a knight and poet of the pre-Muhammadan period, who lived from the last half of the sixth into the beginning of the seventh century, a contemporary of the poets al-Nābigha, Bishr b. Abi Khāzim, and 'Abid b. al-Abraṣ. He displayed in a high degree the virtues of the *Murūwa* [q. v.], particularly hospitality and liberality, in the practice of which he paid no regard to his own needs. This tendency to extravagant generosity was revealed in him even as a youth; the consequence was that his grandfather, under whose guardianship he had lived since the early death of his father, abandoned him. Legend pictures him as the ideal type of the pre-Muhammadan Arab. (For further particulars of him and his relations with the kings of Hira see Schulthess *op. cit.*, introduction).

His generosity became proverbial (*adjiwad min Ḥātim*) and he was called al-Djawād or al-Adjiwad. It is even related that after his death he used to attend to those who appealed to his hospitality at his grave (cf. Goldziher, *Muh. Stud.*, i. 234). This grave was probably on a mountain ('Uwārid, Yāqūt, iii. 740) in Tungha on the Wādī Ḥā'il (in al-Mas'ūdī *Tungha* should be read for *Bakka* and *Ḥā'il* for *al-Khābil* following Yāqūt, i. 880) where he is said to have lived. On the right and on the left of his tomb, according to al-Mas'ūdī (cf. *Diwān*, N^o. xiv., and Lane, *The Thousand and One Nights*, new ed., ii. 295 sq.), there were four stone figures representing maidens with dishevelled hair mourning over his grave. At his tomb there was also shown the remains of the large kettle out of which Ḥātim used to feed his guests. According to Palgrave's *Narrative*, i. 224 sq., the grave seems still to be known in this district.

His verses are for the most part concerned with the praise of generosity and unselfishness. His *Diwān*, which in its present form probably contains a number of verses that are not his, was possibly originally much larger (*Fihrist*, p. 132, *paen.*, about 200 *warāka*). Ḥātim became a very popular figure in Arab literature. In Persia he became the hero of a very popular romance, *Kiṣṣa-i Ḥātim Ṭā'ī* (also *Kiṣṣa-i haft Sair (Su'āl)-i Ḥātim Ṭā'ī*), transl. by D. Forbes (London 1830, O. T. F.) from a version which differs markedly from the Calcutta editions (ed. J. Atkinson, 1818, and 1827) (see Forbes, *op. cit.*, Preface, p. vii.); the *Haft Inṣāf-i Ḥātim Ṭā'ī* forms a continuation.

A briefer account of Ḥātim's life and deeds was given by Husain Wā'iz Kāshifī (died 910 = 1504-1505) in *Kiṣṣa u Āthār-i Ḥātim Ṭā'ī* or *Risāla-i Ḥātimiyya*, ed. Schefer, *Chrestomathie Persane*, i. 173 sqq. There is also a Turkish version of the romance, *Dāstān-i Ḥātim Ṭā'ī*, (Constantinople 1272). A number of editions of a Hindustānī translation of the *Kiṣṣa-i Ḥātim*, entitled *Ārā'ish-i Mahfil*, are given in the *India Office Catalogue*, ii. 2, *Hindustani Books*, by J. F. Blumhardt, p. 135 sq., cf. also Garcin de Tassy, *Hist. de la Litt. Hindouie et Hindoustanie*, i. 552 sq.; on a metrical version of the romance in Hindī and Hindustānī, cf. Garcin de Tassy, *op. cit.*, i. 497, iii. 148.

Bibliography: *Der Diwān des arabischen Dichters Ḥātim Ṭej*, ed., transl. and annot. by Dr. Fr. Schulthess (cf. Barth, *Zur Kritik und Erklärung des Diwāns Ḥātim Ṭej's in Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lii. 34 sqq.) and the bibl. quoted in the Introduction; *Kitāb Shu'arā' al-Naṣrāniyya* (ed. Cheikh), i. 98—134; Ibn Kutaiba, *Kitāb al-Shi'r wa 'l-Shu'arā'* (ed. de Goeje), p. 123—130; al-Mas'ūdī, Paris ed., iii. 327—331; *Aghānī*¹, xvi. 96 sqq.; Yāqūt, ed. Wüstenfeld, l. c., and i. 312, 790; Brockelmann, *Gesch. d. arab. Lit.*, i. 26 sq., and bibl. there given. — On the Persian romance cf. H. Ethé, *Catal. Pers. MSS. India Office*, N^o. 780—783, and Catalogues quoted there; Browne, *A Catal. of the Pers. MSS.*.... Cambridge, Nos. 319, 333, p. 399, 420—422; *Grundr. der iran. Philol.*, ii. 319 sq.

(C. VAN ARENDONK.)

HATṬĪN or **HITTĪN**, in the Talmud Kefar Ḥaṭṭiye, a village to the west of and above Tiberias on a fertile plain, the southern border of which is formed by a steep limestone ridge. At both the western and eastern ends of the ridge there is a higher summit called Kurūn Ḥaṭṭin. A tradition, known in the xiith century, the origin of which is uncertain, places the tomb of the prophet Shu'aib (Vitro) here; the little chapel, which has been rebuilt in modern times and is annually visited by the Druses, lies on an elevation in a rocky valley at the western summit. On the uneven tableland southeast of the rocky ridge was fought the battle which destroyed the power of the Crusaders, when Salāh al-Dīn won a great victory over the Christians on the 5th July 1187. After the Frankish troops, tormented by heat and thirst, had been some cut down, others put to flight, the remainder retired to the eastern summit, where many were thrown over the steep southern side. In memory of this the victor built a small chapel on the summit, called Kubbat al-Naṣr.

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(FR. BUHL.)

HAUSAS, a negro people in the Sūdān. They occupy the zone included between the Sahara on the north, Bornu on the east, the bend of the Niger on the west and the coast countries

of the Gulf of Guinea (Togo, Dahomey, Benin and the Cameroons) on the south. It is one of the largest ethnic groups in Africa; according to Robinson it numbers about 15,000,000 souls.

The Hausas are very clearly distinguished in physique from other black races. As a rule they are tall; their hands and feet are small, their features regular and their physiognomy intelligent. They are active and quick-witted and are fond of sport and war. Their physical qualities and their bravery make the Hausas excellent soldiers. Therefore the English in Nigeria and the Germans in Togoland and the Cameroons recruit their police forces from among them.

The Hausas live by agriculture, industry and commerce. The soil, tilled by the hoe and improved by manuring, produces rice, millet and especially cotton, which is manufactured in the country itself. Industry indeed is well developed and bears witness to the relatively high degree of civilization which the inhabitants have attained. The textile industry is particularly flourishing. The cotton thread spun by the women is dyed in various colours, then woven into long narrow strips, which are used to make different articles of clothing (robes, shirts, trousers and burnuses). These clothes are famous for their fineness and are exported all over the Sūdān. Basketwork, tanning, shoemaking and saddlery are equally prosperous as well as goldsmithery and the manufacture of metal goods for domestic use or ornament. In all these works the Hausa show a well developed artistic sense.

They are also able and enterprising merchants. Their towns, particularly Kano, have very frequent markets. Every year their caravans make the three months' journey across the Sahara, carrying to Tripoli the products of the Sūdān, clothstuffs, leather, ivory, and ostrich feathers, and returning laden with European products. Other caravans go to Upper Egypt and the shores of the Red Sea. Lastly the pilgrimage to Mecca, methodically organised, furnishes the Hausa with the opportunity and excuse for lucrative trading operations. They were at one time great slave traders but European intervention has considerably reduced this traffic. Colonies of Hausa merchants, numbering sometimes 2000—3000 individuals, are established not only in the principal places of the Sūdān but also at Ghadāmes, Ghāt, Tripoli, Tunis, Cairo, Massawa and in the majority of the towns of the Atlantic coast (Lagos, Akra, Freetown etc.).

Islām is now the religion of the Hausas. Introduced in the xvth century, it made considerable progress in the xixth as a result of the conquest of the country by the Pūl (Fulbe) who imposed it by force on the conquered people. Only the tribes of the forest or mountain districts have remained fetish-worshippers. In religious matters however the Hausas show a singular lukewarmness. According to Robinson, mosques are hardly found, except in Sokotō and Kano. "In the large towns" writes the same author, "perhaps half the population are nominally Mohammedans, whilst the rest can hardly be said to have any definite form of religion at all" (*Hausaland*, p. 184). If the idols have disappeared, overthrown by the Fulbe, ancient superstitions have survived, such, for example, as the belief in lucky and unlucky days, the use of talismans to cure diseases, a custom exploited by the Hājdjīs returned from

Mecca, who are credited with possessing the power of writing infallible charms. In spite however of the rather unorthodox character of these practices the Hausas are none the less active propagators of Islām among their fetish-worshipping neighbours.

At the same time as their religion they spread around them the use of their language, which has become the *lingua franca* of the Sūdān and even of certain parts of the Sahara. The character and classification of this language has been often discussed since Schön made the first specimens of it known to European scholars. Some philologists (e. g. Miller and Lepsius) relying on certain morphological analogies which it presents with the Berber dialects, proposed to class it in the Hamitic family. According to another view put forward by M. Delafosse and supported by M. Lipert, "Hausa is a language of negro origin on account of its very large number of radicals and vocalic terminations. This negro language has been profoundly influenced in grammar by the languages of the Hamitic family and has borrowed a considerable number of radicals and roots.... Semitic influence on this language has been almost nil; not more remarkable, in any case, than on any language spoken by Muslims and equal to the influence of the European languages on the dialects of the coast (importation of foreign words designating new objects)". The literature consists of a number of chronicles, tales and popular songs which have been collected and published by Europeans.

History. The origin of the Hausas is very uncertain. Barth identifies them, but in a very hypothetical fashion, with the Atarantes of Herodotus. One fact is certain: the Hausas used to live in a more northern region than that which they now occupy, which corresponded to Damergū and the oasis of Air. The Hilālī invasion brought into these lands Tuāregs driven southwards by the Berber tribes of Northern Africa. For some time these two races lived in harmony and their intermarriage produced half-castes, the ancestors of the servile tribes who now live in dependence on the Tuāreg. Then, the resources of the oasis becoming insufficient, the Hausas migrated southwards and founded various states of which the most ancient appears to be that of Biram. According to a mythical genealogy given by Barth, Biram is actually considered the ancestor of the Hausas. His descendants, Gober, Kano, Rano, Katsena and Segzeg (Zaria) were the creators of the kingdoms which still bear these names and which are called the seven legitimate Hausas (*Hausa bokoi*). The other states, the population of which has become much mixed with foreign elements (Yoruba, Nūpe, Guari, Yauri, Bautshi, Sanfara and Kebi), were known as bastard Hausas (*Hausa banya bokoi*). These kingdoms varied in extent. The oldest, Biram and Rano, were not much larger than their capitals, the others attained a considerable development. The Sultāns of Gober and later those of Katsena, Kano and Zaria conquered vast territories and were able to put in the field armies of 2000 horsemen and 10,000 foot-soldiers.

The earliest mention of a Hausa kingdom, Gober, is found in Ibn Battūta. When this traveller visited the Sūdān (1353), the Hausa were still pagans. Although certain legends ascribe the introduction of Islām to missionaries sent by the Caliph 'Omār, this religion was in reality brought to the Hausas

at the end of the xivth century by merchants coming from the countries of the central Niger and Bornū, which had long been islāmised. Their propaganda was perhaps strengthened by the preaching of the celebrated marabout of Tuāt, Muḥammad b. ʿAbd al-Kādir al-Maghīlī. In any case, by the end of the xvth century Kano and Katsena had become recognised centres of intellectual culture. Many marabouts of Djenna and Timbuktu stopped there on their return from the pilgrimage to Mecca and taught theology and Mālikī law there to the native students. The conversion of the Hausas was not complete however and even in the xviiith century the people of Gober relapsed for a time into paganism.

We know very little about the history of the different Hausa states. Their material prosperity seems however to have been remarkable in spite of the bloody wars they had to wage against their neighbours, notably the Songhai and the people of Bornū. As a result of the Moroccan conquest Katsena inherited the economic importance of Gao and, according to Barth, had more than 100,000 inhabitants. Kano became and has remained to the present time the most important market in the whole Sūdān.

The political organisation of the country was profoundly modified in the beginning of the xixth century. Till then the various states had remained independent of one another. They were now incorporated in the vast empire the foundations of which were laid in 1802 by the Fulbe marabout ʿOthmān dan Fodio (cf. the article PŪL). In fifteen years all the Hausa country was conquered, the local sultāns were dethroned and replaced by governors dependent on the Sultān of Sokoto, the capital built by ʿOthmān. On the latter's death the empire was divided into two sultanates with Sokoto and Gando as capitals and the various provinces were shared between the two sovereigns. The conquerors were however in part absorbed in and assimilated to the conquered. The Fulbe established in the towns mixed with the Hausa and gradually lost their own language and civilization by this intercourse. The extension of the conquest even developed the spirit of initiative and enterprise in the Hausas. They broke their original bounds on all sides and introduced their language and the Muslim religion into the neighbouring countries. This is why we find them settled in large numbers in Togoland, in Adamawa and the Cameroons. Lastly, in the last quarter of the xixth century, Europeans, informed by travellers of the richness of the country, have endeavoured to submit it to their rule. The French and English disputed access to the Hausa country at the same time as to the lands of the lower Niger. The English were successful and the Anglo-French treaty of the 5th August 1890, completed by the agreements of the 12th July 1893, the 14th June 1898, and the Anglo-German agreement of 15th November 1893, left practically the whole of the Hausa country in the sphere of British influence.

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Hausasprache unter den afrikanischen Sprachen, *ibid.* ix., Berlin 1906; do., *Über die Bedeutung der Haussanation für unsere Togo- und Camerun Kolonie*, *ibid.* x., Berlin 1907; Lippert and Mischlich, *Beiträge zur Geschichte der Haussastaaten*, *ibid.* vi., Berlin 1903; A. Mischlich, *Über Sitten und Gebräuche im Hausa*, *ibid.* x., xi., xii., Berlin 1907, 1908, 1909; Mokler Ferryman, *Up the Niger*, London 1896; Monteil, *De Saint Louis à Tripoli par le Tchad*, Paris 1894; R. Prietz, *Hausa Sprichwörter und Hausa Lieder*, Kirchhain 1904; Robinson, *Hausaland*, London 1896; do., *Nigeria*, London 1900; do. and Brooks, *Dictionary of Hausa Language*, London 1896; do. and Burdon, *Hausa Grammar*, London 1905; Landeroin and Tilho, *Grammaire et contes haoussas*, Paris 1909; do., *Dictionnaire haoussa*, Paris 1910; Edgar, *Litafina Tatsuni oyi na hausu*, Belfast 1911, 2 v.; Mischlich, *Wörterbuch der Hausasprache*, i. Berlin 1904; Schön, *Dictionary of the Hausa Language*, London 1896, 2 v.; Staudinger, *Im Herzen der Hausa Länder*, Leipzig 1891; Schön, *Magana hausu*, London 1885; do., *Hausa Reading Book*, London 1877; do., *Hausa Grammar*, London 1862; Miller, *Hausa Notes*, London 1901; Seidel, *Die Haussasprache*, Heidelberg 1906; Merrick, *Hausa Proverbs*, London 1905; Westermann, *Die Sprache der Hausa*, Berlin 1911; Mischlich, *Lehrbuch der Hausa-Sprache*, 2nd ed., Berlin 1911; Fletcher, *Hausa Sayings and Folklore*, Oxford 1912; Marré, *Die Sprache der Hausa*, Vienna n. d.; Brooks, *Batū na abū-buan Hausa*, London 1903; Harris, *Hausa Stories*, Weston n. d.; Charlois, *A Hausa Reading Book*, Oxford 1908; Tremearne, *Hausa Superstitions*, London 1913; Rattray, *Hausa Folk-lore, Customs, Proverbs*, Oxford 1913, 2 v.

(G. YVER.)

HAWĀLA (A.), literally "turn"; in Muslim law the transference of a debt from one person to another. The *hawāla* is an agreement by which a debtor is freed from a debt by another becoming responsible for it (N. Seignette, *Code Musulman par Khalīl*, p. 173). This transference of the obligation is the angle around which this legal mechanism "turns".

The word *hawāla* then comes to denote the document by which the transference of the debt is completed and next receives the meaning of cheque, or order to pay, to a public chest also.

Bibliography: N. de Tornaauw, *Das Muslimische Recht aus den Quellen dargestellt*, Leipzig, p. 139 sqq.; A. Querry, *Droit Musulman* (Shīʿī), i. 480. (CH. HUART.)

HAWĀRĪ, apostle. The word is borrowed from the Ethiopic, where *hawāryā* has the same meaning (see Nöldeke, *Beiträge zur sem. Sprachwiss.*, p. 48). The derivations from the Arabic "he who wears white clothes" etc. are erroneous. Tradition delights to give foreign epithets which were current among the "people of the scripture", to the earliest missionaries of Islām. Abū Bakr is called *al-Šiddīq*, ʿUmar *al-Fārūq*, al-Zubair Ibn al-ʿAwwām *al-Hawārī*.

At the same time we find the collective name *al-Hawārīyūn* for twelve individuals, who are said to have been appointed *naḳīb*s of the Medinese at the "second ʿAkāba" by Muḥammad (or by those present) as "surety for their people just as the apostles were sureties for ʿIsā b. Maryam

and I (Muḥammad) am for my people". Christian influence is also found elsewhere in the account of the "second Akāba", the total number of those present being usually given as 70 or 72, apparently on the analogy of the Evangelical accounts of the 70 or 72 apostles (St. Luke, x. 1, 17).

Of these twelve Ḥawāriyūn 9 are said to have belonged to the Khazraj and 3 to the Aws. They were: Sa'd b. Ubāda, As'ad b. Zurāra, Sa'd b. al-Rabi', Sa'd b. Abi Khaithama, Mundhir b. 'Amr, 'Abd Allāh b. Rawāḥa, al-Barā' b. Ma'rūr, Abū 'l-Haiṭham b. al-Taiyihān, Usaid b. Ḥuḍair, 'Abd Allāh b. 'Amr, Ubāda b. al-Ṣamit, Rāfi' b. Mālik.

According to an other account however, the Ḥawāriyūn belonged exclusively to the tribe of Kuraish viz., Abū Bakr, 'Umar, 'Uthmān, 'Alī, Ḥamza, Dja'far, Abū 'Ubaida b. al-Djarrāh, 'Uthmān b. Ma'zūn, 'Abd al-Rahmān b. 'Awf, Sa'd b. Abi Waḳḳās, Talḥa b. 'Ubaid Allāh, al-Zubair b. al-'Awwām (cf. *Kiṣaṣ al-Anbiyā'*, Cairo 1290, p. 344). From these accounts it is again clear how the rivalry between Anṣār and Muhādjirūn has influenced Tradition.

The tradition regarding these twelve Muslim apostles has perhaps, like so many traditions, arisen as a deduction from a statement in the Kūr'ān. In Sūra 3, 45, 61, 14, Jesus says: "Who are My Anṣār for God ('s cause)?" and the Ḥawāriyūn answered: "We are the Anṣār of God".

The parallel with Muḥammad's own position is here clear enough and it is obvious that Muslim Ḥawāriyūn were found to be a necessity alongside of the Muslim Anṣār.

There are statements in several Muslim writers regarding the disciples of Jesus, which for the most part go back to passages in the Apostles. Cf. the articles 'Isā and MĀ'IDA.

(A. J. WENSINCK.)

HAWĀSHĪ. [See HĀSHIYA.]

HAWĀSHIM or **HĀSHIMIDS** is the name given to those Sherifs of Mecca, descendants of a Ḥasanid named Abū Ḥāshim Muḥammad, who ruled there from 455 (1063) to 597 (1201). Their names are Abū Ḥāshim Muḥammad till 487 (1094), his son Abū Fulaita Ḳāsim till 517 or 518 (1124), Fulaita b. Ḳāsim till 527 (1133), Ḥāshim b. Fulaita till 549 (1154), according to other statements till 551 (1156), Ḳāsim b. Ḥāshim till 556 (1161) 'Isā b. Fulaita till 570 (1174-1175). The latter's sons, Mukṭhir and Dā'ūd, as well as Maṣṣūr b. Dā'ūd then disputed the succession, till finally another Ḥasanid named Ḳatāda [q. v.] took advantage of this family quarrel to seize the town of Mecca and transmitted the Sherifate to his descendants. None of these Hawāshim did anything remarkable; at first their ambiguous attitude on the question, whether the Fāṭimid or 'Abbāsīd Caliph was to be mentioned in prayer, more than once brought great misfortune on the Meccans. For further details cf. Wüstenfeld, *Geschichte der Stadt Mekka*, p. 222 sqq., and Snouck Hurgronje, *Mekka*, i. 62 sqq., where the native sources are also given.

HAWĀZIN, a large North Arabian tribe. Their genealogy is Hawāzin b. Maṣṣūr b. 'Ikrima b. Ḳhaṣafa b. Ḳais Ailān b. Muḍar. Among the important clans of the Hawāzin may be mentioned the Ṭhakīf in Ṭā'if northeast of Mecca where there is still a powerful tribe of them, the 'Amir b. Ṣa'sa'a [q. v.], the Djusham, the Sa'd b. Bakr

(Ḥalīma b. Abi Ḍhuwaib, the nurse of the Prophet, was descended from them) and Hilāl. They were of the same stock as the Sulaim. During the Djāhiliya they worshipped the idol Djihār in 'Ukāz, the large and much frequented market of the Ṭhakīf between Ṭā'if and Nakhla, where the poets used to recite their poems on the public market-place.

They were scattered through Nedjd (on the Yemen border) and the Eastern Hidsjāz near Mecca. Among places which belonged to them may be mentioned: Amlah, 'Ads al-Mataḥil, al-Dardā, al-Dab'ān, Faif al-Rih; among wādis, Awtās, Liya, Turaba and Zabya (so Yakut *Mu'djam*, ii. 917; Hamdānī, *Djazīra*, p. 50, 9 gives Runiya and Turaba as belonging to the Hilāl, but as the Hilāl are a clan of the Hawāzin and as in other districts places which had once belonged to the Hawāzin or their clans were later inhabited by the Hilāl, e. g. Ṭā'if, Runiya and Zabya may be identical in which case there is a misreading between *r* and *z* or *b* and *n*); among waters, Ḍhu 'l-Ḥulaifa and Tiyan (Wüstenfeld, *Register*, p. 220, Tayān); among mountains, al-Mudaiyih.

Towards the middle of the sixth century after the collapse of Yemenī suzerainty over the Ma'addi tribes, the Hawāzin had to pay tribute to the chief of the Ḡhaṭafān, Zuhair b. Djadhīma of 'Abs. When the latter was slain on the day of Nafrawāt by the 'Amir b. Ṣa'sa'a in revenge for a massacre which he had instigated among one of their clans, the Ḡhanī [q. v.], the Hawāzin became independent. After the conclusion of peace between the 'Abs and Ḍhubayān, they united for common action against the Hawāzin (Djusham, 'Amir and Naṣr b. Mu'āwiya) and the Sulaim their allies. Among the resulting battles were Rakm, Nubā' and Liwā in which the Hawāzin were defeated.

In the ninth decade of the sixth century the Fidjār or sacrilegious wars began (so called because they took place chiefly in the sacred month Ḍhu 'l-Ḳa'da, by which the latter was profaned) between the Hawāzin on the one side and the Kuraish and other Kināna tribes on the other. The cause of the first Fidjār day, which took place on the market place of 'Ukāz was the aggressive attitude of Badr b. Ma'shar of the tribe of Ḡhifār, a branch of the Kināna, towards Aḥmar b. Māzin of the Hawāzin and the insulting of a man and woman of the Hawāzin by the Kuraish and Kināna soon after. After a cessation of hostilities for some time, war broke out again when 'Urwa al-Raḥḥāl, an important member of the Hawāzin (of the clan of Kilāb), who was leading a caravan of Nu'mān b. Mundhir, king of Ḥira, to the market of 'Ukāz, was treacherously murdered by Barrād b. Ḳais, a client of Ḥarb b. Umaiya, chief of the Kuraish, in the land of the Ḡhaṭafān. The Kuraish, who were in the market of 'Ukāz at the time, hearing of the murder, left 'Ukāz surreptitiously before the conclusion of the market to return to Mecca. They were pursued by the Hawāzin and the battle of Nakhla resulted. The Kuraish, fewer in numbers than their opponents, retired to the sacred district of Mecca (*ḥaram*) and thus escaped being followed up by their pursuers. The Prophet is said on this day to have been engaged in collecting the arrows shot by their enemies on the battlefield for his relatives, the Kuraish, being then according to some 14 and, according to others, 20 years of age. In the month of Ḍhu 'l-Ḳa'da of the following year, the Hawāzin, reinforced by the Sulaim,

were the first to arrive at the market of 'Ukāz and took up a position on the hill of Samta. The Kuraish, who appeared soon afterwards on the battlefield under Ḥarb b. Umaiya, at first won the upper hand over their opponents but had finally to retire. The fortune of war again proved favourable to the Hawāzin a few months later in the battle of Ablā (near 'Ukāz). This was followed by a battle on the field of 'Ukāz itself. In order not to be able to run away and to make good former defeats, a number of the Kuraish had their feet tied together (among them the five sons of Umaiya, who thence received the name *al-Anābis* the "lions"), a strategem repeated in modern times in the war between the Egyptians under Muḥammad 'Alī Pasha and the Wahhābis, in which a great many of the Arabs were found dying in this position. They thus withstood the enemy and the Hawāzin had to retire. The last battle between the Hawāzin and Kuraish, which was followed by definite peace, was that of Hura'ira, in which the Hawāzin put their enemies to flight.

When Muḥammad conquered Mecca in 8 = 630, the Hawāzin decided to march against Mecca under Mālik b. 'Awf. On Mālik's advice they were followed by their women, children and cattle. Muḥammad, warned by spies of the intended attack, went to meet them with an army of 4000 men. They met in the valley of Hunain [q. v.] (about 10 miles from Mecca behind Mount 'Arafa). The Hawāzin suddenly fell upon the rear of the Muslims, who began to flee in panic. Inspired by the Prophet, who collected his most intimate companions (including his uncle 'Abbās, Abū Sufyān, Abū Bakr and 'Omar) around him and as in the battle of Badr [q. v.] cursed his enemies by throwing a handful of dust against them with the words "may your face be covered with destruction", the Muslims took courage and attacked the enemy. The Hawāzin were put to flight and left many dead upon the field; their women, children and cattle fell into the hands of the Muslims and were brought to Dji'rāna. A number of the Hawāzin then retired to the valley of Awṭās. Abū Mūsā al-Ash'ari, who went against them, drove them to seek refuge among the hills. They then fortified themselves in Tā'if. Muḥammad besieged the town, but had to raise the siege after twenty days (on account of a dream, it is said) and returned to Dji'rāna. Here the Prophet received a deputation of the Hawāzin who offered the submission of the tribe, if their families and possessions were restored to them. Muḥammad offered them the choice between their families and their possessions. The Hawāzin chose the former and peace was made; Mālik b. 'Awf was then chosen *'amil* of the Hawāzin. During the general secession under Abū Bakr, a number of the Hawāzin rebelled but submitted to Khālīd b. al-Walīd after the battle of Buzākha in 11 = 32, like the Sulaim and other tribes.

Bibliography: Hamdāni, *Djazira*, Index; Yākūt, *Mu'djam*, Index; Ṭabarī, *Annales*, i. 1636, 1654—1686, and Index s. v.; *Aghāni*, xiii. 3, 4, 67; xix. 74—82, and Index s. v.; Ibn Hishām, *Sira*, p. 117—119, 840—880; Caussin de Perceval, *Essai sur l'Histoire des Arabes avant l'Islamisme* (Paris 1847-1848), i. 296—317; ii. 409—423, 537—540, 551—556; iii. 244—262, 295, 345, 363, 468; W. Muir, *The Life of Mahomet*, i. 224; ii. 1—6; iv. 136—155; do., *The early Caliphate*, p. 26;

F. Wüstenfeld, *Genealogische Tabellen*, ii. Abt., Table G, and *Register*, p. 219—220; O. Blau, *Arabien im sechsten Jahrhundert*, in the *Zeitschr. der Deutsch. Morgenl. Ges.*, xxiii. p. 586; A. Müller, *Der Islam*, i. 155—158. (J. SCHLEIFER.)

HAWĪZA, earlier HUWĀIZA (diminutive from Hūz), a town in the swamp-country (*Khōr al-a'zam*) east of the Tigris in a very unhealthy situation. The town and its Nabataean population had a bad reputation even among the Arabs, as is clear from Abu 'l-Wafā' Zād b. Khūdkām's words quoted by Yākūt; he draws a repulsive picture of both in language imitated from Korānic phraseology. The older Arab geographers do not mention Hawīza, because, as Yākūt says, Dubais b. 'Afif al-Asadi, who died in 386 (996), was the first to build there, while Hamd 'Allāh Mustawfi ascribes the foundation of the town to Shāpūr Dhu 'l-Aktāf; according to the latter, in the viiith century it was one of the most flourishing towns in Khuzistān. Hawīza is still a centre of the Mandaeans. Cf. above, i. 678^a *supra*.

Bibliography: Yākūt, *Mu'djam*, ii. 371 sq.; Le Strange, *The Lands of the Eastern Caliphate*, p. 241.

HAWRA, see AL-DHIYĀB (DHIĒBĪ).

HAWRA (Hōra), a town in Ḥaḍramūt, N. E. of Ḥadjarī [q. v.] on the Djebel of the same name. The little Wādī Hōra flows past it, running for the earlier part of its course parallel to the large Wādī 'Ain (see ḤADRAMAWT, p. 208^a) and then joining it. At the upper end of the town there is a large *ḥiṣn* with seven stories, flanked by corner towers, which commands the town. Here the ḥākīm resides; he is appointed by the Ku'aītīs of Shibām [q. v.], to whom the town belongs. Hawra possesses a small bazaar and two mosques and is surrounded by gardens and fields, on which corn, indigo and tobacco are grown. The streets of the town are narrow and dirty. Leo Hirsch estimates the population at 2000. The figure given by Wrede for the population of this town, 8000, is much exaggerated like other figures given by this otherwise very meritorious explorer.

Bibliography: H. Fr. v. Maltzan, *Adolph v. Wrede's Reise in Hadhrumaut*, p. 235; Van den Berg, *Le Hadhrumaut*, p. 13; Leo Hirsch, *Reisen in Südarabien, Mahraland und Hadramūt*, p. 179, 183; Th. Bent and Mrs. Th. Bent, *Southern Arabia*, p. 210, 211. (J. SCHLEIFER.)

HAWRĀN, the חַוְרָן of the Bible, Ḥawrānu

of the cuneiform inscriptions, Ἀρπυρίης of Josephus etc., is a district on the other side of Jordan, which has no well marked boundaries. Ḥawrān proper is the Djebel Ḥawrān with the plain of al-Nukra; in the wider sense the name covers the land up to the district of Djaidūr, the Nahr al-'Allān, a tributary of the Yarmūk, the Wādī 'l-Shallāla and southwards as far as al-Balkā [q. v.] and the steppes (*al-Hammād*). The Turkish *mutaşarriflik* of Ḥawrān however also comprises the district of Djaidūr, as well as Djawlān (Gaulanitis), Aqīlūn (Gilead) and al-Balkā. The governor (*mutaşarrif*) resides at Shaikh Sa'd; Buṣr al-Ḥarīrī, al-Suwaidā, al-Kunaitira, Der'at (Edrei), Irbid and al-Salt are the headquarters of the *ka'immakām's* subordinate to him. Under the Mamlūks of Egypt the province was called al-Kibliya and the residence of the wālī was at Der'at. At an earlier period the ancient Boṣrā [q. v.] was the capital.

Hawrān is entirely a lava formation and is exceedingly fertile, the plain of al-Nukra being the granary of Syria; on the other hand, the adjoining trachon of al-Ledjā is a dreadful desert. The Hawrān range (the Asalmanos of the ancients, usually called Djebel al-Durūz after its present inhabitants, is the highest elevation of the east Jordan country and attains a height of 6000 feet.

Historical. Hawrān is rich in historical associations. In so far as these reach back to remote times or belong to the Roman and Byzantine periods, they need not be dealt with here. That even before the Arab conquest there was an Arab kingdom here under Byzantine protection has already been mentioned in the article GHASSĀN [q. v.]. The capital of Boṣra was the first town to be conquered by the Arabs (634) and after the institution of the *djund* [q. v.] Hawrān belonged to the Djund Dimashk, as it has always since, although this military system of division afterwards fell into disuse and with the introduction of civil administrative divisions the name Wilāyet Dimashk appeared. The history of Hawrān thus coincides with that of Syria. For a time it attained greater importance during the Crusades, when the Muslims driven out of Palestine migrated hither and were able to make a stand against the Christians here. After the fall of the kingdom of Jerusalem, these immigrants returned to their old homes and Hawrān had only a scattered population of Arab tribes left, who are included under the general name of 'Urbān al-Djebel.

In the xviiith century the resettlement of Hawrān by the Druses of Libanon began. It was brought about by the victory of the Shihābids over their opponents, the Yemenis, in 1711, whereupon the latter migrated to Hawrān. At their head was the Ḥamdān family whose abode was in Suwaidā. These migrations became more and more frequent in the xixth century, when the condition of Libanon became worse and worse for the Druses. In Hawrān on the other hand, they led quite an independent existence, paid no taxes, and in consequence of the fertility of the soil soon attained great prosperity. When the Ḥamdān, who had hitherto taken first place among the leading Druse families, became extinct, the Atrash took their place. Finally, in 1852, the Porte decided to send troops thither to bring them into submission but they were again withdrawn on the outbreak of the Crimean War. Midhat Pasha [q. v.] therefore sought to come to an arrangement with the Druses peacefully, and appointed one of their *shaiḫs* ka'immaḫām of Hawrān with his headquarters in Suwaidā; the latter succeeded in arranging the administration of the province on the Turkish fashion, but, although the *Shaiḫs* were quite satisfied as they had now the support of the Ottoman government behind them, the peasants were very discontented and became rebellious, so that utter anarchy soon reigned again in Hawrān and the Druses in 1595 even besieged the Muslim population of the village of al-Ḥarāk in the Nukra, who had taken refuge in the mosque, forced them to surrender and destroyed the mosque. The Porte had again to intervene and bloody battles were fought, which did not however lead to the final pacification of the country, until finally 'Abd Allāh Pasha's strong measures succeeded in breaking the resistance of the Druses and introduced a tolerable state of affairs.

Bibliography: The older Arabic literature is given in Le Strange, *Palestine under the Moslems*, p. 32—34; 'Alī Djawād, *Mamālik-i 'Othmān. Ta'rikh, Djoghrafiya, Lughātī*, p. 350 sq.; Ibn Faql Allāh, *al-Ta'rif bi'l-Mustalah al-sharif* (Cairo 1312), p. 177 sq.; Ritter, *Erdkunde*, xv.; Porter, *Five Years in Damascus*, ii. 1 sqq.; Burton and Drake, *Unexplored Syria* i. 132 sqq.; Wetzstein, *Reiseber. über den Hawrān und die Trachonen*; *Zeitschr. des Deutsch. Palästina-Vereins*, Vol. xii. xx. xxi.; Oppenheim, *Vom Mittelmeer zum Pers. Golf*, i. 87 sqq.; Buhl, *Geographie des alt. Paläst.*, s. Index; *Palestine and Syria* (Baedeker).

HAWSHABĪ (plural *Hawashib*), a tribe in South Arabia, of pure Ḥimyarite descent. Their land lies roughly between 44° 45' and 45° 5' East Long. (Greenw.) and between 13° 11' and 13° 30' North Lat. and is bounded in the south by Laḥdj (Laḥedj) [q. v.], in the west by the land of the Šubaiḥī (Sobēḥī) [q. v.] and of the Ḥudj-riyā [q. v.], in the north by the land of the Dja'da [q. v.] and in the east by the lower Yāfi'. The climate is tropical, the land fertile, producing wheat, coffee and cotton. Among the mountains may be mentioned Djebel Shi'ab (about 6000 feet high). The Wādī Nūra and Bonna (Banna) bound the land in the west and east. The capital and seat of the Sultān (*Shaiḫ*, 'Aqīl) is Raha, with a ḥiṣn and many stone houses. The Sultān receives an annual revenue from England and has to provide 1500 men when called upon. The inhabitants of the country, which is reputed unsafe, are Kabā'il (independent tribes) who only obey the Sultān in case of war. They are *Shāfi'is* and mainly cattle-rearers. They are constantly fighting with their neighbours. In 1870 they went to war with the Yāfi', in 1871, with the Šubaiḥī. They are said to number 12,000—15,000. Ḥamdānī mentions them as inhabitants of the Djebel Šabir (Šabr).

Bibliography: Ḥamdānī, *Djazira*, p. 78, 79, 99; Yāqūt, *Mu'djam*, iii. 367; Ritter, *Erdkunde*, xii. 676; H. v. Maltzan, *Reise nach Süd-arabien*, p. 350—352. (J. SCHLEIFER.)

AL-HAWṬA, the name given in South Arabia to a district which is considered holy and regarded as a place of refuge. The substantive *al-ḥawṭa* denotes a place surrounded by a wall, then a place under the protection of a saint, who is buried there. The most important Hawṭa in South Arabia is that at 'Ināt ('Aināt [q. v.] in Ḥaḍramūt, where the famous *Shaiḫ* Munṣab Bū Bakr b. Sālim is buried. The second in importance is the Hawṭa in the land of the Wāḥidī [q. v.]. The name Hawṭa is also borne by the capital of the land of the 'Abādīl, Laḥdj (Laḥedj) [q. v.], because several saints are buried there. Cf. Landberg, *Arabica*, v. 205-206. (J. SCHLEIFER.)

AL-HAWṬA (HōṬA), a town in South Arabia in the land of the Upper Wāḥidī [q. v.] on the Wādī 'Amaḳīn. It has over 1000 inhabitants who belong for the most part to the *Mashā'ikh* of the family of Muḥammad b. 'Umar, who is said to be descended from 'Abd al-Kādir al-Djilānī (flourished in the vith century), about 100 fortresslike houses and in addition to a large mosque has seven smaller ones, a large market with shops, many looms and a considerable cotton industry. Al-Hawṭa is a free, independent town and pays no taxes. Next to 'Ināt [q. v.] it is the most

important place of refuge in South Arabia. The saint of al-Hawṭa who, is buried in the great mosque, is the *ḥaḥīh* 'Alī b. Muḥammad, a contemporary of the famous Shaikh Bū Bakr b. Sālim of 'Ināt. The *ḥaḥīh* 'Alī is said himself to have planned this town to be a city of refuge and to have laid out its boundaries. The boundary stones (*madā'a*, plur. *madā'i*) still stand upright. On the birthday of the Mawlā of al-Hawṭa, which is celebrated on three days (Monday, Tuesday and Wednesday), after the appearance of the "fifth autumn star" at the beginning of the northeastern monsoon, a great market is held in the town, which is visited by people from great distances, e.g. from Ḥarīb [q. v.] and 'Omān. The neighbourhood of al-Hawṭa is very fertile. A mountain of some size rises above the town, where chamois, which are numerous there, are hunted.

Bibliography: H. v. Maltzan, *Reise nach Südarabien*, p. 130; Landberg, *Arabica*, v. 189—192. (J. SCHLEIFER.)

ḤAWWĀ, the wife of Adam, created in Paradise out of a left rib from her sleeping husband, which operation caused him no pain. Otherwise no man would cleave to his wife (Tha'labī, p. 18; Kisā'i, p. 31). As she was formed from a living being, he called her Ḥawwā (ibid., also Ṭabari, i. 109; Ibn al-Athīr, i. 24, cf. *Genesis* 2, 23). As Adam was created out of dust and Ḥawwā out of a bone, man becomes more beautiful with increasing years but woman more ugly (Tha'labī, *ibid.*, agreeing with *Deut. R.*, 6, *Genesis R.*, 14 u. 17. Ḥawwā (Sūra vii. 20) bore the main guilt of the first sin, as, tempted by Iblis, she ate of the tree of evil. Tradition relates that Ḥawwā offered her husband first wine, than the forbidden fruit and so became the cause of original sin (Tha'labī and *Gen. R.*, *ibid.*). Wine is therefore considered the source of all evil. Another tradition says that this meal plunged mankind into eternal grief. (Tha'labī and the Midrash, *ibid.*). Ten punishments, including menstruation, pregnancy and travail, remind the daughters of Eve of their mother's trespass. To console her, Ḥawwā received the assurance that every pious woman, devoted to her husband, would share Paradise in recompense for the mortal agonies of travail. If she died in child-bed, she would be enrolled in the body of martyrs and united with her husband in Paradise. Jewish and Arab sources mention in almost the same words the marriage of Adam and Ḥawwā at which God, Gabriel and the other angels were present (*Baba B.*, 75, *Sanh.*, 8, *Erubin*, 11, *Gen. R.*, 11, 17, *Levit. R.*, 20, *Koheleth R.*, 8 and Kisā'i, p. 35). After the expulsion from Paradise Adam and Ḥawwā made the pilgrimage to Mecca, observed several ceremonies and Ḥawwā had her first menstruation. Then Adam stamped on the ground and the well of Zemzem burst forth and she used it for a bath of purification. Ḥawwā died two years after Adam and was buried beside him.

Bibliography: Ṭabari, *Annales*, i. 109 sqq.; Ibn al-Athīr, i. 24—26; Tha'labī, *Ḳiṣaṣ al-Anbiyā'*, ed. Cairo, 1312, p. 18—29; Kisā'i, *Ḳiṣaṣ al-Anbiyā'*, p. 30—78; Grünbaum, *Beiträge*, p. 64 sqq.; Weil, *Bibl. Legenden* etc., p. 17—30. (J. EISENBERG.)

AL-ḤAWWĀ' (A.), Snakecharmer, name of the constellation Ophiuchos (see above ii. 222^b).

ḤĀYIL (AL-ḤĀYEL, HĀIL, HĀEYL), the capital of the land of Djebel Shammar [q. v.] in western Nejd in the centre of a long plain called Sāhila al-Khammashīya, which lies between the parallel ranges of Adja' (M'nif) and Salmā (Fitti) about 5000 feet about the level of the sea. The town, which is one of the main stations on the route for Persian pilgrims to Mecca, is surrounded by walls about 20 feet high and round and square towers. It is divided into eleven quarters and has a large mosque, a fortified palace with two towers of imposing height, an important market with many warehouses and shops, in which in addition to foodstuffs (rice, meal, spices, coffee etc.) there are exposed clothstuffs, garments, weapons, tools (spades, crowbars), ores (iron, tin, lead ingots) etc., and large parks and gardens. Clothstuffs are imported from Manchester and Bombay, garments from Djawf and Baghdād, tools and ores from Europe. The trade of Ḥayil is important, but industry (chiefly carried on by women, embroidery and needlework) very insignificant. Artisans (smiths, metalworkers, carpenters) are few in number in the town. The houses are well built and mostly of one storey, and the streets clean. Outside the town there are many gardens, palmgroves and single houses, which belong some to the chief citizens of the town, some to the members of the royal family of Shammar. According to Palgrave, the population is 20,000—30,000, while Doughty puts it at only 3000.

The suburb of Ḥayil is Sweifle (Suwaifle). About the year 1867 after a famine a pestilence raged here which carried off about 200 individuals in a period of two months. During Doughty's stay here the houses were almost empty and the palmgroves quite abandoned. Wāsiṭ, a second suburb of Ḥayil, was likewise uninhabited and falling into ruins as a result of this pestilence, when Doughty visited it; the palmtrees had shrivelled up and died as a result of this period of neglected irrigation. In Ḥayil itself 700—800 are said to have died of the plague; after the plague a pernicious fever raged in the town for two years. Behind Wāsiṭ is the Maḳbara (cemetery) of Ḥayil, the tombstones in which after the Bedouin fashion are devoid of ornament or decoration and usually contain only the name of the deceased. Between the Maḳbara and the town is a small colony of nomads, Shammar Bedouins, some of whom are related to the ruling family and stay here only during the spring.

In the beginning of last century the government of Ḥayil was in the hands of the family of Bait 'Alī. Towards the year 1820 'Abd Allāh b. Rashīd, a rich and distinguished chief of the prominent family of Dja'āfir, attempted to win the throne for himself with the help of his numerous and influential kinsmen. War resulted; 'Abd Allāh lost and had to go into exile but after about ten years he returned to Ḥayil with the help of the Wāḥḥābī chief Faiṣal, who owed the conquest of the province of Ḥaṣā [q. v.] to 'Abd Allāh and was appointed hereditary governor (Emir) of Djebel Shammar by the Wāḥḥābī chief out of gratitude for his services. The Bait 'Alī were driven out of the town and almost exterminated by 'Abd Allāh's elder brother 'Ubaid (Abeyd, called "the wolf"). 'Abd Allāh built the great palace. A period of prosperity for Ḥayil began under his son and successor Ṭelāl, who reigned twenty years,

dying in 1864; Ṭelāl improved the defences of the town, built the great mosque and market, and laid out the beautiful gardens of the town; in order to improve trade and industry he invited merchants from Baṣra, Wāṣit and other towns, artisans from Medina and Yemen and entered into commercial relations with the other towns of Arabia and Persia. During Doughty's stay in Hāyil, Muḥammad b. Rashid, then the richest horse-owner in Nadj, (Doughty estimates the value of his horses at £250,000), was Amīr.

Hamdānī mentions a Wādī Hāyil in Hīmā (Ḍariya), which may be identical with our town. Yāḳūt mentions Hāyil as a wādī between two ranges of the Ṭaiy (i. e. Adja and Salmā) and as a large district, according to some between Yamāma and the Bilād of the Bāhila, according to others in Yamāma itself, inhabited either by the Kushair or the Numair and the Banū Himmān (Hammān) of the Tamim. Sprenger identifies Hāyil with the *Ḍāḡy Kāw* in Ptolemy.

Bibliography: Hamdānī, *Djazīra*, p. 145, 22, 148, 7, 19, 24, 182, 145; Yāḳūt, *Muḍjam*, ii, 191; K. Ritter, *Erdkunde*, xiii. 343, 352, 353, 468; Corancez, *Histoire des Wahabis* (Paris 1810), p. 118, 214; A. Sprenger, *Die alte Geographie Arabiens*, p. 171; W. Palgrave, *Narrative* etc., index; Ch. M. Doughty, *Travels in Arabia Deserta* (Cambridge 1888), i. 593—613, 614—619; ii. 1—4, 5—6, 7—8, 9, and index s. v.; J. Euting, *Tagbuch einer Reise im Inner-Arabien*, i. 173—240. (J. SCHLEIFER.)

HAZADJ, the sixth metre of the prosody of the Arabs, has as its scheme two *maf'ā'ilun* (originally, or rather in accordance with the system, three) in each half-verse. It has one 'arūd and two *qarab*:

Maf'ā'ilun, maf'ā'ilun, maf'ā'ilun, maf'ā'ilun
" " " *fa'ūlun (= maf'ā'ilun)*.

The suppression of the *u* (*kaff*) is, except in the *qarab*, very usual, while that of the *i* (*qabq*) is rare; but the loss of one necessitates the retention of the other. We also find, though rarely, that *ma* is omitted at the beginning of a poem. This last omission (*kharm*) is called *shatar* or *kharaḥ*, when it is combined with *qabq* or *kaff*.

In Persian, Turkish, and Hindustānī a *hazadj* is found, which usually consists of 4 or 3, rarely of only two feet in the half verse. This metre also shows numerous other irregularities, particularly in Persian, but these cannot be discussed here. For the bibliography, cf. the article 'ARŪD. (MOH. BEN CHENEBO.)

HAZĀRA, HAZĀRISTĀN (Afghānistān). The name Hazāra is applied to the race which inhabits the mountain country north and west of the valleys of the Helmand and Tarnak, extending northwards to the Hindūkush and Koh-i Bābā and westwards nearly to Herāt and the Harūd-valley, but the most westerly tribes in this area are known as the Čahār Aimāk and are distinguished from the Hazāra proper by creed and language, being Turki-speaking Sunnīs, while the Hazāra are Shī'īs and speak Persian. They are however predominantly of Mongolian blood as their features clearly show, although no doubt mixed with the original Ghōrī stock of these mountains from which they acquired the Persian language. They are supposed by some to be the descendants of the army of Mangū, but evidence is lacking as to the actual facts. It cannot be doubted however

that after the Mongol irruption which fell with extreme violence on the Ghōrīs, who offered a determined resistance, the depopulated tracts were occupied by Mongol settlers, and that both strains are represented among the Hazāras of the present day. They are still a hardy and industrious race, and often seek employment as navvies or labourers in other work where physical strength is required; they have also shown a desire for military service in British India. They are on bad terms with the Afghāns under whose rule they dwell, and in 1891-1892 they rebelled against the Amīr 'Abd al-Raḥmān, but were ultimately suppressed.

The name 'Hazāra' is no doubt a Persian version of the Turkish *ming*, and refers to the 'thousands' in which the invading Mongol armies were organized. The whole country is known from its inhabitants as Hazāristān and also as the Hazāra-djāt or 'the thousands'.

Bibliography: Ferrier, *Caravan Journeys* (London 1857), Chap. xvi.; Elphinstone, *Caulbul* (London 1839), Vol. i.; Holdich, *Gates of India* (London 1910). (M. LONGWORTH DAMES.)

HAZĀRA, a district till lately included in the Pandjāb, now part of the north-west Frontier Province of British India. It consists of a number of valleys and mountainous tracts at the base of the western Himalaya between Kashmīr and the Indus from lat. 33° 44' to 35° 10' N. and long. 72° 33' to 76° 6' E. Area 3062 sq. m. Population 528,666, almost entirely Musalman of the Sunnī persuasion. Hindūs number only 4 per cent. The most northerly part is the long narrow valley of Kagan watered by the Kunhār R. a tributary of the Djeḥlam. The remainder of the district is drained by tributaries of the Indus. The Indus is the western boundary in the south, but to the north-west lies a block of mountain country between the district and the Indus. This block known as the Black Mountain is inhabited by independent Paṭhān tribes. Within the district the population consists partly of Paṭhān tribes (Djādūn, Tarin, Utmānzai, Mishwānī, Swātī and Dilāzāk), and partly of tribes which were at one time Hindus by religion (Gakhar, Tanāoli, Gūdjar, Awān, Karal, Dhund and some minor tribes). There is also a small tribe known as Turk, believed to be the descendants of the Karluḡs whom Tīmūr brought into the district. The Gakhars, Gūdjars and some of the others, are probably descendants of the Scythian (Kushan and Epthalite) invaders who entered India between 100 B.C. and 500 A.D. The common language of the country is Hindkī, a dialect of the Lahnda or western Pandjābī, but Pashto is spoken by the Mishwānī and some of the Utmānzais, Swātīs and Tarkhelīs. The Gūdjars speak a dialect of their own (see GŪDJAR).

The ancient name of the country was Uraṣha (still found in the valley of Raṣh near Abbottābād). Ptolemy mentions it under the name of Arsa, its ruler in Alexander's time was called Arsakēs according to Arrian. It formed part of the dominions of Asoka, whose edicts in the Kharoṣṭhī character are found at Mansehrā. In Hiouen Tsiang's time (7th cent. A.D.) by whom it is named Wu-la-shi it was dependent on Kashmīr, and is frequently mentioned in the *Rādjatarāṅgini*. The town of Pakhlī on the Indus has been thought to represent the Paktyikē of Herodotus, and under the Mughal Emperors according to the *Ā'in-i Akbarī* the whole country between Kashmīr and the Indus

was comprised in Pakhli. Invasions from Kashmīr continued up till the 12th century. The Mongol invasions do not seem to have affected Hazāra directly, but the Qarlugh Turks who were associated with the Shāhs of Khwārizm and established a principality in Bannū and the Kuṣam valley, seem to have spread into the country along the Indus further north, and were known in Mongol fashion as the Qarlugh 'Ming' or Hazāra. The name of Hazāra seems undoubtedly to be derived from their settlement, as were those of the neighbouring tracts of Čač Hazāra and Takht Hazāra in the Atak district from similar settlements of Mongol or Turkish 'Hazāras'. The *A'in-i Akbarī* asserts that Timūr left the Qarlughs as a garrison in Pakhli (Blochmann's trans. p. 454) but it does not seem that he introduced them into the district. He probably found them already established and made them his garrison, as a race of his own kindred. The evidence shows that their first settlement on the Indus was two hundred years before his time. As time went on the Afghān tribes from beyond the Indus, especially the Swātīs and Tanāōlis, invaded the country and made important settlements. The power of the Gakhar chiefs and of the Qarlughs declined in proportion. From 1748 Hazāra formed part of the Durrānī kingdom, and in 1819 was annexed by Randjīt Singh to the Sikh monarchy. Perpetual wars with the tribal chiefs followed. After the first Sikh war in 1845-1846 Abbott was deputed by the British Government to organize the country and he continued his labours with great success after the annexation in 1849. Abbottābād, the headquarters of the district, was founded in 1853 and named after him. It is now a town of 8000 inhabitants and the site of a military cantonment. Since his time the district has continued to prosper, but there have been frequent troubles with the independent tribes of the Black mountain, and expeditions against them were undertaken in the years 1852, 1868, 1888 and 1891 besides some minor operations.

Bibliography: M. A. Stein, *Ancient Geography of Kashmīr* (Calcutta, 1899), p. 130; McCrindle, *Invasion of India by Alexander* (Westminster, 1896), p. 129; S. Julien, *Voyages des Pèlerins Bouddhistes* (Paris, 1857), i. 166; *A'in-i-Akbarī*, trans. Blochmann (Calcutta, 1870), p. 454; Longworth Dames, *Mint of Kuramān*, *Journ. Roy. As. Soc.*, 1908; Watson, *Gazetteer of the Hazara District* (London, 1908).

(M. LONGWORTH DAMES.)

HAZĀRASP, a town not far from Khiva but nearer the Oxus, with which it is connected by a canal. According to al-Muḥaddasī, the town was of the same size as Khiva und surrounded by a ditch. It was peculiarly suited to be a fortress on account of the latter and the many canals, which cut up the surrounding country and rendered access difficult. Atsiz sought refuge here when he rebelled against Sandjar but the town was taken by the Saldjūk sultān after a two months' siege in 542 (1147). In the time of Yāḳūt, who visited it in 616 (1219), Hazārāsp was a well fortified and rich town. It still exists to-day under the same name.

Bibliography: al-Muḥaddasī, ed. de Goeje, p. 289; Yāḳūt, *Muḍjam*, iv. 471; Barthold, *Turkestan etc.*, i. 45, ii. 351; Le Strange, *The Lands of the Eastern Caliphate*, p. 450 sq.

HAZĀRASPIDS, a name given to the Bantū Faḍlōya, who ruled for two centuries in Great Luristan (543—740 = 1140—1339). For details see the article LUR.

HAZĪN, Shaikh Muḥammad 'Alī b. Abi Tālib, was born at Isfahān in 1103 (1692). After visiting many countries of Arabia and Persia, he finally settled in India in 1146 (1733). He died at Benares in 1130 (1766). Among his works the following may be mentioned: A *Diwān* in Persian; *Faras Nāma*, a treatise on farriery; *Khawāṣṣ al-Hayawān*, or *Tadhkira Šai'ya*, a treatise on Zoology; *Tadhkirat al-Aḥwāl*, memoirs of his own life, with an account of his travels (translation by F. G. Balfour, *The life of Shaikh Muḥammad 'Alī Hazīn*, 1830); *Tadhkirat al-Mu'āṣirin*, notices on some poets who lived in Persia during the author's time.

Bibliography: *Siyar al-Muta'akkhhirīn*, p. 615; *Riḳāḍ al-Shu'arā'*, foll. 138—150; *Naghma 'Andalib*, foll. 65—70; Rieu, *Cat. Persian MSS. Br. Mus.*, p. 372b; Ethé in *Grundriss der iran. Philologie* ii. 310. (M. HIDAYET HOSAIN.)

HAZĪRĀN, name of the nycthemonth of the Syrian year.

HEBRON. [See AL-KHALIL.]

HELMAND. The principal river of Afghānistān. The name also takes the forms Hirmand and Hilmand; it is the Etymandros of Arrian, the Erymanthus of Polybius and the Haētumat of the Avesta. It rises in an elevated valley on the western side of the Paghmān range, which is part of the lofty system of mountains to the west of Kābul connected with the Hindū-Kush and Kōh-i-Bāba, and after a long course through the unexplored valleys of eastern Hazārīstān in a south-westerly direction emerges into the open plains of S. Afghānistān near Girīshk. Below Girīshk, near the ruins of Bust it receives the joint stream of the Arghandab, Tarnak and Arghasān which drain S. E. Afghānistān. On approaching Sistān it suddenly turns north and finally flows into the Hāmūn or Lake of Sistān [see art. HĀMŪN]. The irrigation of the plains of Sistān is drawn from the Helmand.

Bibliography: Bellew, *From the Indus to the Tigris* (London 1857); Ferrier, *Caravan Journeys* (London 1857); Holdich, *Gates of India* (London 1910); MacMahon, (in *Geogr. Journal*, ix. and xxviii.) *Survey and Exploration in Seistan*; Molesworth-Sykes, (in *Geogr. Journal*, xix.), *Fourth Journey in Persia*.

(M. LONGWORTH DAMES.)

HENNA², the henna shrub, *Lawsonia inermis* L., a tall slender shrub, reaching a height of 9—12 feet, occasionally becoming practically a tree, belonging to the family of *Hythariaceae*, with white clustered flowers yielding a pleasant odour and smooth, entire leaves; it is grown in congenial soil all over North Africa, Persia and India.

The flowers are used to prepare fragrant essences and oils. With the powder made from the dried leaves the nails, the palms of the hands and the soles of the feet are dyed orange yellow throughout the east, in Persia also the hair of the head and beard. Dark hair assumes a cochineal shade, while light hair becomes a burning red. The powder is mixed with lukewarm water and, after the hair has been carefully cleaned, applied as a paste; it must remain at least an hour. If a deep black colour is desired, it must be next dyed with paste

made from *reng*, an indigo plant. To preserve the peculiar lustre produced by the *hennā* the hair is often again treated with *hennā* for another quarter of an hour after the application of the *reng*.

The tails of the royal horses are also dyed with *hennā* and white horses are turned to dun coloured, or painted with tassels and tufts with stencils.

The flowers, fruit and leaves of the *hennā* have of course many applications in medicine.

Bibliography: Ibn al-Baitār, quoted by Leclerc in *Notices et Extraits*, i. 669; E. W. Lane, *Manners and Customs*, i. 44; Polak, *Persien*, i. 357; G. Jacob, *Studien in arab. Dichtern*, iii. 50. (J. RUSKA.)

HENOCH, (See IDRIS.)

HERĀT, an ancient city in Afghānistān, situated 24° 22' N. and 62° 9' E. It gives its name to a province and is the centre of the administration and trade of a large district. Population from 15,000 to 20,000. The Great Mosque built in the 15th cent. is celebrated for its beauty. The Maṣallā a group of buildings outside the walls was destroyed for defensive purposes when fortifications were under construction in 1885. The history of Herāt begins in the Avesta. It is undoubtedly the Haroyu or Haraēva of the Vendidad, the Haraiva of the Achaemenian inscriptions and the Areia of the Greeks where Alexander founded Alexandria Areiōn. It retained its importance under the Sassanians and the Khalifat. After the conquest of Persia Herāt took part in the general rising against the Arabs in the Othmān's reign, and was taken in Ibn 'Āmir's expedition in 31 (652). Its importance continued under the Sāmānids, Ghaznavids, and Saldjūks. It suffered greatly under the Mongol invasions. It was taken by Tūli son of Čingiz Khān in 619 (1222) and the Muslimān population massacred. The chiefs of the Kurt family, who were of Tadjik descent, retained possession of Herāt and ruled the surrounding district under Mongol supremacy till 706 (1307) when the Mongols took the town, but Ghīyāth al-Dīn regained the favour of Uldjaitū, and restored the prosperity of Herāt. The Kurts held it until its final destruction by Timūr in 785 (1383). The Timūrids under Shāh Rukh made Herāt their capital after Timūr's death, and prosperity began to return to it. Many fine buildings were erected during this period and the town became a centre of art and learning. Shāh Rukh's reign lasted from 807 (1404) to 850 (1447) and after some short reigns Husain Baikarā obtained the power and ruled from 873 (1468) to 913 (1507), and throughout this period Herāt was a great and prosperous centre. Towards the end of his reign the defection of the Arghūns and the invasion of Shaibānī weakened Husain's kingdom, and Herāt was taken by Shaibānī in 913 (1507). Bābar tried in vain to recover it, but it did not remain long in the possession of Shaibānī, who was defeated and slain in 916 (1510) by Shāh Ismā'īl who had just founded the Ṣafawī dynasty and established the Shī'a creed in Persia. He enforced it with severity in Herāt, which had hitherto been Sunnī. Henceforward Herāt remained under Persian rule, but did not enjoy security at first, for it was sacked by the Shaibānids under 'Ubaid Allāh in 941 (1538). After the decay of the Ṣafavid rule Herāt was included in the kingdom of the Durrānīs under Aḥmad Shāh and his descendants who held it even after they had lost the

rest of Afghānistān. Maḥmūd Shāh was succeeded by his son Kāmran who was murdered in 1258 (1842). The Persians had long had designs on Herāt and were, it has been supposed, encouraged by the hope of Russian assistance. In 1837 Muḥammad Shāh Kādjar besieged Herāt. The defence was organized by E. Pottinger, a young English officer, and after the siege had lasted a year it was abandoned. After Kāmran's death however in 1258 (1842) the Persians renewed their attack and this time with success. The town remained in their possession till 1280 (1863) when Dōst Muḥammad retook it, dying himself while in camp before its walls. During the wars between Shēr 'Alī and his brothers Herāt remained faithful to him and was held by his son Ya'qub. After Shēr 'Alī's death and the accession of 'Abd al-Rahmān another son of Shēr 'Alī 'Aiyūb' still held Herāt and there collected an army with which he attacked the English force at Qandahār. 'Abd al-Rahmān fortified the town strongly in 1885 during the events which followed the Boundary Commission of that year, and it was during this process that the Muṣallā was destroyed as Holdich has related.

Bibliography: Minhādī-i-Sirādī, *Tabakāt-i-Nāṣiri*, trans. Raverty (London, 1881); Mu'īn al-Dīn, *Chronique de Herat*, trans. Barbier de Meynard, *Journ. As.*, 5th Series, xvii; Mohan Lal, *Travels in the Panjāb* etc. (London, 1846); Ferrier, *Caravan Journeys*. (London, 1857); Holdich, *Gates of India* (London, 1910); Kaye, *History of the War in Afghanistan* (London, 1857); H. G. Raverty, *The History of Hirāt* (to be published shortly).

(M. LONGWORTH DAMES.)

AL-HEREWĪ, ABŪ ISMĀ'ĪL 'ABD ALLĀH B. MUḤAMMAD B. 'ALĪ B. MUḤAMMAD B. AḤMAD B. 'ALĪ B. DJĀ'FAR B. MANŠŪR B. MATT AL-ANŠĀRĪ AL-HEREWĪ AL-ḤANBALĪ, a descendant of Abū Aiyūb al-Anṣārī, was born in 396 (1005) in Kuhandiz, the Kaṣaba of Herāt, and died there in Dhu 'l-Ḥijjā 481 (1089).

He visited Baghdād and al-Raiy and attended the lectures of Abu 'l-Faḍl Muḥammad b. Aḥmad al-Djārūdī, the expositor of the Qur'ān Yaḥyā b. 'Ammār al-Sidjī, Abū Dharr al-Herewī etc. His most notable pupils were Abu 'l-Waqt 'Abd al-Awwal b. 'Isā al-Sidjī, Abū 'l-Faḥ Muḥammad b. Ismā'īl al-Kāmi. He was a great traditionalist, a defender of Ḥanbalī orthodoxy and a bitter opponent of the *bid'a*; he was further an expositor of the Qur'ān and an inspired preacher, he had also a sound knowledge of history, literature, theology and Ṣūfiism. He was banished for a time to Balkh for his continual warfare on the enemies of the Sunna, and was five times threatened with death. Accused of anthropomorphism, he only owed his escape to his devotion to the Qur'ān and Sunna.

He it was also who induced the people of Herāt to use names of the form 'Abd combined with a divine attribute.

Of his works the following have survived: 1. *Kitāb Manāzil al-Sā'irin*, Ṣūfī treatise, Berlin, *Verzeichn.*, n^o. 2826—2827, Brit. Mus., *Cat. Cod. Orient.*, n^o. 753, Ind. Off., Loth, *Catal.*, n^o. 599, Bibl. Khed., *Catal.* vii. 556; 2. *Kitāb Dhamm al-Kalām wa Ahlihi*, against speculative theology, Brit. Mus., 1571; *Tabakāt al-Ṣūfiya*, a collection of Ṣūfī biographies, an improved and extended edition of Abū 'Abd al-Rahmān Muḥam-

mad b. al-Husain al-Sulamī's work, also preserved in the Persian translation of Mir al-Dīn 'Abd al-Rahmān b. Ahmad al-Djāmī (*Nafahāt al-Uns min Ḥaḍarāt al-Kuds*).

Bibliography: Dhahabī, *Tadhkirat al-Huffāz*, Haidarābād, n. d., iii. 375; Suyūṭī, *Ṭabakāt al-Huffāz*, Göttingae 1833, xiv. 27; do., *Ṭabakāt al-Mufasssīn*, Leiden 1839, N^o. 45; Brockelmann, *Gesch. d. ar. Litt.*, i. 433.

(MOH. BEN CHENEB.)

HERĪ (OR HARI) RŪD, a large river in Afghānistān which rises in the Kōh-i Bābā and flows westwards through a long narrow valley between the Siyāh Būbak and Sufed Kōh Mts. to Herāt and Ghōriān, where it turns to the North. At Zu 'l-fikār it leaves Afghan territory and flows by Sarakhs into the Tedjend oasis where it finally disappears, the water being mostly used in irrigation. It forms the boundary for part of its lower course between Persian territory on the left bank and Afghānistān and Turkistān on the right.

Bibliography: Holdich, *The Gates of India*.

(M. LONGWORTH DAMES.)

HERSEK i. e. Herzegovina. [See BOSNIA.]

HIBAT ALLĀH B. MUḤAMMAD B. AL-MUTṬALIB, MAJID AL-DĪN ABU 'L-MA'ĀLĪ, vizier of the caliph al-Mustazhir. Hibat Allāh was appointed vizier in Muḥarram 501 = Aug.-Sept. 1107 but dismissed in Ramaḍān at the instigation of the Saldjuḳ Sultān Muḥammad b. Malikshāh. The caliph restored him his office soon after on condition that he pledged himself not to take any *dhimmī* into his service, but he was again dismissed in 502 = 1108-1109 or 503 = 1109-1110 and forced to seek asylum for himself and his family with the Sultān.

Bibliography: Ibn al-Aṭhīr (ed. Tornberg), x. 305, 309, 318, 330, 335.

(K. V. ZETTERSTĒEN.)

ḤIDĀD (A.). A widow's mourning garment. [See 'IDDA.]

ḤIDJĀ' (A.), a lampoon. "The *ḥidjā'* is originally a charm or curse; the word itself, the etymology of which is not quite clear, perhaps means something like incantation. The origins of the *ḥidjā'* are connected with the old notion that words solemnly uttered by individuals qualified or authorized to do so have a permanent effect on the persons or objects to which they refer. In the original *ḥidjā'* the poet thus appears with the magic power of his verse inspired by the Djins". Goldziher, *Abhandlungen zur Arab. Philologie*, i. 27 sqq., who gives the words of Balaam as the oldest example of *ḥidjā'* and *op. cit.*, p. 69, note 4 compares the Arabic word with the Hebrew הַחֲדָה (Is. viii. 19). The *ḥidjā'* as a branch of poetry was particularly cultivated by the Arab poets; several poets were masters in this kind of verse but Djārīr [q. v.] may be awarded the palm.

HIDJĀB (A.), any partition which separates two things; whence in medicine the diaphragm (Abū 'Abd Allāh al-Khwārizmī, *Mafatih al-'Ulūm*, p. 156; P. de Koning, *Trois Traités d'Anatomie*, p. 350, 816). — In the Kur'ān it has the sense of "curtain, veil", e. g. one should speak with women from behind a curtain (Sūra xxxiii. 53); in the next world the elect and the damned will be separated by a curtain (vii. 44); the term here seems to be synonymous with *al-a'rāf* and was therefore early explained as "wall" (Ṭabarī, *Tafsīr*, viii. 126; Baiḍawī, ii. 326) in allusion to Kur'ān

lvii. 13. The unbelievers said to the Prophet: "There is a *ḥidjāb* between thee and us" (xli. 4). It is not possible for a man to hear God speaking unless by a revelation or from behind a curtain (xlii. 50), as was the case with Moses (Asbāt, according to al-Suddī; Ṭabarī, *Tafsīr*, xxv. p. 45). Among the mystics *ḥidjāb*, meaning "all that veils the end", signifies the impression produced on the heart by the phenomena constituting the visible world, which prevents it admitting the revelation of truth (Djurdjānī, *Definitiones*, p. 86; 'Abd al-Razzāk, *Technical Terms*, p. 35, n^o. 116). The passions (*nafs*) are the main cause of the obscurity; but each limb has a special passion that gives rise to a particular veil; substances, accidents, elements, bodies, forms, and qualities are so many veils which conceal divine secrets. The higher truth is hidden from all men except saints (*walī*) alone. The opposite of *ḥidjāb* is *kashf*; the condition of soul in the former case is called *ḥabḍ* (contraction) in the second *baṣṭ* (expansion). Mystic love (*wadīd*) is aroused on account of the obstacle opposed to it in the first case (occultation), and satisfied by contemplation in the second (revelation). These expressions are borrowed from the Gnostics (*Pistis Sophia* in E. de Faye, *Gnostiques et gnosticisme*, 1913, p. 269).

Bibliography: 'Alī b. 'Othmān al-Djullābī al-Hudjwīrī, *Kashf al-Mahdīyūb*, transl. Nicholson (Gibb Memorial), p. 48, 149, 325, 374, 414; Hirschfeld, *New Researches into the Exegesis of the Quran*, p. 43. (CL. HUART.)

AL-ḤIDJĀZ, a territory in Arabia on the Red Sea, with indefinite boundaries, which is at once understood when we reflect that the word *ḥidjāz* means 'barrier' and is applied in Arab topography to the mountains of Sarāt, which shut off the highlands (Nedjd) from the flat coastlands (Tihāma). As the name of a district, *Ḥidjāz* is limited to that part of the west coast, which does not belong to Yemen, to be more exact, to that stretch of land which extends from 'Akra to al-Lith on the Red Sea with the corresponding hinterland. Neither the highlands of 'Asir [q. v.] in the south nor the ancient land of Madyan and Ḥismā in the north belong to the *Ḥidjāz* proper, although they are often included in it, cf. above i. 367^b *infra* sq. In the Turkish administrative system, the *Ḥidjāz* is a wilāyet whose capital is Mecca, and is divided into 3 sandjaks, Mecca, Medina and Djidda. Although this division was never actually carried out in detail and the Turkish institutions and officers existed for the most part on paper only, it is useful as establishing the area of the *Ḥidjāz* proper. Recently however the Porte has made the sandjak of Medina into an independent mutasarrıflık which is governed by the Shaikh al-Haram and a Muḥāfiẓ, the commander of the Turkish troops. For further information see the article MEDĪNA.

Al-*Ḥidjāz* consists of two very different parts, the flat, barren and hot coast land (Tihāma) and the mountainous hinterland. In Tihāma, which is almost devoid of vegetation — for there are no large wādis in this part of Arabia — the few permanent settlements are on the coast, with the exception of Mecca, which owes its existence to the ancient holy places there (e. g. the Zamzam well). On account of the many coral banks there are no good harbours on the coast, only more or less available anchorages, which in ancient times suf-

ficed for small ships and were then more visited than at the present day. Some, like Leukekome, which Sprenger has recognised in al-Hawrā', and Djar [q. v. i. 1016^o], the ancient harbour of Mecca, are now quite deserted, while on the other hand Yanbu' [q. v.], the present harbour, and particularly Djidda [q. v. i. 1041], have developed into important towns on account of the pilgrims landing there. The scanty population is in general dependent for its livelihood on fishing.

The mountainous hinterland is in places not unfertile, for example in the volcanic district of Medīna and particularly in the beautiful oasis of al-Tā'if [q. v.] which from ancient times has been a favourite summer resort of rich Meccans on account of its wealth of fruit and its cooler climate. The hills themselves, the Djebel Karā east of Mecca, reach a height of 6000—6500 feet. The highest are the hills of al-Tā'if (6168 feet) and Djebel Raḍwā west of Medina (5900 feet). Only the date-crops are of any importance; the land would not be able to sustain its inhabitants if imports from Europe, Egypt and India did not come to its help. The exports are insignificant.

The Hidjāz owes its real importance to the two holy cities, Mecca and Medina, which occupy quite a special position in the Muslim world and will be dealt with in special articles. In addition to the coast-towns and al-Tā'if already mentioned, the Arab geographers give the following, Korh, Khaibar [q. v.], al-Marwa, al-Hawrā', al-Sukyā, al-Awnid, al-Djuhfa, and al-'Ushaira and of minor importance Badr [q. v.] Khulais, al-Hidjr [q. v.], al-Suwārikiya, al-Fur', al-Saira, Djabala, Mahāyi' and Hadha. Besides these there is a fairly long list of names, which owe their fame to the circumstance that Islam has consecrated them — when they were not already sites of primitive cults — either through historical associations or as outposts of the sacred territory (*ḥaram*) of Mecca. It would be useless to detail these here; when they are of sufficient importance for religious reasons they will be found either in the articles MECCA and MEDINA or in special articles.

The population of al-Hidjāz consists of Arab Bedouins, except in the large towns where it is more or less mixed, particularly in Djidda, less in Mecca itself. The old Arab tribal names Thāmūd [q. v.], Aws [q. v.], and Khazraj [q. v.] in Medina, Kuraish [q. v.] in Mecca, have their place in history while Thakif [q. v.] and Hudhail [q. v.] are still known as the inhabitants of Tā'if and the southern Hidjāz. We may also mention Bali [q. v.], Djuhaina [q. v.], Sulaim [q. v.], Hutaim [q. v.], and Harb [q. v.].

The various pilgrim-routes which meet in Mecca have lost most of their former importance with the development of steamships, which has caused the majority of pilgrims to travel via Djidda, and will be still more deserted when the Mecca railway, which now runs from Damascus to Medina reaches the holy city. Cf. M. Hartmann, *Die Mekkahbahn in Orient. Literaturzeitung*, 1908, p. 1 sqq.

The history of the Hidjāz is the history of Mecca and Medina so that the reader may be referred to these articles.

Bibliography: Cf. the notes above i. 372^b on the geographical literature of Arabia and also the bibliographies to the articles on MECCA and MEDINA. Of recent literature we may mention al-Batanūni, *al-Rihla al-Hidjāsiya*², Cairo 1329;

'Abd al-Muhsin, *al-Rihla al-Yamaniya li-Ṣāhib al-Dawla Husainpāshā, Amir Mekka*, Cairo 1330, and Lammens, *Le Berceau de l'Islam*, p. 9 sqq.

AL-HIDJR (HADJER, HADSCHER, HÖDSCHER, AL-HIEGR in Ritter) a town in Arabia, a day's journey from Wādi 'l-Kura [q. v.] south of Taima [q. v.] identical with the ancient commercial town of *Ḥyṣ* in Ptolemy and Egra in Pliny. The town no longer exists. At present the name al-Hidjr is given by the Bedouins to the flat valley between Mabrak al-Naka (Mazham) and Bir al-Ghanam which stretches for several miles and has a fertile soil with many wells at which numerous Bedouins encamp with their herds. Two roads lead from al-Hidjr to Mecca, the Naḍjd road, the modern pilgrim route, and the Marw road, which was in ancient times the road followed by the pilgrims to Mecca. To the west of al-Hidjr is a mountain of five isolated sandstone cliffs, called Athālith (in Doughty, *Travels*, always written Ethlib), on which are carved a large number of artistic monuments (including the Kaṣr al-Bint, Bait al-Shaikh, Bait Akhramāt, Maḥall al-Maḍjlis, and Diwān, which are adorned with numerous sculptured figures of birds and animals and many inscriptions). Ch. M. Doughty, the first European to visit Hidjr (1876-1877) and to examine closely the cliffs with their carvings, found the latter (except one, the Diwān) to be exclusively tombs (family vaults) with niches and remains of human bodies. Pilgrims going to Mecca rest on Mount Athālith for a day and offer up prayers here. In ancient times there lived here a godless and arrogant cave-dwelling people, the Thāmūd [q. v.], of whom it is related in the Qur'an that they hewed their houses out of rock. To convert them God sent a kinsman of theirs, the prophet Ṣāliḥ [q. v.], to them, who made a camel and her young one arise out a cleft in the rock as evidence of his divine mission. But when they continued in their idolatry and slew the camel which Ṣāliḥ begged them to spare, God sent an earthquake which destroyed them. The sandstone cliffs of al-Hidjr with the monuments carved in them are also called *Maḥā'in Ṣāliḥ* "Ṣāliḥ's towns" after Ṣāliḥ. According to the Arab legend, the patriarch Abraham, by Gabriel's command, abandoned Hagar and her son Ishmael in al-Hidjr. Ishmael is also said to be buried here beside his mother. Al-Hidjr also finds a place in the history of the Prophet. When Muḥammad was going through Tabūk towards Damascus in the year 9 (631) he came with his army into the neighbourhood of al-Hidjr. The troops wanted to rest here to refresh themselves at the wells but the Prophet would not allow them to enter this place that had been visited by the wrath of God. In modern times the Wahhābi chief Sa'ūd wished to build a town here but the scheme fell through on account of the vehement objections of the 'ulamā' to rebuilding on a site cursed by God. Hidjr, since Doughty's visit, has been twice visited by the Alsatian C. Huber, in 1879 and again (with Euting) in 1884.

Bibliography: Tabari, *Annales* (ed. de Goeje), i. 215, 217, 244—251, 278—279, 352; Ibn Hishām, *Sira* (ed. Wüstenfeld), i. 898—899; Hamdāni, *Djāsira* (ed. Müller), p. 131, 14—15; Yāqūt, *Mu'jam*, ii. 208; K. Ritter, *Erdkunde*, xii. 154—157, 162, xiii. 265—266, 418, 436, 440—442; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'islamisme* (Paris 1847-

1848), i. 24—25, 212, iii. 285; W. Muir, *The Life of Mahomet* (London 1858), i. 138 Anm.; A. Sprenger, *Die alte Geographie Arabiens*, v. Index s. v.; Jaussen et Savignac, *Mission archéol. en Arabie*, i. 107 sqq.; J. Euting, *Tagbuch einer Reise im Inner-Arabien*, ii. 215 sqq.; E. Renan, *Documents épigraphiques recueillis dans le nord de l'Arabie par M. Charles Doughty*, Paris 1884 (in a special volume of the *Académie des Inscri. et Belles Lettres*); Doughty, *Travels in Arabia Deserta*, i. 23, 81—83, 93—96, 102—123, 133—136, 180—188 and Index s. v. el-Héjir and Medān Šālih. (J. SCHLEIFER.)

AL-HIDJR, a district in Arabia near Bisha [q. v.] and the land of the *Khath'am*. It is called after Hidjr b. al-Azd. The land of al-Hidjr was very fertile and rich in fields of wheat and barley and had many fruit-trees (apples, peaches, figs, plums and almonds). Among the clans of Hidjr Hamdānī mentions the 'Amir (with the subdivision 'Abd), Aṣābigha, Rabī'a, Shahr (with the divisions al-Asmar, Bal-Hārith, Mālik, Naṣr and Nāzila). Among places in the land of al-Hidjr he mentions Aṣhdjān (very important), al-Bāḥa, Djahwa (the largest town in al-Hidjr), Ḥalabā, al-Khaḍrā, Naḍḍa, Raḥab, Zunāma, among wādis Aid, Bāḥan, Dhābub, 'Ibil (with the village of Ḥubal), Ḳarib, Khāt, Niḥyān (with many fruit-trees) Rayamā, Sadawān and Tanūma (with 60 villages).

Bibliography: Hamdānī, *Djazīra*, (ed. Müller), p. 70, 22; 121, 10—123, 4; 217, 13. (J. SCHLEIFER.)

HIDJRA, the name of a village (indeed of several) in South Arabia which is exclusively inhabited by *Sāda* or *Ashraf* ("lords", "notables", descendants of the Prophet) and is considered sacrosanct. These villages (e. g. Ḥaifa in Arḥab [cf. ḤASHID and BAKIL] may not be overrun in war. The members of the Hidjra, who are chiefly judges (*ḡudāt*) and jurists (*fuḡahā*) receive from the tribe to which they belong a certificate of their membership of the Hidjra and enjoy great esteem, which surpasses that of a shāikh. Individual members are also found scattered throughout the villages as writers and preachers.

Another Hidjra different from the preceding is that of Djebel Dīn (see ḤASHID and BAKIL) of a more monastic character, whose members attend to the tomb of the saint (*walī*) Ḳudam b. Ḳādim on this hill. Cf. also the article HAWṬA.

Bibliography: E. Glaser, *Meine Reise durch Arḥab und Hāshid in Petermanns Mittheilungen*, B. xxx. [1884], p. 174.

(J. SCHLEIFER.)

HIDJRA (HEGIRA), the migration of the Prophet from Mecca to Medina, the starting point of the Muhammadan era.

The Prophet, not having succeeded in overcoming the resistance of the *Quraysh* and on the other hand having already won friends among the people around Medina (then called *Yathrib*), resolved to remove to the latter town. The Arabic word *hidjra* should not be translated "flight", for the idea of fleeing is not properly expressed by the verb *hadjara*. This verb means "to break off relations, to abandon one's tribe, to emigrate". At the present day in Muslim countries the name *Muhādjir* is still given to Muslims who have quitted countries in which Christian powers have become established. The word does not imply that

there has been precipitate flight but only difficulty in living or repugnance to living in the country abandoned.

Muḥammad, according to Ma'sūdī (*Tanbih*), had ordered his followers to migrate to Medina; they set out in small parties. Among the first to reach Medina was 'Omar, afterwards Caliph. This migration had certainly been preceded by negotiations with the people of Medina, as Ṭabarī's *Chronicle* (Persian synopsis ii. 437 sqq.) relates. The Prophet himself set out accompanied by Abū Bakr. He left 'Alī behind to return some property entrusted to him to their owners. 'Alī remained three days behind in Mecca and then joined the other emigrants.

A very popular legend is associated with the Prophet's migration. The *Quraysh* wished to slay him and appeared in the morning at his house; but they met only 'Alī who drove them back at the sword's point. They then rushed off to pursue Muḥammad on the road to Medina. When the latter heard of this, he hid with Abū Bakr in a cave and God willed that a spider should spin its web at the entrance to this cave. When the *Quraysh* saw the web, they thought it impossible that any one could be inside and passed by. This story explains the allusion in *Sūra* ix. 40: "when the two were in the cave and he said to his companion: Be not afraid, see! God is with us". (Cf. R. Basset, *La Borda du Chaikh el-Bousiri*, p. 81—86, and the parallels given there).

Along the road the Anṣār came flocking up to the Prophet; they took the reins of his camel and begged him to settle among their tribes. But Muḥammad answered: "Let my camel go; it is obeying God's command". (Cf. Ma'sūdī, *Prairies d'Or*, iv. 139).

The traditions regarding the erection of the first mosque and institution of the Friday service are also connected with this journey. The Prophet is said to have entered the house of Sa'd b. *Khathama* in *Kubā* and to have had a mosque built there. He is said to have performed the solemn Friday service (*ṣalāt al-Djuma*) for the first time with the Banū *Salīm*, when he came among them on his way. Arriving in Medina he took up his abode with the Anṣārī Abū Ayyūb.

Authorities are not agreed on the exact date of the Hidjra. According to the most usual account, it took place on the 8th Rabi' I (20th Sept. 622). But this would not be the date of the departure from Mecca but of the arrival in Medina. According to other versions, it was the 2nd or the 12th Rabi' I. Al-Birūnī says that the Jews were just celebrating the 'Ashūrā festival (Day of Atonement) when the Muslims arrived in Medina.

The 8th was preferred as it was a Monday. According to a tradition, the Prophet is said to have answered when asked why he observed Monday especially, "on this day was I born, on this day I received my prophetic mission and on this day I migrated".

The fixing of the Hidjra as the beginning of the Muhammadan era dates from the Caliph 'Omar. The traditions which try to trace it to the Prophet himself are devoid of all probability. According to another tradition, Ya'la b. Omaiya, Abū Bakr's governor in the Yemen, was the first to use it, but the view that it dates from 'Omar is by far the most prevalent.

It is related in various forms that 'Omar after

having regulated the administration of finance and made up the registers and the levies of taxes found himself embarrassed about the dating, or rather he was reproached for not dating at all. According to a tradition quoted by al-Bīrūnī, Abū Mūsā al-Ash'arī wrote to him saying: "Thou art sending us letters undated". The Caliph discussed the matter with his officers and after investigating the customs of the Greeks and Persians it was decided to establish an era. Some proposed to date from the birth of the Prophet, but this date was not certain. 'Alī is then said to have proposed to take the Hidjra as the beginning of the era, as it marked the date when the Prophet began to assume sovereign power. This decision was come to in the year 17 or 18, some however say 16, but the general view is the year 17.

Before fixing this date the Muslims gave their years names such as "year of the permission", "year of the earthquake", "year of the farewell" etc. (Cf. al-Bīrūnī, *Chronology*, p. 35). When Muḥammad began his preaching, the Arabs were reckoning from the "year of the elephant".

The year of the Hidjra was then chosen as the year 1; but as the calendar was already fixed by the Qur'ān, the months were retained and Muḥarram was retained as the first month because business is resumed then after the pilgrimage. The era thus began, not with the day of the Hidjra but with the 1st day of the moon of Muḥarram of the Hidjra year. This first day fell upon a Friday and corresponded to the 16th Tammūz (July) 933 of the Seleucid era, and 622 of the Julian calendar.

Bibliography: L. Lacoine, *Table de concordance des dates des calendriers*, Paris, 1891; Ideler, *Handbuch der mathematischen und technischen Chronologie*, Berlin, 1826; Ulysse Bouchet, *Hémérologie*, Paris, 1868; Ginzler, *Handbuch der math. und techn. Wissenschaften*, Leipzig 1906, i. 258 sqq. See also the biographies of Muḥammad, and especially Caetani, *Annali dell' Islam*, Vol. i., Milan, 1905.

(B. CARRA DE VAUX.)

HIKĀYA has had a varied history, of importance not only lexicologically but also in the development of Arabic literature. In Lane (pp. 618 sqq.) the history is unfortunately confused, but when we turn to the native lexicons (e. g. *Lisān*, xviii. 207 sqq.) we are met with the paradox that the meanings are not those found in the great mass of later Arabic writings and that the commonest later meaning, "story", "narrative", occurs hardly at all. The root does not come in the Qur'ān (there *ḥadīth* is commonest as a noun and *ḥaṣṣa* and *nabba'a* as verbs; on *asāṭir al-awwālīn* see Sprenger, *Leben*, ii. 390 sqq.) and as used in traditions it means to imitate an action, usually in a bad sense (*Lisān*, loc. cit.). *Hikāya* is therefore *muḥawwiz* and from that all follows. In the first instance it is mimicking for purposes of amusement; the professional *ḥākīya* is a mimic. Then imitation of speech may be reproduction; thus *ḥakaitu 'anhū 'l-ḥadīth* "I reproduced from him the tradition". It can also involve simple resemblance as though one thing reproduced another by being like it. So the meanings remained for at least the first four centuries. Theologically the distinction lasted much longer. In the *Kulliyāt* (xvii. cent. A. D.; quoted in *Muḥit al-muḥit*, i. 431^b) *ḥakā* cannot be said of Allāh since there

is nothing like his speech; but see Baidāwī on *Kur.* xxxviii, 164 and Ibn 'Arabshāh, *Fākihāt al-Khulafā'*, ed. Freytag, p. 108, l. 25. In the *Fihrist* (latter part of iv. cent.) narratives are *akhbār*, sometimes *ahādīth*, and stories told for entertainment are *asmār* or *khurāfāt* or *ahādīth* but never *ḥikāyat*; see, for example, the well known passage on the history of *The 1001 Nights* (pp. 304 sqq. and cf. p. 313). *Asmār*, of course, may also be historical, e. g. *al-asmār al-ṣaḥīha* (p. 305, l. 9) while *ḥadīth* has been, from beginning to end, the broadest word of all. But *ḥikāya* in the *Fihrist* means only a reproduction of a statement, a transcript, e. g. p. 275, l. 20 *ḥikāya min khaṭṭi*... "a transcript from the handwriting of...". l. 21, *mā ḥādhihi ḥikāyatuhu*, "of which this is a transcript". It may often be translated "statement", and is in *oratio recta* when there is nothing to the contrary. In Ḥamza of Ispahān (early part of fourth century) the usage of the root is the same, e. g. p. 17, l. 12, p. 64, l. 1, p. 65, l. 13, p. 201, l. 4 of ed. Gottwaldt. In the *Aghānī* (Abū 'l-Faraj d. 356) *ḥiṣṣa*, *ḥadīth* and *khabar* seem to be used indifferently for narrations, but *ḥikāya* as in the *Fihrist* and by Ḥamza, e. g. ed. Bülāḳ, i. p. 4, l. 20: *ḥādthā mā samī'tu min Abi Bakr 'n ḥikāyatān wal-lafzu yazidu wa-yankusu* "this is a general reproduction of what I heard from Abū Bakr although the expression may not be exactly in his words". Yet the verb *ḥakā* occurs in the meaning "narrate". See vol. viii. p. 162, ll. 7 and 10, where the verb and *ḥikāya* come side by side, the latter in the sense "imitation". Apparently the noun retained the original meaning longer. In Mas'ūdī's (d. 345-346) well known passage on the *Nights* (*Murādī*, iv. 89 sq.; de Sacy in his *Mémoire* on the origin of the *Nights* gives the passage in four forms) *khurāfa* is the word used for such tales; *ḥikāya* does not occur. It may be said generally that the older translations of this word (e. g. by Gottwaldt, Kosegarten, Barbier de Meynard) are misleading. Thus in Mas'ūdī, viii. 16 sq. it is mimicking that is meant and not story-telling. But when we reach Ḥarīrī (d. 516) *ḥakā* is used at the beginning of the *Maḥmūdī* indifferently with *ḥaddatha*, *akhbāra* and *rawā* in the sense "to narrate". But he also (ed. de Sacy², vol. ii, p. 420) uses *ḥakā* in the old sense of "resemble" which later became so archaic that the commentators had to explain it. With Ḥarīrī the change of meaning is complete, and when we turn to the oldest Mss of the *Nights* (both the Galland Ms and that of the "Story of Sul and Shumul" at Tübingen are of the early xivth cent. A. D., after A. H. 700) we find *ḥikāya* in normal use for a story told for entertainment. See Seybold's *Geschichte von Sul u. Schumul*, p. 164, and my "Story of the Fisherman and the Jinni", in the *Nöldeke-Festschrift*, passim. Of the words for such tales used in the *Fihrist* and by Mas'ūdī, *asmār* has fallen back to its original use of conversation and tales told at night in the desert life, and *khurāfāt* has developed to mean only ridiculously impossible stories, as opposed to those which are fictitious but pleasing; thus in Damīrī's *Ḥayāt al-Hayawān*, i. 185, l. 31 of ed. of Cairo 1313, *khurāfāt al-riyāḍa*, and ii. 101, l. 25, *khurāfāt al-'arab*. Only in Tripoli, apparently, is it still the normal word for "story"; see Stumme, *Märchen aus Tripolis*.

We are now left with two questions. Can this

change of meaning be in any way bridged and explained? and, What must have been the character of the first *ḥikāyāt* in the new sense? There have always been stories in Arabic from those told in the Qur'an and the competing translations from Persian by Naḍr b. al-Ḥārith (Ibn Hishām, p. 191), to the modern *ḥaddūta* or Märchen, told in colloquial and, so far, reduced to writing and print only by European scholars and some eccentric Egyptians and Syrians. The very multiplicity of names for the different kinds of the story shows how they have been cultivated and how keenly they have been distinguished. Some of these names have been given above. Others are *riwāya* which began by being the oral recital of a narrative or a poem by a *rāwī* and has now become an ordinary word for "story" and the normal word for a play, comedy or tragedy, with or without *tam-thīliya* added; *maṭhal* (*amthāl*), the story as an example or illustration of some situation or precept, e. g. *Kalīla wa-Dimna* and all beast-fables (*alā al-sināti-l-ḥayawān*); *sīra* (*siyar*), "manner of life" and then "biography"; *nawādir*, unconnected anecdotes; *ḥiṣṣa* (*ḥiṣṣas*), a story of any kind but specialized by Qur'ānic usage and that of the professional *ḥuṣṣās* (Goldziher, *Muh. Studien*, ii. 161 sqq.) to legends of the past and stories about the prophets. To these last the first *ḥikāyāt* formed an exact opposite. They were not stories of the past but pictures of the present. This is made plain by the only example so far printed, *Ḥikāyat Abi 'l-Ḳasim al-Baghādī*, edited by Adam Mez under the title, *Abulḳāsim ein bagdāder Sittenbild*. The author, Muḥammad Abu 'l-Muṭaḥhar al-Azdi, shows in his preface that he knows that he is producing a new literary form. It is not to be a poem or a *risāla* or a *maḳāma* (he must have known those of Hamadhānī) but a realistic transcript of Baghdād manners and phrases in the person of a, for us, very disreputable representative who, however, seems to be regarded by the author as of literary refinement. Story there is none, but a day is filled with a dinner party and with scraps of verse and of ornate prose in the current forms of rhetoric, but all concrete and direct, written not for the sake of playing with words but of producing a picture of life. The use of a single figure to mirror the ideas and ways of a city he defends with a long quotation from Djāḥiẓ (*Bayān*, ed. Cairo, p. 31, ll. 12—24) who seems to have been the first to take pleasure in pictures of classes of the people. Yet it is only a new application of the realism of the old poetry of the desert to the artificial town life, marked, however, with all the coarseness of language and idea which distinguished the town from the desert and the new from the old. Of the *ḥikāya badawīya*, meant probably as a contrast, which the author says (p. 2, l. 16) he has added we have no trace left.

But *ḥikāya* in the quotation from Djāḥiẓ is evidently used of a mimic and not of a literary artist who creates a representative figure. The development which produced so striking a literary genre as that of Abu 'l-Muṭaḥhar calls, therefore, for explanation, and I would suggest that it was due to the influence of the Aristotelian doctrine of *μίμησις* in art (*Poetics*, i.—iv.). Djāḥiẓ died in A. H. 266 and Abu 'l-Muṭaḥhar wrote after 400 (Mez, p. xv.). But it is evident that the *Poetics* of Aristotle found translators and attention only

slowly. There was a *Mukhtaṣar* by al-Kindī (d. about 247; *Fihrist*, p. 250, l. 5 and 257, l. 6) but no full translation until that of Mattā b. Yūnus (d. 328; *Fihrist*, pp. 250 l. 4; 263, last l.) and his pupil Yaḥyā b. 'Adī (d. 364) wrote a *tafsir* on it (*Fihrist*, pp. 250 l. 4; 264, l. 12). In that translation (ed. by Margoliouth in his *Analecta Orientalia*) the word used for *μίμησις* is *ḥikāya*. The conception of literary art as an "imitation" of life may thus, when translated into Arabic forms, easily have resulted in Abu 'l-Muṭaḥhar's new literary type. The next development into "story" must have come very rapidly for we find that Ḥarīrī (d. 516) has forgotten so completely the earlier uses that he can apply *ḥikāya* even to such *amthāl* as the apologues in *Kalīla wa-Dimna* (ed. de Sacy², i. 13). When he implies in the same passage that his own *maḳāmāt* are also *ḥikāyāt* he is much nearer the true meaning, for they are certainly renderings of contemporary life though treated with artificial rhetoric and a playing with words for the sake of word-play. On this side they are the nearest that the Arabic of literature ever reached toward that life of the open road and of living by one's wits that is the mark of the picaresque novel. But in popular Arabic the same motif was taken up and extended in such tales as the cycle that surrounds the name of 'Alī al-Zaibaḳ. On the picaresque side these are true reproductions of life; there is an abbreviated recension of them in the *Nights* and much longer independent forms have been printed at Beyrout and Cairo.

But before *ḥikāya* reached the possibility of being used for any story it must have passed through a stage in which it meant a fictitious story, not of wonderful happenings in the past or in distant lands or by the agency of the djinn and of talismans, but of such life as its readers themselves knew. Examples would be the cycles in *The 1001 Nights* known as "The Hunchback" or, very differently, "Alī b. Bakkār and Shams al-Nahār". In this way a specifically new thing entered Arabic literature. There is no trace of it in the *Fihrist* even as there is no trace of the beginnings of the *maḳāma* as developed later by Hamadhānī and Ḥarīrī. We have record there of professional entertainers (*muḍḥikūn*, *nudamā'*, pp. 151—155), of wonderful tales, love-stories and stories of the djinn (pp. 304 sq.), but of nothing which can be identified as belonging to this particular genre. To Abu 'l-Faraj, the author of the *Aghānī*, Ibn Khallikān, in Wüstenfeld's text (nº. 451) ascribes a "Book of *ḥikāyāt*", but this elsewhere is read *al-ḥānāt*, "taverns", (Kosegarten, *Prooemium* to his ed. of *Aghānī*, p. 196, and so, decisively, Wright, *Chrestomathy*, p. 87, l. 11 from the autograph Ms).

We have thus the appearance, practically at the same time between the fourth and the fifth centuries of the Hidjra, of two new forms which in their beginnings were closely akin but which quickly separated into two widely different types. The *maḳāma* was at first practically a *ḥikāya* in the original sense, and the *ḥikāya* of Abu 'l-Muṭaḥhar is practically such a monologue, though not one delivered standing as was the *maḳāma*. But to Abu 'l-Muṭaḥhar his new form was distinct from the *maḳāma* and was rather a development from the mimetic *ḥikāya*. The intention in the two forms was different and the difference is expres-

sed in the names applied to them by their authors. The *maḳāma* was an oration and therefore ran out in rhetoric; the *hikāya* was a reproduction and therefore turned to action and life. The latter transformation must have been aided by the rapid development in the verb *ḥakā* of the meaning "narrate". So *hikawātī* now means "public story-teller" and *hikāya* came to be applicable to any tale, while still retaining even in the colloquial (see Dozy, *sub voc.*) the possibility of the original meaning. And probably even in the *hikawātī* there is still some feeling left of the mimic, as the oriental story-teller always acts out his tale. Yet the terms are sometimes curiously confused. Thus in *Nuḣḣat al-Abṣār wa 'l-Asmā' fī Akḥbār Dhawāt al-Kinā'* (date?) there is (pp. 82—89 of ed. of Cairo, 1305) a short realistic story *fī dhamm al-nisā'* which is called a *maḳāma*.

Only one consideration remains. This development has been conditioned and limited by a constant factor. The professed litterateur, at least in Arabic Islām, has always, with few and individual exceptions, looked down upon the story and refused to recognize it. He has never condescended to a narrative of fictitious facts and events told for its own sake. Such he left to professional entertainers, buffoons and the vulgar in general. The only stories recognized as forming part of polite literature have been those with an ulterior objective. They have been apologies (*amthāl*) as in *Kalīla wa-Dimna*, *Fakīhat al-Khulafā'*, *Sulwān al-Muṭū'* and the like; or simply vehicles for poetry and rhetorical prose, like *Lau'at al-Shāḳī* and the whole range of *maḳāmāt*; or collections of historical and literary anecdotes like *I'ṭām al-Nās*, *al-Farajī bād al-Shidda* and *Maṣāri' al-'Ushshāḳ*; or stories with ethical or mystical purpose, as *Salāmān and Absāl* and *Ḥayy ibn Yaqẓān* of Ibn Sīnā and the *Mukḥaiyatāt* of 'Alī 'Azīz of Crete. Yet Muslim writers were early in contact with stories in good literary standing which came to them from without. They had translations of Greek romances and of Persian and Indian tales (*Fihrist*, pp. 305 sq.; Ḥamza of Iṣpāhān, p. 41 sq.). In the time of the compiler of the *Fihrist* also it was evidently possible for a reputable author to write stories; on p. 306, ll. 9 sq. he gives the names of several. See, too, (p. 304, ll. 21 sq.) how Dījahshiyārī, a writer of distinction, could occupy himself with the compilation of a collection similar to *The 1001 Nights* and a brother of Shāfi' could transcribe it. But the popularity of such things under the 'Abbāsids was so great that the *warrāḳūn* took to writing them and that naturally affected their standing (p. 308, ll. 9 sq.). The relation also to the professional jester and entertainer was too close; see on these pp. 140 sq. and especially on Abu 'l-'Anbas and his standing, partly as astronomer and partly as *nadīm* of al-Mutawwakil and purveyor of *bāḥ* literature, p. 151, ll. 23 sqq. So stories tended to be anonymous and to be classified with dubious subjects — stories of the *baṭṭalūn*, of Dījuhā, of *bāḥ* (pp. 313 sq.). This is well illustrated by *The 1001 Nights*. We have there stories showing in their structure a technical skill beyond any public reciter; but they are as anonymous as *Märchen*; their authors did not dare to own them. Such are "Kamar al-Zamān and Budūr", "The Three Ladies of Baghdad", "The Three Apples" and the realistic novels. The

romances of chivalry, on the other hand, in so far as they professed to be biographies (*siyar*) and not *hikāyāt*, required the support of the authority of stated authors, but the names given are usually unknown to us and probably always false; cf. above on 'ANTARA, i. 362 and on BAI-BARS, p. 589^b sq.

The above holds of Arabic-speaking Islām. In Turkish, apparently, and still more in Persian, stories retained a position of higher literary respect and were treated with greater care as to style, although there also they tend to anonymity. Further, the Turkish *meddāḥ* corresponds closely to the old Arabic *ḥakīya*, and in the modern development of a new Turkish literature the art of the *meddāḥ* is influencing the realistic novel. For many specimens of *meddāḥ*-stories — strikingly resembling in type the *hikāya* of Abu 'l-Muṭaḥhar — see Georg Jacob's *Türkische Bibliothek*, passim, and on the whole subject the introduction to vol. i. 6 sqq. and Paul Horn, *Gesch. d. türk. Moderne*, pp. 12 sqq.

Bibliography has been given in the course of the article; but the first reference must always be to the *Einleitung* of Mez to his *Abulḳāsim*.

(D. B. MACDONALD.)

HIKMA, (Hebr. *ḥokhmā*, Syr. *ḥekhmēthā*), "wisdom". In the ancient portions of the Qur'an the term is applied to the Prophet's preaching (xvi. 126; liv. 4), then it is used as synonymous with "sacred, revealed book" (iii. 43, 75, 158; iv. 57; v. 110; xvii. 41; the "Gospel" xliii. 63) and applied to the Qur'an itself (ii. 231; iv. 113; xxxiii. 34; lxii. 2). Its original acceptance is found in ii. 272; applied to David, ii. 252; xxxviii. 19, and to the sage Luḳmān, xxxi. 11. In this last passage it is explained by Ṭabarī, (*Tafsir*, xxi. 39) as "knowledge (*fikḥ*) of religion, reason and truth" and by Baiḍawī (ed. Fleischer, ii. 113, 3). "*Hikma* in the conventional language of the learned means the perfecting of the human mind by the acquisition of the speculative sciences and complete faculty for doing excellent deeds according to the ability possessed". The same idea of wisdom is already found in the Katabān inscriptions where *H-K-M* is an epithet of the moon-god. (Ditlef Nielsen, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lxvi. (1912), p. 592, l. 25; H. Derenbourg, *Revue d'Assyriol.*, v. (1902), p. 117 sqq.). The lexicographers define *ḥikma* as "the knowledge of the best thing by means of the best science" (*Lisān*, xv, 30); "to be just in a judicial decision, to know the truth of things as they are and to act according to the requirements thereof" (*Taḳḳ al-'Arūs*, viii. 253); "the science in which is sought the true nature of things, as they are in themselves, as far as is humanly possible (Ḥādjdjī Khalīfa, *Lex. Bibl.*, iii. 84). The word has practically come to be synonymous with *falsafa* [q. v.], which originally meant Greek philosophy set forth in Arabic (Ibn Khaldūn, *Prolegomena*, Būlak, i. 399; Ḥādjdjī Khalīfa, iii. 89).

Hikmat al-Ishrāk, a kind of neo-Platonic mysticism, is the philosophy of illumination (*mushrikīya*) [see FALSAFA, p. 50^b *infra*]. Practised as early as the time of Avicenna who wrote a work entitled *al-Ḥikma al-Mushrikīya*, it had at that time a secret character which it has since lost. The Alchemists call their science *ḥikma* (cf. *Mafātiḥ al-'Ulūm*, p. 256).

Bibliography: Ghazālī, *Iḥyā' 'Ulūm al-Dīn* (ed. 1289), i. 87; Sprenger, *Technical Terms*,

i. 370; Carra de Vaux, *Avicenne*, p. 136, 141, 147, 151—153; *Gazali*, p. 226 sqq.; *Journ. As.*, IXth Ser., Vol. xix, 1902, p. 63 sqq.; A. von Kremer, *Herrschende Ideen*, p. 89—97; M. Horten, *Philosophie der Erleuchtung* (Halle 1912); Lane, *Lexicon*, s. v. (CL. HUART.)

HILĀDJ (or **HAILĀDJ**), a Persian word adopted into Arabic, an astrological term, associated with *kathūdā* by Ibn al-Rūmī (died 284 = 897) in a celebrated verse. According to the *Burhān-i kāfī* s. v., where it is derived from the Greek, it means "elixir of life". By its assonance to *Hallādj*, the word has given 'Aṭṭār a title for his *Hilādī-Nāmāh*, a long Persian poem, which describes the ideal of mystic union in the form of the story of a martyr.

Bibliography: Khafādjī, *Shifā' al-'alīl*, Cairo 1282, s. v.; Rieu, *Catal. Pers. MSS. Brit. Mus.*, p. 577a—b; *Lughat al-'Arab*, iii. (Baghdad 1913), 314—317. (LOUIS MASSIGNON.)

HILĀL, an Arab tribe belonging to the Ma'addī (Ismā'īlī) group. Its genealogy is Hilāl b. 'Amir b. Ṣaṣ'a b. Mu'āwiyā b. Bakr b. Hawāzin . . . b. Kaīs 'Ailān. During the Djāhiliya they worshipped at Tabāla the idol *Khalāṣa*, called the Ka'ba of the Yemen, which was also worshipped by the Badjila, Hārith b. Ka'b and *Khath'am*.

They lived in Naḍj (on the Yemen border) and were neighbours of the Sulaim [q. v.]. The following places belonged to them, al-'Ablā', Buraik (with the *Harra* of the Banū Hilāl), Dūmī, al-Futuk, al-Ḳuraiḥā (the two latter were already ruined by Hamdānī's time), Gharwash, Marrān (a large town on the road to Baṣra with numerous wells, palms, and cornfields), Ṣariḥa or Ḍariḥa and the famous market place of 'Ukāz (in Hamdānī's time); the following wādis: *Djildhān*, *Runiya*, and *Turaba* (near Mecca, very fertile; shared with the *Dibāb* and 'Amir b. Rabi'a), and the following mountains: *Baish* [with the lake al-Nak'a; in Wüstenfeld, *Register*, p. 224, wrongly *Boss* and al-Bac'a (*Bak'a*)] and al-Kafā. There were also many Hilāl at *Bisha* [q. v.]. According to Hamdānī, they spoke good Arabic.

Historical. In the pre-Muḥammadan period, *Damra* b. Mā'iz, chief of the Hilāl, on a raid slew several of the *Azd*; the chief of the *Azd*, the poet *Hādjiz*, then made war on them and took many prisoners. On the 'day' of al-Watida (al-Watidāt) between the 'Amir b. Ṣaṣ'a and the *Tamim*, the Hilāl fought on the side of the former and lost nearly 80 men killed. During the 'Fidjār' [q. v.] battles between the *Ḳuraiṣh* and *Kināna* on the one side and the *Hawāzin* on the other we find the Hilāl on the side of their kinsmen, the *Hawāzin* [q. v.]. Just before the conclusion of peace between the *Hawāzin* and *Ḳuraiṣh* and the *Kināna*, at the instigation of *Wahb* b. *Mua'ttib*, the chief of the *Thakīf*, a tribe related to the *Hawāzin*, they made a raid upon the Banū *Laith*, a clan of the *Kināna* and stole their cattle, under the leadership of *Rabi'a* b. *Abi Zabyān* in conjunction with other tribes of the 'Amir b. Ṣaṣ'a. When, after the conquest of Mecca by the Prophet in 8 = 630, the *Hawāzin* and the *Thakīf* advanced against *Muḥammad* in Mecca under *Mālik* b. 'Awf, the Hilāl also joined them. In the third year of the reign of the 'Abbāsid Caliph al-Wāṭhik (230 = 844-845) his general *Bughā* al-Kabīr sent an army against the Hilāl, who were then with the *Sulaim* creating unrest in *Medina*, and had three hundred

of the malcontents thrown into prison in *Medina*; they attempted to escape from here along with the *Sulaim* prisoners but were prevented by the *Medinese* and, when they resisted, were massacred to a man. The tribe afterwards migrated to Egypt where they settled at first in the Nile Delta, but were afterwards conquered by the *Fātimid* Sultān al-'Aziz (365—386 = 975-996) and forced by him to take up their abode in Upper Egypt, as they had taken the side of the *Karmāṭians*. *Maḳrīzī* tells us that in 797 they lived in the *Aswān* district in the province of al-Ṣā'id; among their clans in Egypt he mentions the Banū 'Amr, *Rifā'a*, *Hādjir* or *Hudjair*, *Ḳurra* (at *Ikhmīm*), 'Ukbā or 'Aḳaba (Wüstenfeld, *Maḳrīzī* (see *Bibl.*) p. 464 erroneously: *Corra*) and *Djamila* near *Aṣṣūn* (*Uṣṣūn*; Wüstenfeld, *l.c.*: *Asfur*, a misprint) and *Asnā*. In the year 444 = 1052, at the instigation of the *Fātimid* Caliph al-Mustansir (427—487 = 1035—1094), they migrated to North Africa (*Ḳairawān*) where after considerable fighting they conquered the *Djirīs*, the former governors in the *Fātimids*, then the real lords of the country. Many tribes in Africa trace their descent from Hilāl.

The migration of the B. Hilāl to Africa and the wars which they had to wage during the conquest of the country form the historical background of a collection of heroic tales and love stories, the romance or rather epic, *Sira Banī Hilāl* (History of the B. Hilāl) which exists in two recensions (*Sira al-Shāmiya* and *Sira al-Ḥidjāziya*) containing three cycles.

The first cycle describes the history (the *Sira* proper) of the B. Hilāl in *Bilād al-Sarw* wa 'Ubada. Two sons, *Djābir* and *Djubair*, are born to al-Mundhir, son of Hilāl, by his two wives *Hadhba'* and 'Adhba' on the same night. *Djubair* goes off with his mother and afterwards becomes Sultān in *Naḍjd*. — The Emīrs *Hāzim* and *Rizk* of the line of *Djābir* rule in *Bilād al-Sarw*. *Rizk* marries al-*Khadra'*, the daughter of the *Sherif* of Mecca, whom he had aided against the king of *Rūm*. She bears him a son, the dark *Barakat*, afterwards called *Abū Zaid* (*Zēd*). *Hāzim*'s successor is his son *Sirḥām* (*Sarḥān*); the latter is succeeded by his son *Ḥasan*, who marries *Kharmā*, queen of the Yemen, after conquering the fire-worshippers in the land of *Bardhakha'*, against whom *Kharmā* had appealed for help. India is conquered with the help of *Abū Zaid* and *Ḥasan* then goes with *Kharmā* to *Bilād al-Sarw* wa 'Ubada.

The second cycle deals with the migration (*riḥla*) of the Banū Hilāl to the land of *Naḍjd*. A famine drove the Hilāl from *Bilād al-Sarw* to *Naḍjd*, where they were received in the most kindly fashion by king *Ghānim* and his sons *Dhī'āb* (*Diyāb*, of the line of *Djubair*) and their people, the Banū *Zughba*. The Hilāl conquer the king al-Haidabī, who was chief of the seven rulers of *Nejd*; *Ḥasan*, who marries al-Nāfila, sister of *Dhī'āb*, then rules in *Nejd* with vassal kings. A war breaks out between *Dhī'āb*, who kills two of *Ḥasan*'s brothers, and *Abū Zaid*; *Dhī'āb* submits and peace reigns.

The third cycle deals with the migration of the Hilāl to the west (*Taghrība*) and their wars with the *Zanāṭi* Caliph in *Tunis*. In 460 = 1068 *Abū Zaid* with his retinue goes to *Tunis* to seek a more productive dwelling-place on account of the famine reigning in *Naḍjd*. *Sa'dā*, the daughter of the *Zanāṭi* Caliph, who falls deeply in love with

Mir'ī (Mar'ī), one of Abū Zaid's companions, uses her influence on their behalf. Abū Zaid then returns to Najd and the Banū Hilāl begin their migration westwards. After many adventures (the expedition into the land of the Persians with the seven Sulṭāns and their battles there, the capture of al-Māriya, daughter of the Kādī Budair, the battles with al-Ḥaḍḅān, king of the Kurds and Turkomans, with al-Bardawil b. Rashīd (Baldwin I, 1109—1118) al-Serkasī Ibn Nāzib, al-Firmand, the ruler of Egypt, al-Māḍī, the king of Bilād al-Ṣā'id, etc.) they enter the land of the Zanātī Caliph. Al-Zanātī advanced against the Hilāl and kills two of Dhi'ab's brothers. After al-Zanātī had been killed with the help of Dhi'ab, the struggle begins for the possession of the seven thrones and the fourteen citadels of the western land. Ḥasan and Abū Zaid are treacherously murdered by Dhi'ab. The orphans endeavour to avenge these murders. Under the leadership of Buraikī, son of Ḥasan and nephew of Dhi'ab, and al-Djāziya, Ḥasan's sister, they go out against Dhi'ab and slay him, after he has killed Djāziya by a kick. Buraikī, who then takes the throne, by his tyrannical rule arouses a general rebellion among the B. Zughba in which he loses his life at the hands of Naṣr al-Dīn, son of Dhi'ab.

Of the two chief heroes of the romances, Abū Zaid and Dhi'ab, only the latter is found in history, but there he plays only an unimportant part, like Roland, the hero of the epic of the Charlemagne cycle.

The brief synopsis here given only covers the main outlines of this romance, so highly valuable for philology and the history of Arab culture, which contains a great number of separate stories. Cf. M. Hartmann, *Die Benī Hilāl-Geschichten in the Zeitschr. für afrikan. und ocean. Sprachen*, iv. 289 sqq.

Bibliography: Besides the *Bibl. to ABU ZAID*: Hamdanī, *Djāziya*, p. 50, 9, 84, 19, 119, 11—13, 121, 4—5, 136, 5, 263, 22—23; Bakrī, *Geographische Wörterbuch*, p. 149, 275, 354, 603, 694—695, 751, 764; Yāḳūt, *Mu'djam*, Index; Ṭabarī, *Annales*, i. 1591, 1655; iii. 1338, 1339 and Index; Ibn al-Aṭhīr, *Chronicon*, ii. 131, 199; vii. 9, 12—13; viii. 476; ix. 388—390; x. 30—31; xi. 122, 139; *Aghānī*, xii. 50, 52; xix. 77, 81 and Index; Ibn Khaldūn, *Histoire des Berbères*, i. 27, 29; Makrizī, *Abhandlung über die in Ägypten eingewanderten arab. Stämme* (ed. Wüstenfeld) in *Göttinger Studien*, 1847 (ii.) p. 421, 424 and 461, 464; Caussin de Perceval, *Essai sur l'histoire des Arabes avant l'islamisme*, i. 310, 316; ii. 476; iii. 245; F. Wüstenfeld, *Genealogische Tabellen*, Part. ii., Table F. 15, and *Register*, p. 223—224. (J. SCHLEIFER.)

HILĀL AL-ṢĀBĪ. [See AL-ṢĀBĪ.]

HILĀLĪ, the pen-name of BADR AL-DĪN. Of Ḥaḡḡatāi origin and born at Astarābād he was educated at Herāt, and was patronised by 'Alī Shēr. The fullest account of him is by Sām Mirzā who was a friend of his. (See Silvestre de Sacy in *Not. et Extraits*, iv. 285). The account there given of his begging to be put to death by a certain young man is not in the B. M. copies of the *Tuhfat-Sāmī* and may be an interpolation. Hilālī's best known poem is the *Shāh u Darwīsh* (*Shāh u Gada*). Bābur severely criticises its morality, and Rieu, II, 656, seems to take the same view, but Professor Ethé claims it to be a spiritual poem, and has translated it into German verse, *Morgenland. Studien*, p. 197—282. See *India Off. Cat.*, No. 1426,

p. 783, Hilālī was put to death as a Shī'a heretic by 'Ubaid Allāh (Shāibānī's sister's son) in 939 (1532—1533).

Bibliography: Sām Mirzā's biographies; Sprenger's *Cat. Libraries of the King of Oudh*; Bābur's *Memoirs*, trans. Erskine, p. 196, and Pavet de Courteille, i. 411; *Ḥabīb al-Siyar*, ed. Bombay, Part iii., vol. iii. 350, where he is called Mawlānā Nūr al-dīn; Ethé in *Grundriss der iran. Philologie*, ii. 228, 246, 297, 301. (H. BEVERIDGE.)

HILF (A.), a league or confederacy, originally of tribes or clans, which had previously formed more or less closed units. The ceremonial act by which the alliance was usually completed seems to have had for its object the unification of the previously separated groups. Cf. Joh. Pedersen, *Den Semitiske Ed* etc., Copenhagen 1912, p. 10, 20—32 (German ed., *Der Eid bei den Semiten*, 1914, p. 7, 21—31), where it is made probable that the idea of "swearing" is not the fundamental notion in the root *H-L-F* but has developed out of the notion of confederacy.

The parties, by the league, became *ḥulafā'* (sing. *ḥalīf*) to one another; a single individual could also enter into a *hīlf* with a tribe. In this case the conception of *hīlf* coincides often with that of *djīwār*.

Some confederacies are worthy of special mention, e.g. the *Hīlf al-Muṭaiyabīn*, the league which 'Abd Manāf formed with several Quraish clans against the 'Abd al-Dār, when the latter declined to give up their privileges. The name *al-Muṭaiyabūn* (the perfumed) is said to be derived from the fact that the confederates dipped their hands in a vessel of *ṭīb* (perfume) at the Ka'ba and then rubbed the Ka'ba. The *Muṭaiyabūn* are mentioned in a letter of Muḥammad to the Khuzā'a. — The 'Abd al-Dār on their part formed a league with other clans and were called al-*Aḥlāf* (Ibn Hishām, ed. Wüstenfeld, p. 84, sq.; Ibn Kutaiba, *Kitāb al-Ma'arīf*, ed. Wüstenfeld, p. 294; al-Yā'qūbī, ed. Houtsma, i. 287 sq.; al-Mas'ūdī, Paris edition, iii. 120 sq.; Caetani, *Annali dell' Islam*, i. Introd., §§ 85—87, ii. 1, anno 8, § § 20—21 and other sources and works given there).

Hīlf al-Fuḍūl was the name of a league of several Quraish clans, who banded themselves together to intervene on behalf of those who were treated unjustly. At the formation of this confederacy Zamzam water, with which the edges of the Ka'ba had previously been washed, was drunk. The meaning of *al-Fuḍūl* is uncertain; the most varied explanations are given by the Arab authorities. Muḥammad is said to have been present at the conclusion of this alliance and to have esteemed it very highly (this is also told of the *Hīlf al-Muṭaiyabīn*, e.g. al-Ṭabarī, *Tafsīr*, v. 35 *supra*). It is related of al-Ḥusain b. 'Alī that he once threatened an Umayyad governor of Medina with the militia of the *Hīlf al-Fuḍūl*. (*Aghānī*, xvi. 63—71; Ibn Hishām, p. 85 sq.; Ibn Kutaiba, l. c.; al-Mas'ūdī, iv. 122 sqq.; Caetani, o. c., i. introd. § § 146, 147). Cf. also the *Ribāb* (sing. *Rubbī*, cf. al-Ṭabarī, i. 1914, 4, 2221, 9, 10; Ibn Duraid, *Kit. al-Ishṭīqāq*, ed. Wüstenfeld, p. 111; *Ṭhd*, Cairo 1316, ii. 41, cf. 39, 26 sqq.; *Aghānī*, s. Ind.; Caetani, o. c., i. ii. s. Ind.), the "bloodickers" (*La'akat al-Dam*; Ibn Hishām, p. 125; *Aghānī*, vii. 26, 28; Caetani, o. c., i. Introd. § § 169, 170), the *Aḥābīsh* (al-Yā'qūbī, i. 278 sq.; *Aghānī*, xix. 76 sq.; Caetani, o. c., i. Introd. § 305, and *passim*) etc.

A hereditary right of the *ḥalīf* confirmed by *Kurʾān* iv. 37 (according to another view it refers to the brotherhood of the Muhādjirūn and Anṣār) was abolished by xxxiii. 6; cf. al-Ṭabarī, *Tafsīr*, v. 31—35; Th. W. Juynboll, *Handbuch des islamischen Gesetzes*, p. 239 note.

In Islām which was to make all its adherents brothers the *ḥilf* was condemned; the Prophet is made to say: *lā ḥilfa fi 'l-Islām*, but he is said to have recommended the fulfilment of obligations of alliances contracted in the *Djāhiliya* (cf. also al-Ṭabarī, *o. c.*, v. 34, 17 sqq.).

On leagues of the modern Arab tribes cf. Jausen, *Contumes des Arabes au pays de Moab*, p. 149 sqq., and on the *ḥalīf* in Bilād Arḥab (Yemen) see E. Glaser, *Meine Reise durch Arḥab und Hāschid*, in *Peterm. Mitth.*, 1884, p. 177^b.

Bibliography: In addition to the works already mentioned, *Lisān*, s. v. *ḥilf*, *f d l* (p. 42), *r b b* (p. 388), *ḥ b sh* (p. 166); Caussin de Perceval, *Essai sur l'Hist. des Arabes* etc., i. 254 sq. (*al-Muṭaiyabūn*); i. 330—335 (*al-Fuḍūl*); ii. 287 N., and *passim* (*al-Ribāb*); i. 253 sq., and *passim* (*al-Aḥābiṣh*); W. Robertson Smith, *Kinship and Marriage*², p. 53 sqq., *Lectures on the Religion of the Semites*², p. 314 sqq., 479 sq.; Wellhausen, *Reste arab. Heidentum*², p. 125 sq., 128 sq.; Goldziher, *Muh. Stud.*, i. 63—69. (C. VAN ARENDONK.)

HILL. [See ḤALĀL.]

AL-HILLA, a town in the wilāyet of Baghdād, the capital of the sandjak of the same name, with 30,000 inhabitants (Cuinet), was founded in 495 (1101—1102) by Ṣadaqa b. Mansūr al-Mazyadī and given the name Hillat Banī Mazyad (settlement of the B. Mazyad). The site was happily chosen by the vigorous Arab emir on the site which had once been occupied by the famous city of Babel, ruins of which still exist some miles up the river. The river, which flows past the town and which has since about the viith (xiith) century been regarded as Euphrates proper, was regarded by the Arab geographers as an arm of the main stream and was called Nahr Sūrā al-Asfal. Even before the foundation of Hilla there was a flourishing town here, called al-Djamiʿain, on the left bank, while Ṣadaqa built his town on the opposite side. The bridge of boats, by which communication between the two banks was carried on, soon became the main passage across the river on the road from Baghdād to Kūfa, which had previously led via Kaṣr ibn Hubaira. Hilla as a result rapidly began to flourish and down to the present day has always been a centre of great importance, from the military point of view also.

Bibliography: Yāqūt, *Muḍjam*, ii. 322 sq.; Ibn Djubair, ed. de Goeye, p. 214; Ibn Baṭṭūṭa, ii. 97; Ritter, *Erkunde*, xi. 783 sqq. (where the older travellers are given); Le Strange, *The Lands of the Eastern Caliphate*, p. 71; Cuinet, *La Turquie d'Asie*, iii. 160 sqq.

AL-ḤILLĪ, ṢAFĪ AL-DĪN ʿABD AL-ʿAZĪZ B. SARĀYĀ, an Arab poet, born on the 5th Rabiʿ II 677 (26th Aug. 1278) at Hilla on the Euphrates, settled at the court of the Urtukids of Mārdīn and sang their praises. In 726 (1326) he went to Cairo to the court of al-Malik al-Nāṣir but soon returned to Mārdīn and died in 750 (1349) or 752 (1351) in Baghdād. As a rule he only follows in the footsteps of his predecessors in his very numerous poems. Only in popular poetry did

he introduce an innovation by inventing a kind of *muwashshah*, called *muḍamman*.

The collection entitled *Durar al-Nuḥūr*, in which the fame of the Urtukid al-Malik al-Manṣūr of Mārdīn is sung, contains 29 poems each of 29 distiches, all of which begin with the same letter and end with the letters of the alphabet in order. A poem entitled *al-Kāfiya al-badʿiya* is devoted to the praise of the Prophet and was annotated by the author himself. The *Kitāb al-ʿaṭīl al-ḥālī* is a treatise on the metres of popular poetry called *zaʿjāl*, *mawālī*, *kānkān*, and *kumā*. His *Diwān* was printed in Damascus (1297—1300) and Bairūt (1300); a poem in honour of Malik al-Ṣāliḥ Abu 'l-Makārim was translated by G. H. Bernstein into Latin (Leipzig 1816).

Bibliography: Brockelmann, *Geschichte d. arab. Literatur*, ii. 159 sq.; Huart, *Arabic Literature*, p. 323; I. Pizzi, *Letteratura araba*, p. 321; Nicholson, *A Literary History of the Arabs*, p. 449—450; Ibn Ṣākir al-Kutubī, *Fawāt*, i. 279—287 (356—366 ed. 1283); Weijers, *Orientalia*, ii. 293; M. Hartmann, *Das Muwašṣah*, p. 76. (CL. HUART.)

AL-HILLĪ, the native of Hilla [q. v.], the name of three esteemed Imāmiya theologians.

1. Nadjm al-Dīn Djaʿfar b. Muḥammad, called al-Muḥaḥḳik, died about 674 (1275), author of the *Sharḥ al-Islām*, the standard handbook on Shīʿī law (translated into Russian by Kasembeg, into French by Querry).

2. Djamāl al-Dīn al-Ḥasān b. al-Muṭahhar, called ʿAllāma, died in 726 (1326); author of the *Khulāṣat al-Aḳwāl*, besides other treatises.

3. Aḥmad b. Fahd, died in 806 (1403), "Shaikh al-Mutaʾakḳhirin".

Bibliography: Khūnsārī, *Rawḍat al-Djannāt*, lith. Teheran 1307, pp. 20, 145, 235; Brockelmann, *Gesch. der arab. Litter.*, i. 406; ii. 164. (LOUIS MASSIGNON.)

HILMEND [See HELMAND.]

ḤIMĀLA [See ḤAMĀʿIL.]

AL-ḤIMĀR (A.), the ass. Tame (*al-ahlī*) and wild (*al-waḥshī*, *al-faraʿ*) are distinguished. Some of the tame asses are beasts of burden, others are ridden; many of the latter are very swift. The ass can find its way again by a road even though it has only traversed it once before; its hearing is keen and it suffers little from disease. The ass is of special importance in Persia, Syria and Egypt. Many Arabs will not ride an ass out of pride, and it is not considered proper to mention the ass by its real name in good society. Its bray is exceedingly repulsive; the dog howls with pain when it hears it. When an ass brays, it has seen a devil; when a cock crows, it has seen an angel. If a stone be tied to an ass's tail, it will not bray. When an ass sees a lion, it stands still or runs at the lion; it is said to be saved thereby. If a man is bitten by a scorpion, he should sit backwards upon an ass and the pain then passes to the ass. The uses of various parts of the ass in medicine are innumerable.

Wild asses are so like one another that no man can distinguish them. The he ass is very jealous; when he sees a young male, he tears his testicles out with his teeth for fear he should cover a she ass, when he grows up. The she ass knows this and therefore shortly before foaling she goes to some inaccessible place and does not return to the herd until her foal has hard hoofs

and can run swiftly. It is further remarkable that individuals never separate from the herd, even though there are thousands of them. Hunting wild asses is therefore very easy. The hunter hides in a narrow pass and waits till a wild ass comes along and then kills it. The others could escape if they fled back, but as they remain together, the hunter is able to slay as many as he cares. This however does not agree with the descriptions of hunting scenes collected by G. Jacob from the poets.

There is a breed called *Akhdariya*, called after a stallion of Kisrā Ardāshīr which bred with wild asses or those that had run wild. These are the finest and swiftest among wild asses. According to some authors, the wild ass reaches an age of 200, according to others, 800 years.

Bibliography: Kazwini, ed. Wüstenfeld, i. 376; Damiri, *Hayāt al-Hayawān*, ed. Cairo, i. 200; Ibn al-Baitār, see Leclerc in *Notices et extr.*, i. 458; Jacob, *Studien in arab. Dichtern*, iii. 115; Polak, *Persien*, ii. 99; Reitmeyer, *Beschreibung Ägyptens im Mittelalter*, p. 73.

(J. RUSKA.)

HIMŞ (pronounced Hōms) is situated in the great Orontes plain of Central Syria, about a mile from the Orontes (Nahr al-ʿĀsī) on a canal connected with it. The town, which has 50,000 inhabitants (of whom 15,000 are orthodox Greeks), is the capital of a Liwāʾ under a kāʾimmaḳām and belongs to the wilāyet of Damascus. It is connected by railway with Tripolis, with Ḥamā and Aleppo, and with Damascus via Rayāk.

Ḥimş (called 'Emesa' by the Greeks and Romans; on the various forms see the article 'Emesa' in Pauly-Wissowa's *Realencycl.*) is not one of the towns founded by the Seleucids; the town is first mentioned by Pliny; in the time of Pompey the adjacent Arethusa (Restan) was the seat of an Arab dynasty (see Marquardt, *Römische Staatsverwaltung*, i. 245). Emesa was the birthplace of the Emperor Elagabalus, who rebuilt with great splendour the famous temple of the sun-god here from whom he took his name, and furthered the prosperity of the town in every way by granting it privileges. In the Byzantine period also when we already find the name *Χέμψ*; it was a flourishing city and the see of a bishop.

At the end of the year 13 the inhabitants concluded a treaty with the Arabs by which by paying a sum of money they secured peace to protect their trade. In the beginning of 14, with the help of a Byzantine garrison, they were able to ward off an attack on the town but it fell to the Arabs at the end of the year after a two months' siege. They seem to have left the town again next year, at least, it is several times said that it surrendered to Abū ʿUbaida in 16 and received a grant of protection. On the division of Syria into military districts Ḥimş became the capital of a *qjund* [q. v.] It rebelled under Marwān II, was taken by storm and severely punished. As a rule the *qjund*'s of Ḥimş and Aleppo were administered by the same governor. We possess information on the revenues of Ḥimş for various periods [cf. ḤALAB]. While the figures for Ḥimş are wanting in the *Ḍjirāḥ al-Dawla* and in al-Muḳaddasī, we still possess al-Yaḳūbī's and al-Isfahānī's figures. The yield of the taxes of Ḥimş (cf. Le Strange, *Palestine under the Moslems*, p. 44—48) (reckoning the dinār at 10 shillings) was:

a. for the reign of Hārūn al-Rashīd (170—193), according to a quotation from al-Djāḥshiyārī's *Kitāb al-Wuṣarʾ*, 320,000 dinars and 1000 camel-loads of dried grapes (the vineyards of Ḥimş were famous and were only destroyed during the Crusades).

b. for the year 204 (Ḳudāma's *Kitāb al-Kharādī*) 118,000 dinārs (the same sum is given by al-Isfahānī, quoted by Ibn Khurdādhbih).

c. for the year 250, according to Ibn Khurdādhbih, 340,000 dinārs.

d. for the year 278, 220,000 dinārs (al-Yaḳūbī, who wrote about this time).

The low figures given by Ḳudāma, al-Isfahānī and al-Yaḳūbī are due to a different method of calculating the revenue; they have perhaps deducted the salaries of the officials or other administrative expenses in their calculation.

Under the Ḥamdānid Saif al-Dawla [q. v.] Ḥimş passed under the rule of the kings of Ḥalab and was frequently granted by them as a fief. Among those who there held it we may mention Saif's cousin, the famous poet Abū Firās ʿAlī, whom Saʿd al-Dawla deprived of the town. In 367 he granted Ḥimş to his general Bakdjūr, whose government of it was highly praised; a minaret of architectural interest (with Kūfic inscription) dates from his time. During this period Ḥimş suffered from the repeated ravages of the Byzantines. In 475 it belonged to the notorious Bedouin chief Ḳhalaf b. Mulāʾib (cf. M. Hartmann, *Zeitschr. d. Deutsch. Pal. Verein.*, xxiv. 49—66), who recognised the Fātimid caliph as his overlord. Enraged at this and moved by the complaints of Ḳhalaf's subjects against his cruelty, the Saldjūḳ Sulṭān ordered the Emir of Syria to take him prisoner. He was besieged in 483, captured and brought in a cage to Isfahān. Ḥimş was granted to Sulṭān Tutuṣh from whom his son Riḍwān inherited it. He granted Ḥimş in 491 to his stepfather Djanāḥ al-Dawla, who was murdered by the Ismāʿīlites in 491. Later we find an Emir Ḳarādjā (perhaps identical with the vassal lord of Ḥarrān, one of Malikshāh's mamlūks. After his death in 506 his son Ḳhirkhān [see ḤAMĀ] succeeded him and died in 523. His children, who were still minors, suffered a great deal from Zangī's efforts to conquer Ḥimş, till their guardian in 530 exchanged the city for Palmyra and Raḥba with Shihāb al-Dīn Maḥmūd, king of Damascus. The latter at first granted it in fief to his vizier Önör, but after long negotiations finally transferred it to his stepfather Zangī in 532 (Önör received other towns in compensation). Nūr al-Dīn inherited it from Zangī and his son Ismāʿīl from him, till Saladin received it in 570. Four years later he appointed his cousin Muḥammad b. Shirkūh ruler of it. With one interruption (it was taken by al-Nāṣir Yūsuf II of Aleppo in 646 and ceded to him, but seems only to have remained a short time in his possession), his descendants remained rulers of Ḥimş till 661; they had readily opened their gates to the Mongol Khān Hülāgū. From 661 it was governed by deputy-governors, sometimes attached to Ḥamā, sometimes to Damascus. In the xviiith century an aghā of a native family ruled there, independent of the Pasha of Damascus. In the xixth century Ḥimş passed, like Aleppo, under Egyptian rule (1831—1840) but it suffered so much from the arbitrary conduct [cf. ḤALAB] of the officials that a rebellion broke out, which was with difficulty suppressed.

Only a few insignificant ruins of the city wall (see plan) and gates survive, while of the citadel, which was destroyed by Ibrāhīm Pasha, a tower with an inscription of the year 594 of Saladin's cousin, Muḥammad b. Shirkūh, and a gate still stand (see plan). The mausoleum of the great general Khālīd b. al-Walīd and his wife Fadḍa (plan 15) has recently been rebuilt. (The valuable inscriptions were previously copied by van Berchem, Freiherr v. Oppenheim and M. Sobernheim). A number of mills on the Orontes belong to Hims, of which one, as the Arabic inscription shows, belongs to the year 824 A.H. and another with Turkish inscription to the year 975 (N.B. this is the only Turkish inscription of this period in Syria). The most interesting building is the great mosque (plan 11), in which half of the cathedral is said to have been incorporated at the beginning of the period of Muslim rule. Herzfeld writes the following note on it: The great mosque lies in the centre of the bazaar and is entered from the south of it. The main entrance, on the west side, leads through a vaulted passage into the court, and a side entrance on the east leads directly into the ḥaram. The ḥaram is an oblong space with two naves each with 13 cross-vaultings. There is a small dome above the bay before the simple miḥrāb. In the west is a second, older miḥrāb with gold mosaic, which seems to belong to the earliest Muslim period. The court façade of the ḥaram shows that the plan has undergone many alterations. This wall was apparently originally the wall between the main and side nave of a basilika church of quite an unusual type: 4 large arches alternating with 3 double-storied sections, each of 5 small arches. The columns and capitals, of which many lie in the court of the mosque are remains of the ancient building. This court is oblong, surrounded by narrow cloisters, quite unadorned. An estrade with basin and miḥrāb almost fill it. Beside it, on the west, is a well with a cupola resting on six antique columns.

Bibliography: See the article ḤALAB. Epigraphy: some inscriptions have been discussed by v. Berchem in *Inscriptions de Syrie*, Cairo, 1897, p. 54—56 and in Frhr. v. Oppenheim's *Inscriften aus Syrien* etc., p. 4—13.

(M. SOBERNHEIM.)

HİMYAR, the name of an ancient stock in South Arabia. The form Homeritae, Ὁμηρίται, in the classical authors suggests a diminutive formation; the Arabic form now usual is only found in Theodoros Anagnostes (vith century A.D.), *Hist. eccles.*, ii. ch. 58 (cf. Nicephoros Callistos, *Hist. eccles.*, xvi. ch. 37) in the form Ὁμηρινοί, or Ὁμηρες, Nonnosos, who went to Aksūm and South Arabia as the envoy of Justinian, and following him, Malalas use the form Ὁμηρίται, which goes back to the Ethiopian Hemēr. The form found in inscriptions is H-m-y-r-m with mimation and the plural ḥ-m-r-n, which presumably is to be pronounced Aḥmūrān (= al-Aḥmūr).

According to the Arab authorities, the Hīmyar, who were divided into a number of smaller tribes, lived around Laḥdj, in the district of Zafār and Ridā' and also to the east in Sarw Hīmyar and Naḍjd Hīmyar. The Homeritae are first mentioned in Aelius Gallus's account of his expedition to South Arabia in 25 B.C., preserved in Pliny, *Hist. Nat.*, vi. § 161, with the note that they are "the most numerous tribe" (*numerosissimos esse*); ac-

cording to Strabo, xvi. ch. 4, § 21, at the time of the Roman invasion Mariaba, i. e. Ma'rib, the capital of Saba', belonged to llasaros who ruled over the Rhammanites. This statement most probably refers to 'Ilīsharah Yaḥdub, king of Saba' and Dhū Raidān, i. e. of the Sabaeans and Hīmyarites, who is known from inscriptions. When the anonymous *Periplus Maris Erythraei* was written (about 70 A.D.), the Hīmyarites ruled the greater part of South Arabia, namely, the coast of the Red Sea and Indian Ocean up to the frontiers of Ḥaḍramawt, with the corresponding interior, including the land of the Sabaeans; they also held a portion of the East African coast (Azania). Their king Charibael "the legitimate ruler of the Hīmyarites and Sabaeans" resided in Zafār (Z-f-r in inscriptions; in addition to the form with T — Ταφάρ, Τάφαρον, Τάρφαρα, Τέφρα and Taphra — the spelling with S, Sapphar, is also found, in Pliny and Ptolemy; Ethiopian Ṣafār; not to be confused with the port of the same name on the Indian Ocean), which remained the chief city of South Arabia till the Persian occupation. This ruler was on friendly terms with the Romans. He seems to be identical with the Kari-bal W-tr Yun'im king of Saba and of Dhū Raidān, of the inscriptions, coins of whom are also known, struck in Raidān. The passing of the hegemony of South Arabia from the Sabaeans to the Hīmyar took place about the end of the second century B.C. and may have been partly brought about by the discovery of the sea-route to India by the admirals of the Ptolemies, whereby Saba' lost its importance as the centre of the overland trade of South Arabia. Greek and Roman sources are alike silent regarding the further history of the Hīmyarites down to the ivth century; the inscriptions so far discovered give a series of kings' names but without precise dates. In the reign of the Emperor Constantine II. (337—361) Christianity was introduced by the Indian Theophilos, a native of Diū; he built churches in 'Aden and Zafār and other towns; even at this time there were numerous Jewish communities there (Philostorgius, *Hist. eccles.*, iii. ch. 4). According to another account in Theodoros Anagnostes, *l.c.*, the conversion of the Hīmyarites did not take place till the reign of Anastasius (491—518). About the middle of the ivth century the Abyssinians, the ḥ-b-sh-n of the inscriptions, i. e. the rulers of Aksūm, found a firm footing in South Arabia and Aezanas, the king of Aksūm, a contemporary of Constantius II, in his inscriptions includes among his titles that of "king of the Hīmyarites and of Raidān". The Abyssinian invasion seems to date back as early as the third century; Marcianus (beginning of the ivth century) calls the Homeritae an Ethiopian people, and this description is often repeated in the older Byzantine writers. The Roman emperors were in regular communication with them (see *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxi. p. 73), partly in the interests of trade and partly to secure their support against the Sasanians who were endeavouring to penetrate into South Arabia through 'Omān. About 521 the native princes under Dhū Nuwās (Dunaas, Dimnos, Damianos of the Greek sources) aroused a serious rebellion against the Abyssinian invaders. Dhū Nuwās, who is said to have professed Judaism and to have organised the persecution of Christians in Neḍirān, which has become famous through

the martyrology of St. Arethas, fell in 526 in battle with Kaleb Ela-Aṣḥāḥ, king of Aksum, and the land passed under the sway of an Abyssinian dynasty, whose founder, Ela-Abraha, made himself independent of Aksum a few years after the withdrawal of Kaleb Ela-Aṣḥāḥ. We possess an authentic source for his history and his relations with Byzantium, Persia and Abyssinia, as well as with the Ḡhassānids and other Arab princes, in the great inscription of Ma'rib of the year 540, in which he also gives an account of the restoration of the great dam. In this period arose the "laws of the Ḥimyarites" and other apocryphal works, which are associated with the name of St. Gregentios, bishop of Zafar under Ela-Abraha, and his successor (Migne, *Patrol. Graeca*, vol. 86, i. coll. 563—784). In the reign of the Emperor Justin II, about 570, the Ḥimyar chiefs invited the Persians into the country. Masrūk, the last ruler of the dynasty of Ela-Abraha (corrupted to Sanaturkes in Theophanus Byzantius), fell in battle with the Persians, who placed the country under military occupation, leaving the various districts (*mikhlaḥ*) under native princes. The Persian governors (*marzubān*) resided in Ṣan'a'. When Muḥammad sent his first envoys to the Yemen, the kingdom of the Ḥimyar, as such, had long ceased to exist and the new religion was adopted without appreciable opposition by the Ḥimyar chiefs, as well as by the descendants of the Persians, the so-called Abnā'.

The inscriptions hitherto found in South Arabia in the local alphabet, which we usually call Ḥimyaritic inscriptions, belong to widely varying periods, from about 700 B.C. to about 550 A.D. and only a few fragments among them owe their origin to the Ḥimyar in the narrower sense of the word. Linguistically they fall into two main groups, the Sabaeen and Minaean inscriptions; the Ḥimyar texts belong to the former group. The coins hitherto discovered — almost all silver — apart from a few of the earlier issues, are on the other hand mainly to be ascribed to the Ḥimyar. The alphabet (called *musnad* by the Arabs, which however in the inscriptions only means 'inscription'), a variety of the Phoenician alphabet adapted to the Ethiopian, contains all the consonants of the Arabic language with the addition of a variant of the sibilant س. The Sabaeen-Ḥimyar language is an Arabic dialect which is distinguished from northern Arabic by certain grammatical peculiarities (mimation instead of *nūn*, replacement of the article by the affix *-ān*, *haf'al* for *'af'al* in the ivth form of the verb) and also in vocabulary. On the other hand the supposition of the Arab philologists that the later South Arabian dialects or even the dialects of Mahra and Kāra are offshoots from the ancient language of the Ḥimyar has proved incorrect, although they have preserved in their vocabulary many roots and words, which are not known to Northern Arabic, but which are found in the inscriptions.

Before the discovery of the inscriptions the accounts of the Arabs formed, with the scanty records in ancient and Byzantine authors, our only source for the ancient history of South Arabia. The *tubba'*s of the Yemen are already mentioned in the Qur'an and the kings of the Ḥimyar were henceforth known in history by this name; we now know from the inscriptions that the

kings of the Sabaeans and Ḥimyar always called themselves *malik* and that *tubba'* is a corruption of the name of the powerful family of Bata' of the tribe of Hamdān. The same inscriptions teach us that the statements in the literary sources on the Ḥimyar *ḥail* and *adhwā* (kings and feudal lords) are for the most part based on misunderstandings. The lists of kings handed down in this way to us and the doings of individual *tubba'*s are still more unreliable. In the Qur'an we find allusions to the Old Testament story of the queen of Sheba, to persecution of the Christians by Dhū Nuwās in Nedjran (not certain, see *Zeitschr. der Deutsch. Morgenl. Ges.*, xxxv. 610 sqq.) and to the expedition of a *tubba'* against Mecca. At quite an early period the expositors of the sacred book and the story-tellers at the court of the first caliphs began to devote attention to the ancient history of the country (Ibn 'Abbās, Ka'b al-Aḥbār, Wabb b. Munabbih, 'Abid b. Sharya); although several of them belonged to Yemen, they made less use of genuine popular tradition than of foreign legends, e.g. the Alexander romance and Jewish traditions, and added other matter of their own invention.

The last traces of this kind of historical research are popular works still eagerly read like the story of Bilkis and Dhū 'l-Karnain, the *Sira Saif b. Dhī 'l-Yasan*, etc. The works of three natives of South Arabia are much more serious however: *al-Tidjān fī Mulūk Ḥimyar* of Ibn Hishām, the celebrated biographer of the Prophet, the *Iklil* and the *Ṣifat Djaṣirat al-'Arab* of al-Hamdānī, as well as the so-called 'Ḥimyarite *qaṣida*' with commentary, and the lexicon *Shams al-'Ulūm* of Nashwān (died 573); they read the ancient *musnad*'s, although their language was no longer entirely comprehensible to them, and used them in their genealogical and historical researches; how far they worked from old native traditions has still to be investigated, but in any case they were also independent of the scholars already mentioned. Only the information regarding the last century before Islām can be used for the writing of history proper.

Bibliography: A bibliography, particularly of epigraphy down to 1893, is given in F. Hommel, *Südarabische Chrestomathie*, p. 63 sqq., continuations to 1908 in O. Weber, *Studien zur Südar. Altertumskunde*, iii. 71—101. On the older history of the Ḥimyar cf. the essays by O. Blau and others in the *Zeitschr. der Deutsch. Morgenl. Ges.*, xxii. 654—673; xxiv. 559—592; xxv. 525—592; xxvii. 295—363; xxx. 320—324; xxxi. 61—74; Sprenger, *Die alte Geographie Arabiens* (1875). On the Abyssinian invasion: George, *De Aethiopia imperio in Arabia Felici* (Berlin 1833); A. Dillmann, *Über die Anfänge des Axumitischen Reiches*, Berlin 1879; *Zur Geschichte des Axumitischen Reichs vom IV. bis VI. Jahrhundert*, ibid. 1880, and *Bemerkungen zur Grammatik des Ge'ez und zur alten Geschichte Abessinien's in Berliner Sitzungsber.*, 1890, i.; W. Fell, *Die Christenverfolgung in Südarabien und die himjarisch-äthiopischen Kriege nach abessinischer Überlieferung in Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxv. 1—74, thereon ibid., 693—710; J. Guidi, *La lettera di Simone, vescovo di Beth-Aršam, sopra i martiri Omeriti* (Roma 1881); E. Glaser, *Die Abessinier in Arabien und Afrika* (1895); Carolo Conti Rossini, *Un documento sul Cristianesimo*

nello Yemen (Roma 1911); lastly the royal inscriptions of Aksūm (most recently in vol. iv. of the "*Deutsche Aksum-Expedition*", 1913). In addition to the publications of inscriptions, indicated by Hommel and Weber, *op. cit.*, and many articles, which have since appeared in the learned journals, there should also be noted the continuation of the Paris *Corpus Inscriptionum Semiticarum* and Martin Hartmann, *Der Islamische Orient*, vol. ii.: *Die Arabische Frage mit einem Versuche der Archäologie Yemens* (Berlin 1909). The Himyaritic Coins are described by G. Schlumberger, *Le Trésor de San'a*, Paris 1880; Barclay V. Head, *Num. Chron.*, N.S., xviii. 273, 284; xx. 303—310; D. H. Müller, *Südar. Alterthümer im Kunsthistorischen Hofmuseum* (Vienna 1899), p. 65—78. The Arab traditions have been collected by A. Schultens, *Historia Imperii Foetanidarum*, Harderovici Gelrorum 1786, and Cassin de Perceval in his *Histoire des Arabes avant l'Islamisme*; cf. also the pertinent passages in Ibn Ishāk, Ibn Qutaiba, Ṭabarī, Ḥamza Ḥafāhānī, Mas'ūdī, Ibn Khaldūn. On Nashwān and Hamdānī: v. Kremer, *Die Himyarische Kassideh*, Leipzig 1865, *Über die Südarabische Sage*, *ibid.* 1866, and *Altarabische Gedichte über die Volkssage von Yemen*, *ibid.* 1867; D. H. Müller, *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxix. 620—628, *Südarabische Studien*, Vienna 1877, *Die Burgen und Schlösser Südarabiens*, i. and ii., *ibid.* 1879—1881, with supplement in the *Südarab. Alterthümer* etc., p. 80—95; Captain W. F. Prideaux, *The Lay of the Himyarites*, Schore 1879. The main source for the historical geography is the *Ṣifat Dja-zirat al-'Arab* of al-Hamdānī (ed. by D. H. Müller, Leiden 1884—1891); cf. also the extracts from Ibn al-Mudjāwir in Sprenger's *Post- und Reiserouten des Orients*, Leipzig 1864; on the South Arabian dialects see the *Etudes sur les Dialectes de l'Arabie Méridionale* of Count Landberg, vol. i., ii., Leiden 1901 *sqq.*, and the works of A. Jahn and D. H. Müller on *Die Mehri- und Soqotrisprache* in *Südarabische Expedition* etc., iii. and iv. (Vienna 1902).

(J. H. MORDTMANN.)

HIND, daughter of the Meccan 'Otba b. Rabi'a, of the family of 'Abd Shams, which was related to the Hāshimids. She was the wife of Abū Sufyān, to whom she bore several children including Mu'āwiya, afterwards Caliph. Tradition seems to take a special delight in drawing an unusually repulsive and no doubt caricatured picture of the short, stout woman, who certainly had a very passionate temperament. Her hatred of Muḥammad was increased by the fact that Ḥamza killed her father in the battle of Badr. With other women she accompanied the Meccans on their expedition against Medina in the year 3 and was one of the most ardent in urging on the men to battle; when Ḥamza fell in the conflict on the hill of Uhud, she is said to have mutilated his body and bitten his liver. When the Prophet attacked Mecca in the year 8, she stormed against her cautious and far seeing husband who wished to hand over the city without striking a blow. According to some narrators, the Prophet on this occasion condemned her and a number of other people to death but afterwards pardoned her; this is probably only a malicious invention, as other writers make no

mention of it and in some traditions she makes a very stormy appearance at the paying of homage; it is moreover very improbable that Muḥammad would have injured by such an order the feelings of Abū Sufyān, who had met his overtures halfway. Besides she had every reason to be content with the new regime as her son was made governor of Syria; according to one story, she took part in the battle of the Yarmuk with undiminished vigour by urging on the Muslims to circumcise with their swords their uncircumcised opponents. In the end Abū Sufyān divorced her and she is said to have vigorously revenged herself by various intrigues. Some traditions make her die in the reign of 'Umar, others under 'Uthmān.

Bibliography: Ibn Hishām, ed. Wüstenfeld, p. 466, 536 *sq.*, 557, 562 *sq.*, 580 *sqq.*, 815; Wellhausen, *Wakidi*, p. 102, 128, 133, 324, 334, 344, 350; Ibn Sa'd, ed. Sachau, ii. 1, 98; viii. 4; Ṭabarī, *Annales*, ed. de Goeje, i. 1348, 1386, 1400 *sq.*, 1415 *sq.*, 1642 *sq.*, 2766 *sq.*; Belādihuri, ed. de Goeje, p. 135; Ya'qubī, ed. Houtsma, ii. 48, 61; *al-Isāba*, iv. 820—822. (FR. BUHL.)

HIND. The general name for India in Arabic and Persian chronicles and geography. The earlier writers generally make a distinction between Sind and Hind; the first name being confined to the countries bordering on the Indus and Mihrān, and the other to India beyond the limits of the Muḥammadan conquest. This is the use in Ibn Khur-dādhbih, al-Mas'ūdī, Ibn Hawḳal and al-Birūnī, and is clearly shown in Ibn Hawḳal's map (reproduced in Elliot and Dowson, Vol. I. p. 32). In later times the name Hind was extended to embrace the whole of India, the term Hindūstān being restricted to the Northern plain of the Ganges and Djamnā, and such is the modern use. After the invasions of the Ghaznawids and Ghōrids it became less usual to speak of Sind as a separate country from Hind. The name Hind is originally identical with Sind, the Skr. *sindhu* 'a river' becoming *hendū* in the Avesta, and having first been applied to the R. Indus was extended to the country adjacent to it.

Bibliography: Al-Mas'ūdī's *Encyclopaedia* (transl. Sprenger), O. T. F., London 1841; Elliot and Dowson, *Hist. of India*, Vol. I. (London 1867). (M. LONGWORTH DAMES.)

HINDĀL MĪRZĀ, fourth son of Bābur, born early in 1519. His real name was Muḥammad Abu 'l-Nāṣir, but the name Hindāl "Taker of India" was bestowed upon him by his father who was then meditating the conquest of India. Hindāl's mother was Dildār Begam, so that he was the full brother of Gulbadan Begam, the Memoirs-writer. He proved unstable and foolish, rebelled against his elder brother Humāyūn, and had the faḳīr Bahlūl brutally murdered in order to show his adherents that he would always be an irreconcilable rebel. He was killed in eastern Afghanistan, in November 1551, in a night-attack made by his brother Kāmran on Humāyūn's camp. By this time, Hindāl had become reconciled to Humāyūn, and died, fighting for him. The good-natured monarch was inclined to lament his death, but Mun'im Khān coolly told him that he was bewailing his own gain, for now he had one enemy the less (Bāyazīd Biyat's Manusc. quoted by Erskine). Hindāl was buried at Kābul, near his father. His daughter Ruḳaiya Begam was Akbar's

first wife, but had no children. She brought up Shāh Djahān, and died in Agra at the age of 84 in January 1626. (Blochmann 309).

Bibliography: Bābur's *Memoirs*; Gulbadan Begam's do.; the *Akbarnāma*; Djawhar's *Memoirs*; Erskine, *History of Bābur and Humāyūn*; Mu'tamid, *Ikbāl nāma*, Calcutta 1865, p. 251. (H. BEVERIDGE.)

HINDĪ, a modern Indo-Aryan vernacular, descended from an earlier Prakrit, and comprising two distinct languages, 1. Western Hindī, spoken by more than 40 millions of persons inhabiting the Gangetic Dōab and the country to the north of it, and 2. Eastern Hindī, spoken by 22 millions in Awadh (and throughout India wherever men from Awadh have wandered in search of employment), Baghelkhand and Chhattisgarh. The chief dialects of Western Hindī are Hindustānī [q. v.], Bāngarī, Bradj Bhāshā, Kanawdji and Bundēli; only the first of these, under the appellation Urdū [q. v.] has been extensively used as a literary medium by the Indian Muhammadans. The names of a few Muhammadans are recorded who occasionally wrote verses in Bradj Bhāshā. Abu 'l-Faīd (commonly known as Shaikh Faīdī), the friend of Akbar, and Faīdī's younger brother, Fahim, and Akbar's great general, Khān Khānān Mīrẖā 'Abd al-Rahīm, all wrote Hindī dōhās (or couplets), doubtless under the influence of the strong interest which the emperor took in Hindu thought and literature. Less illustrious poets of the same period were Saiyid Mubārak 'Alī Bilgrāmī (b. 1583), Saiyid Ibrāhīm (b. 1573) who became a Vaishṇava and was known by the name of Ras Khān, and his pupil, Qādir Bakhsh. Such instances however are rare, and when Muhammadan poets, such as Amīr Khusrāw, are said to have written Hindī verses, the dialect they employed was Urdū rather than any form of Bhāshā. (*Journ. As. Soc. Beng.* XXII, 443). The legend that Sa'di ever wrote verses in Hindī has been shown to be without historical foundation (*Journ. As. Soc. Beng.* xxi. 513 et seq.).

Eastern Hindī has three chief dialects, Awadhī, Baghelī and Chhattisgarhī. Works in Eastern Hindī by Muhammadan writers are rare; the most notable is the Padumāwati of Malik Muḥammad Djaisī, written in the Awadhī dialect about 1540; it is a romantic epic founded on the story of the taking of Cītor by 'Alā' al-Dīn Khildīr in 1303; the poet himself explains that the story is an allegory of the search of the soul for true wisdom.

Up to the early part of the nineteenth century all Hindī literature was in poetry; Hindī prose first took its rise under the influence of English officials, but the cultivation of it has been almost exclusively confined to Hindu writers and any account of it would therefore be out of place here.

Bibliography: G. A. Grierson, *The Modern Vernacular Literature of Hindustan* (Calcutta, 1889); *Linguistic Survey of India*, vols. vi, ix (Calcutta 1904 sqq.); *The Padumāwati of Malik Muḥammad Jaisī*, ed. by G. A. Grierson and M. M. Panḍit Sudhākara Dvivedī. (Calcutta, 1911).

HINDŪ-KUSH, a lofty and extensive range of mountains which forms an extension of the Himālaya to the south-west from the region of the Pamir. It extends from about 75° E and 37° N. to about 66° E. and 35° N. The continuation of the range further west bears various names (Kōh-i-

Bāba, Siyāh-Bubuk etc.) this portion being generally known to modern geographers as the Paropamisus, although the Paropamisus of the ancients no doubt included the Hindū-kush. The name Caucasus was also used by the Macedonians, the name according to Arrian having been bestowed upon this range by Alexander's soldiers in flattery. The north-eastern part of the Hindū-Kush rivals the Himālaya in the height of its peaks and the extent of its glaciers, some peaks being over 25 000 feet in height, among these Rakhipōshī south of Hunza and Tiračmir west of Cītral are among the best known. The extreme north-east Hindū-kush at its point of junction with the Pamir forms the boundary between three systems of drainage, those of the Indus, the Oxus and the Tarīm, while further west it forms the watershed between the Indus and the Oxus, and can be traversed by several passes. From Hunza the Kilik Pass leads to Sarikōl and Yarkand, and also to upper Wakhān. From Yāsīn and Mastūdī the Barōghil Pass leads also into Wakhān, and other passes from Cītral into the same country. The most important pass from Cītral is the Dorāh Pass leading into Badakhshān by the Warōdj and Kōkča valleys, and the Mandal Pass gives communication also between Kāfiristān and the Kōkča valley. North of Kābul the best known passes are the Khawāk, Kaushān, (or Ghōrband) and Bāmiān passes, by one of which Alexander crossed Bactria from Kābul and back again to that region on his Indian expedition. The central block of the mountains between the Kābul and Kunar river to the south and Badakhshān, up to the high range between the Mandal and Khawāk passes, is occupied by the wild and inaccessible country of Kāfiristān. This has now come under Afghān rule since its conquest by 'Abd al-Rahmān, and the countries of Badakhshān and Wakhān to the north are also under the same rule, but in the north-eastern part of the southern slopes Cītral, Yāsīn, Hunza-Nagar and Gilgit are politically attached to British India, and the Chinese empire embraces the northern slopes from the Pamir eastwards. The pass of Bāmiān was traversed in the 7th cent. A. D. by the Chinese pilgrim Hiouen Tshang who saw the gigantic Buddhist figures on the face of the cliff which modern travellers have found still in existence. Invaders of India and Afghānistān have usually preferred the easier route over the passes near Herāt, but the passes near Kābul have been used from time to time. Timūr travelled by Bāmiān on his return from India. Bābar came from Kunduz to attack Kābul in 910 (1504) probably by the Kaushān Pass, and Humāyūn followed the same route in 953 (1547). Shāh Djahān's army under Rājā Djagat Singh met with disaster in crossing the Hindū-kush to attack the Ūzbags in 1056 (1645), and tradition ascribes the name *Hindū-kush* "Hindū-slayer" to the losses undergone by his Rājput troops. Awrangzēb two years later experienced great hardships in his retirement from Balkh in the same region and lost 5000 men. Bābar gives a fairly minute description of the Hindū-Kush passes in his memoirs. He came into Ghōrband from the Andarāba valley, evading the army sent to watch for him in the Pandjshir valley, by which he would have come out of the mountains if he had made use of the Khawāk Pass. It may be added that Bābar uses the name Hindū-kush which proves that the legendary ex-

planation of the word mentioned above is without foundation. In more modern times these passes have been frequently traversed by Afghan armies. 'Abd al-Rahmān crossed the Hindu-kush in the middle of winter and his army suffered severely. According to Burnes the name Hindu-Kush was originally used for one peak only, which is visible from both Kābul and Kunduz.

Bibliography: Hiouen Tshang (trans. S. Julien) in *Voyages des Pèlerins Bouddhistes*, Vol. i. p. 36 (Paris 1857); *Bābar's Memoirs*, transl. Erskine (London 1829), pp. 133, 139; Erskine, *Lives of Babar and Humāyūn* (London 1854) i. 211, ii. 333; Burnes, *Bokhara* (London 1834), Vol. ii.; Masson, *Travels in Balochistan* etc. (London 1844), ii. 15; Mohanhal, *Travels in the Panjab* etc., London, p. 86; Ināyat Khān, *Shāh Djahān-nāma* in Elliott and Dowson, *Hist. of India*, London 1877. Vol. vii.; Elphinstone, *Hist. of India*, 5th ed. London 1866, p. 583 (quoting Khāfi Khān); Biddulph, *Tribes of the Hindoo Koosh*, Calcutta 1880; Holdich, *The Indian Borderland*, London 1901; do., *The Gates of India*, London 1910; Robertson, *The Kāfirs of the Hindukush*, London 1900. (M. LONGWORTH DAMES.)

HINDŪSTĀN. [See INDIA.]

HINDŪSTĀNĪ is the name given by European scholars to that dialect of Western Hindī [q. v.] whose original home is the Upper Gangetic Dōāb. As this dialect was in general use in the neighbourhood of the city of Dihlī at the time of the Muhammadan conquest, it came to be adopted by the invaders as a *lingua franca* and was by them carried into all those parts of India in which Muhammadan rule prevailed. The various forms of this dialect are by native authors called by different names, but as employed by the Muhammadan invaders it was called *zabān-i-Urdū* (the language of the camp) or *urdū-i-mu'allā kī zabān*; on to the original dialect as they found it used by their Hindu subjects, they grafted a vocabulary which was to a very large extent Persian, with a certain admixture of Arabic and Turkī words. As thus modified this dialect is known to those who speak it and write it only by the appellation Urdū, (the name Hindūstānī never being used except under European influence); the reader is therefore referred to the article Urdū for an account of the language and literature.

HINGLĀDJ, a shrine of great antiquity situated in the western part of the state of Las-Bēla in Balōchistān on the river Hingöl not far from its mouth. It may possibly be the temple of Mahēshwara mentioned by the Chinese pilgrim Hsuan Tsang in the 7th century as existing in the principal town of Adhyavakila (Las-Bēla). In modern times it is a Muhammadan shrine and Hindu temple of Durgā, the consort of Śiva (Mahēshwara). The Muhammadan dedication is to Bibi Nāni, a female saint who is venerated in other parts of Balōchistān, and whom Masson, with some probability, identified with the Nanaia of the Kushān coins, the Anāhita of Babylonia. There are said to be figures carved on the rocks in an inaccessible site.

Bibliography: Masson, *Travels in Balochistan* etc. (London, 1844), Vol. iv. 391; Hughes, *Balochistan* (London 1877); Holdich, *The Gates of India* (London 1910).

(M. LONGWORTH DAMES.)

HIPPOKRATES. [See BUKRĀT.]

AL-ĤĪRA, the capital of the Lakhmid kings, 3 Arab miles south of Kūfa, an hour's ride southeast of Nadjaf (Meshhed 'Alī), on the lake of Nadjaf, now almost dry close to the edge of the desert. The name is Aramaic (corresponding to the Syr. *ḥertā*, and Hebr. *ḥāṣēr*) and means literally "camp" but was transferred as a proper name to the permanent camp of the Lakhmid chiefs under Persian suzerainty, from which the city gradually developed. The date of its origin, placed by the Arabs in the time of Nebuchadnezzar, cannot be accurately fixed; bishops of al-Ĥira are mentioned at the synods as early as the beginning of the fifth century A.D. For further information see the articles LAKHM and DJĀDHĪMA (now found in inscriptions, see *Florilegium de Vogüé*, p. 389, 463 sqq.). The situation was a favourable one as the country between Nadjaf and the Euphrates was intersected by canals and rich in cornfields and date-groves. The air is also celebrated for its salubrity. Among the inhabitants, as the mention of bishops shows, there were a number of Christians who professed the Nestorian creed. Among them were the family of the Ĥira poet 'Adī b. Zaid. The Lakhmid princes themselves finally adopted Christianity and Hind, the mother of king 'Amr (reigned after 550), founded a monastery in the city. Near Ĥira were a number of strongholds including the 'white citadel', built by a Persian king, Ibn Bukaila's citadel and the citadel of the 'Adasis of Kalb; cf. also the article AL-KHAWARNĀK. Among the products of the city the saddles of al-Ĥira are mentioned by the ancient poets (Imru' al-Ḳais, 4, 59, Nābigha, 5, 23). The town had reached a certain stage of civilization and poets gathered eagerly round the court of the kings. Traditions also relate that the art of writing was well known in Ĥira and spread from there to Arabia. After the death of Nu'mān III (602) the Persian kings incautiously abolished the system of Lakhmid vassals and placed Persian governors in the city, to whom the Arab princes were subordinate. This was still the arrangement in 633, when Khālīd attacked Ĥira at the head of the Muslim army. The town surrendered without a battle and pledged itself to pay a considerable tribute. Its importance henceforth ceased, although it existed till much later and is occasionally mentioned. The 'Abbāsids did not choose it as a residence and the rise of Kūfa threw it more and more into the background. The Caliph Hārūn al-Rashid however made a short stay in Ĥira and erected buildings there, but this aroused great resentment in Kūfa, so that he left the town. Under Muḥtadir (908—932) it suffered like the rest of the Sawād from the raids of the Bedouins, so that the government had to send an army thither. In the last half of the xth century, it is described as extensive but thinly populated. The decline of the whole district afterwards affected Ĥira severely so that in the end it utterly disappeared from the face of the earth. Its site is now pastureland where only a few low mounds and heaps of sherds recall its past.

Bibliography: Tabari, *Annales*, ed. de Goeje, i. 821 sqq., 853, 2016 sqq., 2038 sq.; iii. 645 (see also the Index); Balādhuri, ed. de Goeje, p. 241 sqq.; Dinawari, ed. Guirgas, p. 117; Ibn al-Athīr, ed. Tornberg, vi. 105; viii. 131; Yāqūt, ed. Wüstenfeld, ii. 375—379; *Bibliotheca Geograph. Arabicorum*, i. 82; ii. 163;

vii. 192, 309; Nöldeke, *Geschichte der Sassaniden*, p. 25, 348; Rothstein, *Die Dynastie der Lakhmiden*, p. 12—40, 138; Wellhausen, *Skizzen und Vorarbeiten*, vi. 38 sqq., 68 sq.; Meissner, *Von Babylon nach den Ruinen von Hira und Huarnak* (*Sendschreiben der Deutschen Orient. Gesellschaft*), 1901. (FR. BUHL.)

ḤIRĀ' (also written **Harā'**, and without hamza), a mountain some three Arabian miles from Mecca in a N. E. direction, facing **Thabīr** [q. v.], so that these two are often mentioned together, and sometimes compared to two waves of the sea. Both are without water or vegetation other than a few thorns. **Ḥirā'** is higher than **Thabīr**, and is crowned by a steep and slippery peak, which the Apostle with some companions once climbed. Muḥammad was in the habit of staying here with his wife, and it was in a cave of this mountain that he received his first revelation. Hence the present name **Djabal Nūr**. The cave is still shown. On his return from al-Ṭā'if Muḥammad also hid himself here until he could enter Mecca.

Bibliography: Ibn Hishām, p. 152, 251;

Wüstenfeld, *Die Chroniken der Stadt Mekka*, I, 426 sq.; Ali Bey, *Travels*, II, 65; Burckhardt, *Travels in Arabia*, i. 320 sq. (T. H. WEIR.)

HIRZ or **HURZ** (A.) Amulet. [See **HAMĀ'IL**.]

HISĀB or 'ILM AL-HISĀB, is the name given by the Arabs to the whole field of arithmetic; *al-ḥāsib*, also *al-hassāb*, is the calculator, arithmetician. Arithmetic was one of the four propaedeutic or mathematical sciences (*ʿulūm riyaḍiyya* or *taʿlīmīyya*), which, as in antiquity, comprised arithmetic, geometry, astronomy and music. It is divided into two parts, theoretic or speculative (*naẓarī*), which was sometimes also given the Greek name *arithmētikē*, and is essentially based on the vii.th—ix.th books of Euclid, and practical (*ʿamalī*), arithmetic proper.

About the year 770 Hindu scholars brought, along with their siddhāntas (astronomical works), arithmetical lore to the court of Baghdād, notably the Hindu numeral system with the zero (Sanskrit. *śūnya*, Arab. *ṣifr* = empty). Recent researches (cf. F. Nau, *Note d'Astronomie syrienne* in the *Journal Asiatique*, x.th series, Vol. 16, No. 2, p. 258 sqq.) however make it possible that a knowledge of the Hindu numerals with the zero had reached Syria even earlier, and that the Omayyad conquerors of North Africa and Spain perhaps brought the older so-called **Ḡhubār** figures (*al-ḡhubār* = dust (on the counting-board) to the west from Syria, before the newer numerals spread in the east from Baghdād.

But although these Indian numerals were known in certain circles of the learned, the great majority of Arab arithmeticians and astronomers were reluctant to have anything to do with this ingenious Indian invention, just as at a later period in the Christian middle ages the Arabic numerals made very slow progress against the Roman. The majority of the authors of Arabic arithmetics in the xi.th century still wrote all the numbers out. Among the representatives of this conservative school we may mention al-Karkhī (Abū Bakr Muḥammad, c. 970—1036) with his *al-Kāfī fī 'l-Ḥisāb* (the essentials of arithmetic); there is a manuscript of it in Gotha, of which A. Hochheim has published a German translation (Halle 1878—1880). Others, especially the authors of astronomical tables, made use of the old Semitic and Greek practice of using

the letters of the alphabet as numerals (Arab. = *Ḥisāb al-Djūmal*), cf. the edition of al-Battānī's tables by C. A. Nallino, 3 parts, Milan, 1899—1907. As a champion of the use of Hindu numerals in reckoning we may mention Muḥammad b. Mūsā al-Khwarizmi (780—840), the author of the oldest Arabic arithmetic known to us (only in a translation however) as well as of the oldest work on algebra and of the oldest astronomical tables. This arithmetic was translated into Latin, by whom is not known, and this translation edited by B. Boncompagni, *Trattati d'arithmeticca*, i., Rome 1857. — Among these users of Hindu numerals was a contemporary of al-Karkhī, 'Alī b. Aḥmad al-Nasawī (c. 980—1040), who wrote *al-Muḥnī fī 'l-Ḥisāb al-Hindī* [the satisfying (account) of Hindu arithmetic]; this work has not yet been published in its entirety; on it cf. F. Woepcke in the *Journal Asiatique*, 1863, i. 492 sqq. and N. Suter in *Biblioth. Mathem.*, 3rd series, Vol. vii. (1906), p. 113—119. In these two contemporary works, the *Kāfī* and the *Muḥnī*, the two schools of arithmetic were striving for supremacy; it seems that in the east the Hindu arithmetic was for long neglected while in the west it was able to hold its own. — Of arithmetical works by Arabs of the west, we may mention the *Kitāb al-Ṣaḡhīr fī 'l-Ḥisāb* (the "little book on arithmetic") by Abū Zakariyā Muḥammad al-Ḥaṣṣār, who probably lived in the xii.th century, of which the present writer has published a translation of the most important sections in *Biblioth. Mathem.*, 3rd series, Vol. ii. (1901), p. 12—40, the *Talkhīṣ*, a synopsis of the preceding work by Ibn al-Bannā' (c. 1260—1340) of which A. Marre has published a French translation (Rome 1865, first appeared in the *Atti dell' accad. pontif. de Nuovi Lincei*, Vol. xvii. 1864); lastly the *Kashf al-Asrār 'an 'Ilm al-Ḡhubār* (revelation of the secrets of the art of the **Ḡhubār** i. e. of counting with the numbers used by the Arabs of the west) by Abū 'l-Ḥasan 'Alī al-Kāḷāṣādī (died 1486 in Tunis), of which F. Woepcke has published a French translation in the above mentioned *Atti* etc., Vol. xii. 1859; it was published in Arabic in Fez in 1315 = 1897-1898.

We cannot here go into details of the methods of counting as space is limited but shall only emphasise a few points that differ from modern procedure. We may first mention that Muḥammad b. Mūsā, unlike the Hindus, begins addition and subtraction on the left hand side; the erasure of the left hand figures required for this purpose was facilitated for the Arabs by their custom of counting on the dust-board; al-Ḥaṣṣār also still begins subtraction (not however addition) on the left; al-Kāḷāṣādī was the first to begin both operations on the right; it thus required six centuries for the simplest and most natural way entirely to supersede the others, but we do not doubt that in the interval practical arithmeticians had here and there adopted the natural way.

Al-Nasawī still did not use a horizontal line to indicate fractions being content, like the Hindus, simply to place the numerator over the denominator; al-Ḥaṣṣār was the first to write fractions in our present form with a horizontal line. — Astronomers in their calculations chiefly used sexagesimal fractions as the Babylonians and the Greeks had done before them; e. g. $3\frac{3}{8}$ would be written thus = 3 partes, 37 min. 30 secs. ($3^p\ 37'\ 30''$) i. e. = $3 + \frac{3}{8} + \frac{3}{80}$.

The square root was extracted in the same way as at present; the Arabs expressed surds approximately in the usual fractional form, as they were not yet acquainted with decimals. A sign for the square root is not found till al-Kāḷāṣādī, who uses the initial letter of *djīdhr* (= root) for it.

The Arabic arithmetics also contain applications of the principal operations to everyday and commercial purposes, and even to geometry also, i. e. calculation of areas and volumes. — To the domain of the theory of arithmetic but usually also included in the practical handbooks belong the tests of the correctness (proofs by casting out sevens and nines) of calculations, summation of arithmetical and geometrical series, of square, cubic and biquadratic numbers, the theorems regarding perfect and related numbers, etc.

We cannot here go into any details of certain branches of arithmetic like *ḥisāb al-khaṭā'in* (*regula duorum falsorum*), *ḥisāb al-dirham wa 'l-dīnār* (calculation of drachms and dinars) etc., which in any case belong rather to the realm of algebra. Finally, we have still to mention that the Arabs, besides counting on paper or on the dust-board, had also a system of counting on the hands, fingers or "air" (*ḥisāb al-yad or al-hawā'*). There are a number of MSS. in existence on this form counting, cf. Suter, *Die Mathem. u. Astron. d. Araber*, and *Nachträge* (*Abhandlungen z. Gesch. d. mathem. Wissensch.*, x. 203; xiv. 181), and the review *al-Mashriq*, iii. 1900, p. 171—174.

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HİŞÂR (A.), castle, fortress, citadel (from the Arabic *ḥaṣara*, "to compress, to surround in order to capture"; *ḥāṣara* "to enclose, to besiege").

Anadolu Hîşâr is the name of the fortress, now in ruins, built by the Ottoman Sultân Bâyezîd I Yildirim on the Bosphorus between Kandırlı and Gök-Şü ("the sweet waters of Asia") to facilitate the siege of Constantinople; in conjunction with Rumili-Hîşâr, which Muḥammad II Fâtih built in 1452 opposite it, it completely commanded the passage and the latter actually earned its name Boğhâz-Kasan (throat-cutter), [see BOĞHÂZ, i. p. 737^b].

Hîşâr is further found as a component of many place-names in Asia Minor: Kara Hîşâr-i Şāḥib (the minister's black fortress), official name of Afyūn Kara Hîşâr in the province of Khudā-wandigâr; Shāḥbîn Kara Hîşâr (black alum fortress) in the province of Trapezunt; Aidin Güzel Hîşâr (the beautiful palace of prince Aidin), the ancient Tralles; Ak Hîşâr (white castle), Thyatira in Lydia; Arab Hîşâr (Arab fortress), Alabanda; Koç-Hîşâr (Ram castle), near the salt lake of Tuzgöl, near Ak-Serâi; Kilise Hîşâr (Church fortress), south of Nigde on the site of Tyana; Kara Hîşâr-i Dewelü, a village in the kaḍâ of Dewelü (sandjak Kaşariya, province Angora) between Nigde and Kaşariya, where may still be seen the ruins of an ancient castle, called Zendjibar; Eski Hîşâr (old castle)

is a village with ruins at Gebize, the ancient Lybissa; also the site of the ancient Laodicea ad Lycum, north of Denizli; Hîşâr-djik (little castle) is a village in the nāhiya Āla-çam (kaḍâ Bāfra, sandjak Samsun, province Trapezunt); lastly Hîşârlik, in the sandjak Bighā, marks the site of Troy.

Bibliography: Ali Djewād, *Lughāt-i Djoghrafiya*, p. 329, 330, 603. (CL. HUART.)

HİŞÂR, on Russian maps Gissar, a district in Bukhārā. The capital of the same name lies in a fertile and well tilled, but damp and unhealthy area on the bank of the Khānaka which flows into the Kāfirniḥān; not far from Hîşâr the Kāfirniḥān leaves the broad valley and enters a narrow ravine. Cf. the view of Hîşâr in Fr. v. Schwarz, *Turkestan*, p. 233. The site of the town approximately corresponds to that of the Shūmān of the Arab geographers, cf. AMŪ-DARYĀ (i. 340^a). The name "Hîşâr-i Shādman" or simply "Hîşâr" is first found in the history of Timūr as the residence of one of the most powerful Turkish-Mongol kings who divided the country among themselves during the troubled times that followed the death of the Emīr Qazāghān (759 = 1358) (*Zafar nāmāh*, Ind. ed., i. 40), and later as an arsenal (*zarāddkhāna*) of Timūr (*ibid.*, p. 451). Under the Timūrids as well as under the Uzbegs Hîşâr owed its importance to its being a strong fortress and the residence of actually independent kings or chiefs. The area ruled from Hîşâr attained its greatest extent in the second half of the ixth = xvth century under Maḥmūd Mirzā (son of Sultān Abū Sa'īd, cf. i. 105 sq.) whose kingdom included all the lands up to the Hindū-Kush (*Bābarnāmāh*, ed. Beveridge, fol. 26^b); yet even in the time of the Timūrids Hîşâr was considered a small and poor country (*ibid.*, fol. 56^b). On the great misfortune, which overtook Hîşâr during the last battles between the Timūrids and the Uzbegs (only 60 men are said to have left out of the population of the town) cf. the *Tārīkh-i Rashīdī*, transl. by E. D. Ross, p. 262. When the kingdom of the Uzbegs in Mā warā' al-Nahr had collapsed after the decline of its first dynasty (cf. ABD ALLĀH, i. 25), Hîşâr passed under the sway of the Turkoman tribe of Yüz. From the beginning of the xviith century till 1869 the rulers of Bukhārā were only able to enforce the homage of the Beg of Hîşâr by force of arms and for brief periods at a time only; only under Russian suzerainty did the Emīr Muẓaffar succeed in breaking the power of these hereditary rulers and permanently uniting the district with Bukhārā (cf. BUKHĀRĀ, i. 782^b). About the middle of the xviiith century the inhabited land of Hîşâr, as Muḥammad Wafā Karmināgī (*Tuḥfat al-Khānī*, Ms. of the Asiatic Museum, c. 581^b, f. 196^a) tells us, began at the village of Mīr Shādī in the valley of Surkhān; in the xixth century districts further to the west, like Baisūn and Shīrābād were also reckoned to Hîşâr; in the south, besides the ancient Āghāniyān [q. v. i. 811], Kabādiyān and a portion of the ancient Khuttal with Qurghān-Tūbe also belonged to Hîşâr; on account of the great extent of the former Hîşâr territory the range, which forms watersheds between the Zarafshān and the upper Amū-Daryā, is called the Hîşâr range by the Russians. The Beg of Hîşâr now only rules the land between the upper Surkhān and the Wakhsh; this office is usually filled by a son of

the Emīr or by another prince of the ruling house. The people still frequently rebel against the government. The cultivation of saffron mentioned by the Arab geographers is no longer pursued; the chief products are cereals and flax and the land is of some economic importance for Bukhārā, although the only method of transport is still by beasts of burden; vehicles are quite unknown. The land was first opened to European exploration by the Russian Hišār expedition of 1875 ("Gissarskaja ekspedicija"). (W. BARTHOLD.)

HIŠAR FİROZA, an ancient town in the Panjāb, the headquarters of the district of Hišār, the centre of a tract of country formerly known as Hariāna, which formed part of the province of Sawālāk. The district lies in the dry belt between the Satlāj and Djamnā on the northern fringe of the Rādjipūtāna desert. Part of it is sandy waste but part is irrigated by a branch of the Western Djamnā Canal. It lies between lat. 28° 36' and 30° N. and long. 74° 29' and 76° 20' E., has an area of 5271 sq. m. and pop. (in 1901) of 781,717. The western part of the district (Sirsa) is inhabited by the Bhaṭṭī Rādjipūts and was formerly known as Bhaṭṭiāna. The town of Sirsa (formerly Sarsuti) derives its name from the river Saraswatī. The Ghaggar river, which receives the now shrunken Saraswatī in seasons of flood, still flows near Sirsa, and its waters have been utilized in modern irrigation works. The Muslimān population (202 009) is mainly of Rādjipūt origin, and is locally known by the name of Rāngar. Besides Hišār the capital and Sirsa the principal towns are Bhiwānī, a large trading centre, Hānsī [q. v.] and Faṭḥābād (like Hišār founded by Firōz Shāh). Firōz Shāh Tughlāk took especial interest in this district, the home of his mother, who was of Bhaṭṭī Rādjipūt descent, and he founded here the town of Hišār Firōza, which took its name from him, in the year 757 (1356), and, to irrigate the dry tract in which it stood, constructed a canal from the Djamnā. There was no doubt an older town on the spot, as the fort built by Firōz Shāh is to a great extent constructed of fragments of Hindū buildings. Hišār was long a place of importance. It was taken by Bābur in 932 (1526) and bestowed by him (with the district, which yielded a krór of rupees) on his son Humāyūn. Humāyūn in his turn assigned it for the maintenance of Akbar, and put the 'foster-father' (atgah) Shams al-Dīn in charge. Under Akbar it became the headquarters of a *sarkār*, and was a mint for the coinage of copper under Shēr Shāh Sūrī, Humāyūn and Akbar. At the end of the 18th century it came into the power of George Thomas (see under HĀNSI) who built a fort named Georgegarh, now corrupted into Djahādj. In 1857 the district fell into anarchy for a time during the mutiny.

Bibliography: *Imperial Gazetteer of India*, xiii. 144; s. v. *Panjāb*, p. 228; Elliot and Dowson, *History of India*, Vol. iii. (trans. of *Tārīkh-i-Firōz Shāhi* of Shams-i-Sirādj); Thomas, *Chronicles of Pathān Kings of Delhi*, p. 274; Erskine, *Bābar's Memoirs*, p. 302; Blochmann, *Ā'in-i-Akbarī*, trans., p. 321.

(M. LONGWORTH DAMES.)

HISBA, a technical term in administrative law, the meaning of which is, act of counting, office of *muḥtasib*. The word then acquired the special meaning of police, and finally the police in charge of the markets and public morals. It is in this

latter, the narrowest, meaning that *hisba* is used by those authors who deal with Muslim law (Māwardī, Ibn Khaldūn, Maḳrīzī etc.), but there can be no doubt that *hisba* meant something more than the office of *muḥtasib* in the narrower sense. Occasional references in historians (*Dār al-Muhāsaba wa 'l-Mawāriṭh* or *wa 'l-Mawṭā*) show that *hisba* was the name of the registry office, where deaths and births were registered and estates and the funds for orphans administered. We also find the *hisba* as office of weights and measures (= *Dār al-'Iyār*), as well as the supreme audit office, and finally as army commissariat. [Cf. also the article MUḤTASIB].

Bibliography: Enger, *Mawardi's Constitutiones Politicæ*, Bonnæ 1853, last (xx.) chapter; Ibn Khaldūn, *Muḳaddima*, ed. Bairūt 1886, p. 196; Maḳrīzī, *Khīṭaṭ*, ed. Cairo 1324, ii. 342; Hammer, *Länderverwaltung*, Berlin 1835, p. 21, 148 sqq.; von Kremer, *Kulturgeschichte*, Wien 1875, i. 190; Huart, *Histoire des Arabes*, Paris 1912, i. 363—366; Behnauer, *Mémoire sur les Institutions de Police*, *Journ. As.*, Ve série, t. xv. and xvi. 1860-1861. (E. V. ZAMBAUR.)

HISHĀM B. 'ABD AL-MALIK, 'Umayyad Caliph, son of the Caliph 'Abd al-Malik b. Marwān and 'Ā'isha, daughter of Hishām b. Ismā'il, governor of Medina. He was proclaimed Caliph in Sha'bān 105 = January 724 and began his reign by dismissing 'Umar b. Hubaira, governor of the 'Irāk. Khālīd b. 'Abd Allāh al-Kasrī was appointed his successor and ruled the province for nearly fifteen years and earned the gratitude of the populace by its peaceful development under him. His enemies, however, ultimately succeeded in bringing about his downfall. In Djumādā I 120 = May 738 the Caliph dismissed him and gave the vacant office to Yūsuf b. 'Umar al-Thakafī. Khālīd was thrown into prison and only released in Shawwāl 121 = September 739. About the same time, Zaid b. 'Alī, a great-grandson of the Caliph 'Alī, set up as a pretender in Kūfa and readily gained numerous adherents among the volatile people of that city. But his plans were betrayed; when he was about to raise the standard of revolt, he had to give way to superior forces and was mortally wounded.

In 106 = 724-725 Asad, Khālīd's brother, had been appointed governor of Khurāsān, where feuds between the Arab tribes and the activities of 'Abbāsīd emissaries caused him great trouble. In 109 = 727-728, Asad, who had only held his office under the control of his brother, was replaced by Ashras b. 'Abd Allāh al-Sulamī, who became involved in war with the Soghdiāns and the Turks and could only hold his position for two years. He was succeeded by al-Djunaid b. 'Abd al-Rahmān [q. v.], who continued the war against the Turks.

During his long reign Hishām continued the war against the Byzantines vigorously but with varying success. Naval enterprises were undertaken every summer on a large scale, in which 'Abd Allāh b. 'Uḳba and later 'Abd Allāh b. Abī Maryam commanded the fleet, while the Caliph's two sons Mu'āwiya and Sulaimān, conducted the land operations. In 122 (740) the Arabs under 'Abd Allāh al-Baṭṭāl were severely defeated at Akroinos in Phrygia and al-Baṭṭāl himself fell in the battle. But when the Byzantines in the following year attacked the capital of Melitene the Caliph himself hurried to its assistance and they had to

retreat. On the Caspian shores the Turkish tribes gave the Caliph's troops much trouble. In 112 = 730-731 the latter were defeated at Ardabil. Hishām's brother, Maslama, then carried out several successful expeditions, but the final triumph of Muslim arms was particularly due to Marwān b. Muḥammad, afterwards Caliph.

At the same time 'Abd al-Rahmān b. 'Abd Allāh al-Ghāfiḳī, governor in Spain, defeated Eude, Duke of Aquitaine, but was in turn defeated by the Franks under Charles Martel, in Ramaḍān 114 = October 732, between Tours and Poitiers. Further the Berbers were discontented, because they were not treated by the Arabs as fellow-citizens on equal terms but as vassals paying tribute, and the Khāridjī propaganda poured oil on the flames. In the end a great rebellion broke out and in 123 = 741 Hishām had to send a Syrian army under Kulthūm b. 'Iyād against the Berbers. But the Syrians suffered a fearful defeat: Kulthūm fell and his nephew Baldj b. Bishr escaped to Spain with only a third of his army.

Hishām died in al-Ruṣāfa on the 6th Rabi' II 125 = 6th February 743. He was an upright and conscientious Muslim. He particularly endeavoured to look after the finances of the state but his economy occasionally degenerated to parsimony. Besides foreign foes, 'Abbāsid emissaries and Khāridjī agitators were gradually undermining Umayyad power and in spite of his merits the Caliph could not prevent its increasing decline.

Bibliography: Tabarī (ed. de Goeje), see Index; Ibn al-Athīr (ed. Tornberg), passim, particularly v. 92—201; Balādhuri (ed. de Goeje), see Index; Ya'kūbī (ed. Houtsma), ii. 378—396; Abu 'l-Fida' (ed. Reiske), i. 448 sqq.; Ibn Khaldūn, *Kitāb al-'Ibar*, iii. 80 sqq.; Weil, *Gesch. der Chalifen*, i. 616—657; Müller, *Der Islam im Morgen- und Abendland*, i. 445—452; Muir, *The Caliphate, its Rise, Decline, and Fall*, 3d ed., p. 393—411; Wellhausen, *Die Kämpfe der Araber mit den Römern*, p. 443—445 (= *Nachr. von der Kgl. Gesellsch. d. Wiss. zu Göttingen, Philol.-Hist. Kl.*, 1901) and *Das arabische Reich*, p. 203—218; Huart, *Histoire des Arabes*, i. 272—275. (K. V. ZETTERSTÉEN.)

HISHĀM B. AL-ḤAKAM ABU MUḤAMMAD, one of the most distinguished Shī'ī theologians of the earlier period. He was a client of the Banū Shaiḅān and spent his youth in Kūfa, although his actual birthplace is believed to have been Wāsiṭ; he moved to Baghdād in 199 (814-815) but died soon afterwards (according to one tradition however, he is said to have lived into the reign of al-Ma'mūn). He was held in great esteem by the Barmakid Yaḥyā b. Khālid and presided at all the disputations which were held in his presence; he was also acquainted with Harūn al-Rashīd himself. He seems at first to have been a pupil of Djahm b. Ṣafwān [q. v.]. His acquaintance with the 'Alid Dja'far who died in 148 (765) made him one of his followers, so that he became one of the most intimate friends of his son Mūsā b. Dja'far. Henceforth the Shī'ī doctrine of the Imāmate was the central point of his belief and doctrine around which his views on other theological and philosophical questions grouped themselves. His teaching was frankly anthropomorphic as in his view God could not otherwise influence material things. The question of the creation or non-creation of the Qur'ān was in his

view an idle one, as the Qur'ān is the word (*kalām*) of God and therefore a quality (*ṣifa*), which cannot be defined by other qualities. The same of course holds in his opinion with regard to the other *ṣifāt*. It is not quite clear what his attitude was to the question of the freedom of human action but, according to the express testimony of Ibn Kūtaiba, (*Mukhtalaṭ al-Hadīth*), he belonged to the Djabariya, which attitude is probably to be traced to his early intercourse with Djahm b. Ṣafwān.

Hishām wrote a number of works, the titles of which are detailed in *Fihrist*, p. 175 sq., but they are all lost. The Arab authorities mention his disputations with the Mu'tazilī Abū 'l-Hudhail [q. v.] and state that his teaching was further developed by his pupils, not however without deviations in many points.

Bibliography: Horten, *Die philosophischen Systeme der spekul. Theologie im Islam*, p. 170, note 2; the passage there quoted from al-Baghdādī is to be found in Muḥ. Badr's edition, p. 48 sq. (cf. Index). Cf. also *Wiener Zeitschrift für die Kunde des Morgenl.* Vol. iv. p. 226.

HISHĀM I, ABU 'L-WALĪD AL-RADĪ OR AL-'ĀDIL, son of 'Abd al-Rahmān I [q. v.], was the second Umayyad Emīr of Cordova (172—180 = 788—796). Although more humane, just and pious than his energetic, cunning father, he was able to maintain himself against his rebellious brothers and to carry the Muslim arms once more, after an interval of several decades, into the Christian lands to the north and even into southern France, as far as Astorga, Oviedo, Gerona, and Narbonne. It was he who first gave a stimulus to the influence of the stricter school of law and theology of the contemporary Medina teacher Mālik b. Anas in Spain and thus prepared the way for the narrow-minded fanatical views of the Spanish faḳīhs. He completed the great mosque of Cordova which had been begun by his father and restored the bridge (Alcántara), built by the governor al-Samḥ [q. v.] over the Guadalquivir, which had fallen into ruins. This capable ruler died all too soon at the age of 37 and was succeeded by his son al-Ḥakam I (796—822) [q. v.].

Bibliography: Ibn 'Adhārī, *al-Bayān al-muḡrib*, ii. 62—70, trad. 96—109; *Akhḅār maḍmū'a*, p. 120—124; al-Marrékosḥī (ed. Dozy)², p. 12; Ibn Khaldūn (ed. Bulaḳ), iv. 164 sq.; Maḳkārī, i. 216—219; Dozy, *Histoire des Musulmans d'Espagne*, ii. 54—57; do., *Recherches* 3, i. 127—139; (Gayangos, *History*, ii. 95—100); Aug. Müller, *Der Islam* etc., ii. 460; Simonet, *Historia de los Mozárabes*, p. 277—279; (Lembke, *Geschichte von Spanien*, i. 356—364). (C. F. SEYBOLD.)

HISHĀM II, ABU 'L-WALĪD AL-MU'AYYAD B. AL-ḤAKAM II AL-MUSTAṢṢIR, was the tenth Umayyad of Cordova (766—399 = 976—1009 and again from 400—403 = 1010—1013). While under his nine predecessors on the throne of Cordova the whole administrative power had been actually in the hands of the rulers (Amirs and Caliphs) themselves, Hishām II's personality falls into the background and disappears as a mere shadow behind the all-powerful chancellor, the Ḥāḍijb (grand vizir) Almanzor [cf. AL-MANṢŪR] the great statesman and general (died 1002) and his son 'Abd al-Malik al-Muzaḥḥar [q. v.], (died 1001), while Al-

manzor's second and incapable son 'Abd al-Rahman Sanchol was soon overthrown (1009). Hishām II was placed in tutelage immediately on his accession, when only ten years of age, by his unnatural mother, the Basque Ṣubḥ (= Aurora), al-Hakam's favourite wife, in conjunction with her favourite and lover Almanzor, educated to bigotry, and finally interned in the new Royal residence al-Zahrā west of Cordova, till he became the veriest puppet in their hands, whereby a way was prepared for the rapid decline of monarchical power and the speedy fall of the once brilliant caliphate of Cordova. A pseudo-Hishām, alleged to have reappeared (he was said to have disappeared during the massacre by the Berbers in Cordova in 1013) also served the unscrupulous 'Abbādid [q. v.] Abu 'l-Kāsim Muḥammad I b. Ismā'il of Seville as a figurehead to deceive the people.

HISHĀM III, AL-MU'TADD, son of the incapable, ephemeral Caliph 'Abd al-Rahmān IV al-Murtaḍā (408 = 1018) great great-grandson of the great 'Abd al-Rahmān III (912–961), was the sixteenth and last feeble Umayyad of Cordova, who could not prevent the breaking up of the great caliphate into smaller and smaller local kingdoms (Span. *Reyes de Taifas*, arab. *Mulūk al-Ṭawā'if*) which had been going on since the beginning of the xth century: 418–422 = 1027–1031 (died 1036).

Bibliography: Dozy, *Histoire des Musulmans d'Espagne*, iii. 131 sq., 177 sqq., iv. 18 sqq.; Aug. Müller, *Der Islam* etc., ii. 544 sqq.; *al-Bayān al-mughrib* (transl.), ii. 391, 395, 411–419; al-Marrākoshi, (ed. Dozy) 2, p. 17–28, 40 sq. [See also AL-MANṢŪR.] (C. F. SEYBOLD.)

HİṢN (A.), fortress, citadel.

HİṢN AL-AKRĀD, originally called ḤIṢN AL-SAFḤ, 'castle on the slope', see van Berchem, *Journ. Asiat.*, 1902, p. 446 sq., now often pleonastically called Kal'at al-Hiṣn, is situated on the plateau of al-Buḳai'a, which is bounded on the south by Djebel 'Akkār and Lebanon, on the north by the Nuṣairi hills. It is the official residence of a ḳa'immaḳam. It takes its name 'castle of the Kurds' from a Kurdish garrison established there by Shibl al-Dawla Naṣr, king of Aleppo, in the first half of the fifth century A. H., who were granted the surrounding lands and forests in fief on condition that they protected the important road between Ḥamā and Hims, the great towns of the Orontes plain, and Tripolis, from the enemy. The castle of the Kurds is said to be identical with one built there by Rameses II. It was taken during the Crusades by Tancred of Antioch in 503 (this date is not quite certain) and transferred to the knights of St. John in 537 by Raymond II of Tripolis. The knights had more and more cause to feel insecure as the position of the Crusaders in Syria became weaker. Their situation was all the more dangerous because they had been excluded from the ten years' truce of 626 between the Emperor Frederick II and Sulṭān al-Malik al-Kāmil, as they had not taken the side of the Emperor who had been excommunicated by the Pope. They had therefore every reason to strengthen the defences of the castle more and more; Nūr al-Dīn and Saladin had endeavoured in vain to capture Ḥiṣn al-Akrād. The citadel is protected by two lines of defences, an outer and an inner. It lies on the top of the hill which slopes to the north and east. On the west it is

protected by a ditch which is continued round on the south side at no great depth. Thus defined it is approximately a trapezium, of which the south is the most vulnerable. The strongest defences had therefore to be built there. From the description of the capture of the fortress it appears that further earth- and wood works were raised outside the outer surrounding wall, which would have perhaps become quite gigantic, if the Sulṭāns had not kept the Knights from increasing them by agreements and threats (the Emperor Frederick II had actually pledged himself to see that the defences of castle of the Kurds were not strengthened). On the north and west it is surrounded by ramparts which at certain distances are strengthened by round towers.

The hall in the tower vaulted with pointed arches and lit by great embrasures is built to accommodate ballistas and a gallery runs along the ramparts provided with protruding sentry boxes. Over this gallery is a pinnacled parapet with shot-holes in the middle. The door of the entrance tower was difficult to take, for in consequence of its low situation it could be defended through the three small rooms projecting over it with openings in the floors. Through the gateway one enters a covered gallery, which turns to the south but turns again on reaching the south of the corner tower and ascends to the upper entrance at the east tower.

A portion of the west side of the open space between the outer and inner lines of defence is so built as to collect water in it. It is connected with the cisterns which are below the castle. The inner defences rise on the south and west side above a masonry escarpment of great strength obviously an escarpment lining the natural rock, while on the north and east side the rock is not escarped. A great open staircase leads from the courtyard to the terrace.

The Knights of St. John were able to maintain a garrison of 2000 men in this strongly fortified castle. With their help they forced the princes of Hims and Ḥamā to pay tribute in return for freedom of passage for their caravans. They had afterwards to give this up and their situation became more and more precarious. Sulṭān Baibars, who wished to free Syria entirely from the Crusaders, decided to take Ḥiṣn al-Akrād. After taking advantage of a stay in Syria to make a reconnaissance in person accompanied only by 40 horsemen, he led a great expedition against the fortress next year in 669. On the first day of the attack, 19th Raddjāb 669 = 3rd March 1271, he took the weakly defended outer works; next he soon succeeded in making a breach in the wall and capturing the entrance tower, which was now exposed to attack from the inner gallery as well as the outside. On the 15th March the second tower was taken, on the 29th Baibars fought his way into the courtyard and erected ballistas there to attack the donjon. On the 8th April the Knights were reduced to surrender and were granted a safe conduct to Tripolis. Sulṭān Baibars remained there till the end of the month and conducted the restoration operations in person. Ḥiṣn al-Akrād was selected as the residence of the governor of the Syrian 'conquests' and it was not till the capture of Tripolis in 686 by Sulṭān Ḳalāūn that the governor's residence was transferred to the latter town. After peace and security had been

restored to Syria with the departure of the last Franks Ḥiṣn al-Akrād gradually lost its importance. It suffered nothing from Timūr Lank's invasion (about 803). The fortress, which is the residence of a *ḳā'immaḳām*, is still for the most part well preserved.

Bibliography: The architectural history of the castle has been studied in great detail by Baron Rey, to whom the accompanying plan is also due, in his *Etude sur les Monuments de l'Architecture militaire des Croisades en Syrie*, Paris 1841, p. 46 *sqq.*; extracts from it are contained in A. v. Essewein's *Die Romanische und Gothische Baukunst*, iv., 1, Military Architecture.

The Arabic inscriptions in the castle (only briefly discussed by Ch. Schefer in Rey) have been fully edited by van Berchem in *Inscriptions arabes de Syrie*, Cairo 1897 (p. 64—69) and in Freiherr v. Oppenheim's *Inscriften aus Syrien* etc., with an account of the capture of the Ḥiṣn by Baibars. All the inscriptions of the fortress and town with their history (with extracts from the sources and bibliography) have been edited by Sobernheim in the *Corp. Inscr. Arab.*, ii. 14—35 (with a plan of the mosque and illustrations). (M. SOBERNHEIM.)

ḤIṢN AL-ḠHURĀB ('Raven Castle'), a hill with a fortress upon it in South Arabia, near the harbour of Bir 'Alī Madjidāh in 30° 59' 20" North. Lat. and 45° 24' 30" East. Long. in the land of the Wāḥidi [q. v.]. The harbour of Ḥiṣn al-Ḡhurāb in ancient times was the well-known Cane Emporium (Κανὴ ἐμπορίον) of the *Periplus Maris Erythraei* and of Ptolemy, the Ḥiṣn of the South Arabian inscriptions, a very important centre for the frankincense trade of the neighbourhood and an intermediate station for the trade between Egypt and India. The name Ḥiṣn al-Ḡhurāb is derived from the black colour of the hill, which is about 1500 feet high, of volcanic origin and composed of different formations such as basalt, sandstone, trap, and slates. Ḥiṣn al-Ḡhurāb was probably in very early days an island; now it is connected with the mainland by a isthmus of sand, on which a town used to stand, of which now only the ruins are to be seen in the form of huge pieces of basalt lying scattered at the foot of the hill. Ruins of houses, walls and defensive works are also found towards the top of the hill. On the topmost slope is a quadrangular tower. The hill can only be ascended from one side; the route is by a zigzag way (*manḳal*) hewn out of the rock.

Not far from Ḥiṣn al-Ḡhurāb is a group of small, uninhabited islands, of which the most important are *Sikhā*, also called *Ḳanbūs*, and *Barrāka*. The little island of *Hillāniya* with pearl-fisheries is quite near Ḥiṣn al-Ḡhurāb on the west side. Opposite Ḥiṣn al-Ḡhurāb rises the isolated hill of *Shawrān*, at the foot of which lies a plain, called *Maidān*, covered by hundreds of small black, probably volcanic mounds called *ḳath'a*. On the summit of the *Djebel Shawrān* is a very deep round crater called *Karīf* (Basin) of *Shawrān*, surrounded by shrubs.

In the rocky face of the hill four South Arabic inscriptions are engraved of which the most important is the well-known ten-line inscription of Ḥiṣn al-Ḡhurāb which belongs to the time of the Ḥimyar-Ethiopic kings and was inscribed to commemorate the fortification of Ḥiṣn al-Ḡhurāb. It is

of particular importance, as it is dated (640 = 525 H. R.). From the inscription it seems that Ḥiṣn al-Ḡhurāb in ancient times was known as 'Urr Māwiyat.

Ḥiṣn al-Ḡhurāb was first visited by Captain Haines and J. Wellstedt in 1834. Wellstedt, Crutenden and Hulton made the first copies of inscriptions the same year. In 1870 Ḥiṣn al-Ḡhurāb was visited by Miles and Munzinger who took new and more reliable copies. Lastly Comte de Landberg took photographs as well as copies of the inscriptions when he visited Ḥiṣn al-Ḡhurāb on the 21st February 1896 along with General Cunningham.

Editions elucidations and translations of the inscriptions are to be found in Gesenius (*Hallische Literaturzeitung*, 1841, p. 396), Rödiger (in Wellstedt's *Reisen in Arabien*, Halle, 1842, ii. 355, 359), Fresnel (*Journal Asiatique*, iv. Series, vol. vi. [1845], p. 191), Praetorius (*Zeitschr. d. Deutsch. Morgenl. Ges.*, xxvi. [1872], 436—440; J. H. Mordtmann (ibid., xxxix. [1885], 230—334) and xlv. [1890], 176); Glaser, *Skizze der Geschichte und Geographie Arabiens*, i. 8 *sqq.*; do., *Die Abessinier*, p. 131—134.

Bibliography: In addition to the works already mentioned, J. R. Wellstedt, *Account of some Inscriptions in the Abyssinian character, found at Hassan Ghorab* etc. in the *Journal of the Asiat. Soc. of Bengal* (Calcutta), Vol. iii. (1834), 554—556; K. Ritter, *Erkunde*, xii. 312—322, 624, 862—863; H. Freiherr von Maltzan, *Reise nach Südarabien*, p. 225—227 (also contains translation of the inscriptions); A. Sprenger, *Die alte Geographie Arabiens*, p. 83 (§ 101, 102); Comte de Landberg, *Arabica*, iv. (Leiden 1897), p. 63—76 (and appendix with photograph of Ḥiṣn al-Ḡhurāb and neighbourhood and the large inscription) and *Arabica*, v. (Leiden 1898), 181. (J. SCHLEIFER.)

ḤIṢN KAIFĀ, a town in the *Djazira* (Mesopotamia), on the right (south or east) bank of the Tigris, in 37° 40' N. Lat. and 41° 30' East. Long. (Greenw.), about halfway between Diyār Bakr and *Djazirat Ibn 'Umar*, about 3 days' journey (60—70 miles) from either.

Ḥiṣn Kaifā dates from very ancient times. The many ancient caves and grottos still in existence belong to the pre-Armenian (Chaldean) period and show that there was a settlement here as early as about 800 B. C. In the border wars between Romans and Persians during the later Empire the town (*Kīḳas*, Cephā) played an important part on account of its commanding fortress. As the see of a Syrian bishop it is mentioned at the council of Chalcedon (451); *Muḳaddasī* (c. 345 = 985) particularly notes the numerous churches there. Ḥiṣn Kaifā during the middle ages also enjoyed no mean strategic and commercial importance. The former was due to its strong citadel, the latter to its position as a centre of trade between Diyār Bakr and *Djazirat Ibn 'Umar*. Since about the 12th century a fine bridge has existed over the Tigris, the traffic over which had probably been busy for centuries.

When the 'Abbāsīd power gradually declined, the real authority in Mesopotamia as in other provinces of the Caliphate passed into the hands of prominent local dynasties. Ḥiṣn Kaifā in this way passed in turn to the Ḥamdānids, Marwānids and Urtukids. Under the latter, who had their

capital here from 495 (1101), the town reached the zenith of its prosperity. For over 130 years it was the political centre of a power, which, although in nominal dependence on the Saldjūks, ruled for a time extensive areas in Mesopotamia and Armenia, particularly the districts of Diyār Bakr, Māridin (Mārdin) Maiyafārikin, Naşibin (Nisibis) and Khārpūt. Cf. the article ORTOKİDS.

In the year 629 (1232) the Aiyūbids overthrew the Ortokid kingdom of Hîşn Kaifā; on this dynasty cf. Bidlīsī, *Sharafnāma*, Book ii., section 5. In 658 (1260) the town was taken and destroyed by the Mongols; since then it has continued to decline. When Mustawfī wrote (about 740 = 1340) it still had a considerable population, but was already for the most part in ruins. It seems to have revived somewhat under the Ak-Koyūnlū [cf. i. 225], particularly under the sons of Uzūn Ḥasan, if we may judge from the buildings still standing. This agrees with the account of the Venetian J. Barbaro, who visited the town in 1471 and describes it as quite imposing, (see Ritter, *op. cit.*, xi. 89). For the rest, Hîşn Kaifā henceforth shared the vicissitudes and political changes of the rest of Mesopotamia. According to the Turkish administrative system of the time, Hîşn Kaifa belongs to the qaḍā of Awineh of the sandjak of Mārdin in the wilāyet of Diyār Bakr and lies on the border between the qaḍās of Awineh and Midyād; cf. Cuinet, *La Turquie d'Asie*, ii. (1891), p. 519. The present inhabitants of the town are Armenians (the majority) Kurds, Syrian Christians, and Turks.

Impressive architectural remains still bear eloquent testimony to the great prosperity which Hîşn Kaifā repeatedly enjoyed during the Islāmic period of the middle ages. They have only recently been studied for the first time by Miss Bell and S. Guyer; but some of the inscriptions and reliefs still await more detailed study. Of these monuments the following deserve particular mention: 1. the citadel (*kaifa*) with remarkable gates which crowns the town on a rocky eminence; 2. the Djamī al-Mulūk, the mosque in the centre of the town with a tall minaret, on which is a long and important inscription, (a decree); 3. a mosque, much ruined, near the bank of the Tigris, a fine building, also with a tall, slender minaret and an inscription on its erection by Khalīl b. Uzūn Ḥasan, the sixth ruler of the Ak-Koyūnlū dynasty (died 883 = 1478); 4. the ruins of an ancient madrasa near the east wall of the lower town. The four buildings mentioned are all on the south (or east) of the Tigris; on the north (or west) bank of the river are 5. a *turbe* in the Persian style with the mausoleum of Zeinab Beg, a son of Uzūn Ḥasan (about 1500); 6. a *ziyāra* with fine details of ornament. Another important piece of architecture is 7. the old bridge over the Tigris, now allowed to fall into ruins, which probably owes its origin to the Ortokid Karā Arslān (or his father). It consists (or rather once consisted) of a large arch thrown clear over the river and two smaller arches at each side supported by pillars. Yāqūt describes it as the finest erection of its kind that he had ever seen.

Lastly we may mention the slopes on the north shore with their numerous caves and tombs often dating back into remote antiquity. The inhabitants of the village of Korā there almost all live in these caves. Hîşn Kaifā may without contradiction

be described as the troglodyte capital of Mesopotamia.

The name Hîşn Kaifā = the fortress of Kaifā (or rock fortress) seems, if we think of the name of a district or people, Cephēnia, Kephenes (Assyr.: probably Kipavi), preserved by ancient writers, to describe the town originally as the centre or the military centre of a district of the same name. In Syriac literature, the place is called Ḥeṣnā (de) Kēphā. In place of Hîşn Kaifā we frequently also find an abbreviated form Hîşn Kaif; cf. also the place-name Tell Kēf north of Mōsul. At the present day the most usual form of the name of this town seems to be Ḥasan-Kēf; according to some traditions, a Persian named Ḥasan founded the town. This corruption and explanation of the ancient name Hîşn Kaifā is clearly only the result of a popular etymology. Equally worthless are the Turkish etymologies Ḥasan-kēf = Ḥasan's "delight" and Ḥösn (Ḥuṣn)-Kēf = "good (beautiful) humour".

Bibliography: *Bibl. Geograph. Arab.* (ed. de Goeje), passim, s. particularly Vol. IV, 52 (Index); Yāqūt, *Muḍjam* (ed. Wüstenfeld), ii. 277; Le Strange, *The Lands of the East. Caliphate* (1905), p. 113; Ritter, *Erdrkunde*, x. 94—95; xi. 11, 39, 41—43, 81—90; M. Hartmann in the *Mitt. der Berl. Vorderasiat. Gesellsch.*, i. 128; v. Berchem in v. Berchem-Strzygowski, *Amida* (1910), p. 74, note 3 (with bibliography); Sandreczki, *Reise nach Mossul und Urmia* (Suttgart 1857), i. 276 sqq.; Taylor in the *Journal of the Roy. Geogr. Soc.*, xxxv. (1868), 32 sqq.; W. Belek in the *Verhandl. der Berl. Anthropol. Gesellsch.*, 1899, p. 411 sqq., 596 sqq.; 1900, p. 56; Lehmann-Haupt, *Armenien einst u. jetzt*, i. (1910), p. 374—380, 537; Streck in the *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lxxvi. 308, 310. I owe details of the explorations of Miss G. Bell and S. Guyer to E. Herzfeld as well as an examination of the photographs taken by S. Guyer. Cf. now also Miss G. L. Bell, *Palace and Mosque at Ukhaidir* (Oxford 1914) and Guyer's article in *Petermann's Geogr. Mitteil.*, 1914, Vol. ii. — For the Syr. literature the reader may be referred to Pogon, *Inscript. sémit. de la Syrie* etc. (1908 sqq.), No. 62, and thereon Nöldeke in the *Zeitschr. f. Assyriol.*, xxi. 384; Schulthess, *Die syrischen Kanones der Synoden von Nicæa bis Chalcedon* (Berlin 1908), p. 135; Socin in the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxv. 238, 239. (M. STRECK.)

HİŞN MANŞÜR, the capital of the qaḍā of the same name in the sandjak of Malaṭia, usually called Adiamān, with about 10,000 inhabitants, mainly of Armenian origin. The name Hîşn Manşūr is derived from an Omaiyaḍ Emir Manşūr b. Djaʿwana who was slain in 141 (758) by command of the ʿAbbāsīd al-Manşūr. Ḥarūn al-Rashīd afterwards had the citadel fortified and placed a garrison in it. Hîşn Manşūr or Adiamān was thus the successor of the ancient adjacent town of Perre, the site of which is still traceable by aqueducts and rock-tombs. It is nevertheless only rarely mentioned in later times; in the vith (xiith) century it belonged to the Ortokids.

Bibliography: al-Balādhuri, ed. de Goeje, p. 192; Yāqūt, *Muḍjam*, ii. 278 sq.; ʿAlī Djaʿwād, *Tārīkh*, *Djoghrafiya* etc., p. 331; Ritter, *Erdrkunde*, x. 885; Humann and Puchstein, *Reisen in Kleinasien und Nordsyrien*, p. 139 sq.; Le Strange, *Palestine under the Moslems*,

p. 454; do., *The Lands of the Eastern Caliphate*, p. 123.

HIŞN ZİYAD. [See KHARPUT.]

HIŞSAR. [See HİŞĀR.]

HIŞSARLIK, an eminence celebrated as the site of the ancient Troja, as has been established by Schliemann's investigations in 1870—1890. Cf. Dörpfeld, *Troja und Ithon*, Athens 1902. [See HİŞĀR.]

HIT, a town in the most westerly part of the 'Irāk (Babylonia), situated in about 33° 35' N. lat. and 42° 48' E. long (Greenw.), on the right bank of the Euphrates on an eminence which is perhaps of artificial origin. The mediaeval Arab itineraries estimate the distance between Hit and Baghdād at 33 parasangs (about 130 miles) or 5½–6 days' journey; cf. Streck, *Babylonien nach den Arab. Geographien*, i. (1900), p. 8. Some Arab geographers like al-Iṣṭakhrī and Ibn Ḥawkal already include Hit in Džazira (Mesopotamia); on the whole, however, it has generally been considered a frontier town of Babylonia. In al-Muḥaddasi's time (xth century) it was of some importance; at the beginning of the xiiith century Yāqūt describes it as a little place; at the beginning of the xixth century Olivier estimated the number of its inhabitants at about 1000 (see Ritter, *op. cit.*, p. 752), Černik about 70 years later at 2000; Chesney counted 1500 houses. The situation of Hit is described as picturesque; the walls and two gates have survived; otherwise there is no prominent building. There Yāqūt mentions the tomb of the distinguished jurist 'Abd Allāh b. al-Mubarak who died in Hit in 181 = 797 on his way through it; cf. also al-Mas'ūdī, *Murādī al-Dhahab* (ed. Paris), vi. 294, 503, and the reference in Yāqūt, *op. cit.*, vi. 508.

Hit is a very ancient settlement; it is mentioned under the name Id as early as the beginning of the ixth century B. C. in an Assyrian inscription (Annals of Tukulti-Ninib II); see Scheil, *op. cit.* Herodotos and apparently also Isidor Characensis know the town as "Ic, in Zosimus it is called Σῖθα; Hit is the Syriac form of the name, which has been adopted by the Arabs. The name is apparently derived from its most characteristic product, asphalt (Assyr. *iddū, itū*). In 16 (629) Hit passed into the power of the Arabs; in 334 it was taken by the Ḥamdānids (see Weil, *Gesch. d. Chalifen*, ii. 695).

Hit is a town of considerable commercial and industrial importance. The caravans trading between Babylonia and Syria, particularly between Baghdād and Ḥalab cross the Euphrates here. This circumstance has given rise to a flourishing transport business and a busy trade. Even in ancient times the district of Hit was celebrated as being exceedingly productive of asphalt and naphtha; there are a whole series of wells there which yield this product; even the above quoted Assyrian text commemorates this feature of the town. A place, called 'Ain Kaiyāra (= spring of bitumen) near Hit is mentioned, e. g. in Abu 'l-Fidā', *Annales*, ed. Reiske-Adler, iv. 241. A small river which flows into the Euphrates near Hit carries down with its current many blocks of asphalt. Bitumen is used in different ways in Hit; for example ships are caulked with it or it is burned in kilns for lime. From ancient times asphalt has been used in Babylonia as a cement; cf. also Abu 'l-Fidā' (*Geography, op. cit.*). There is a considerable export

trade in bituminous products from Hit; they are carried down the river in boats and the busy shipbuilding trade of Hit is also directly due to the asphalt. South of Hit are several quarries which were worked even in ancient times; at the present day there is a line of rails from them to the Euphrates; cf. A. Musil in the *Anzeig. der Wien. Akad. der Wissensch.* 1913, i. (I. N. E. Arabia and Southern Mesopotamia, p. 11). The Arab geographers of the middle ages also note the wealth of datepalms and the extensive cultivation of cereals around Hit. It was further noted for its excellent wine; cf. the poems of Abū Nuwās (ed. Kremer, n^o. 12, p. 46), and R. Geyer's *Mā bukā'u of al-A'shā* (*Sitzb. Ber. d. Wien. Akad.*, Vol. 149, vi.), p. 145, 14. Near Hit a ruined area, called Ulāya al-Maklūba (= "the transformed city"), is pointed out; there is a legend attached to it which, as Mez in the *Zeitschr. für Assyriol.*, xxiii. 220, points out, strikingly recalls the Frau Hitt legend in Innsbruck.

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HIZB (A., pl. *aḥzāb*) means "a party, faction, division". It is probably an Ethiopic loan-word, the original Arabic meaning of the root being "to befall" of a misfortune (*aṣāba*) and "to be rough, coarse" (*ghaliṣa*); so formerly Nöldeke (*Neue Beiträge*, p. 59, note 3). In the *Qur'ān* the word is used of confederates and mosques in a bad sense. Thus the *Sūrat al-aḥzāb* (xxxiii) deals with the siege of Medina by the Jewish tribe confederated with those of Mecca, Nadjd and Tihāma (Ibn Hishām pp. 668 sqq. *Ghazwat al-khandaḳ*). In a good sense it occurs of the *ḥizb Allāh* in *Kur.* v. 61, lviii, 22. But from "portion, division" it soon acquired the same technical meaning as *wira* i. e. a set portion of the *Qur'ān*. or of devotional formulae of any kind, imposed on any one upon himself for recitation; for case of this use in the traditions see *Lisān*, i. p. 299 sq. As applied to the *Qur'ān* this developed in some Muslim countries until there was a normal division of the text into sixty *aḥzāb*, like that into the thirty *adjaḥ*. So in Egypt; see Lane, *Modern Egyptians*, chap. xxvii, *Arabian Nights*, chap. v. note 38. But apparently this did not and does not hold everywhere. Al-Ghazālī, in the *Iḥyā*, in dealing with the recital (*tilāwa*) of the *Qur'ān* (Book viii of Quarter I. Bāb ii.; ed. with comm. of Saiyid Murtaḍā iv. pp. 470 sq.) speaks of the thirty *adjaḥ*, but of *ḥizb* only generally; the

number of *ahzāb* depends upon the usage of each worshipper. So still in India, for Hughes' *Dict. of Islam* does not recognize the word nor, apparently, does the *Dict. of Techn. Terms*. With the rise of the derwish fraternities the word became peculiarly associated with them. In Egypt each fraternity is a *ḥizb* (Lane, *Modern Egyptians*, chap. xviii) and *ḥizb* is also used of the "office" of each fraternity recited at the regular Friday service (*ḥaḍra*) in the *zāwiya* or *takiya*, and consisting of extended selections from the *Qur'ān* and of other prayers (see *DHIKR* above). From this apparently, came a narrower use as applied to forms of prayer (*du'ā*) drawn up by conspicuous saints and to be recited, either regularly or in special cases of need. *Islām* has always treasured such forms. The latter part of Book ix of Quarter i. of the *Iḥyā* (*Kitāb al-adḥkār*; ed. above, vol. v. pp. 62 sq.) consists of a collection of such celebrated *ad'īya* of authorship from Adam to the *Ṣūfi* saints; see, too, al-Djāḥiz, *Kitāb al-Bayān*, ii. 127 sqq. of ed. of Cairo 1313. But to judge from the *ḥizb*'s described by Brockelmann (*Gesch.*, index under *ḥizb*, vol. ii. pp. 622 q.) and by Ḥādjdji Khalifa (III, pp. 56—60) the word *ḥizb* was not applied to such prayers until well on in the sixth Muslim century. Al-Ḥazālī (d. 505 = 1111) speaks only of *du'ā*'s and the first recorded *ḥizb* is by 'Abd al-Ḳādir al-Djilānī (d. 561). After that there are many: by Ibn 'Arabi (d. 638), Ahmad al-Badawi (d. 675), al-Nawawī (d. 676), etc. The most famous of all is the *ḥizb al-baḥr* by al-Shādhilī, called also *al-ḥizb al-ṣaḥīr*, to distinguish it from one longer but less celebrated by the same author. It is a favorite with travellers, especially those by sea, as it is in great part a "subjecting" (*tasḥīr*) of the sea to them. It was written in 656, the year of his death, by inspiration from the Prophet, and contains the Most Great Name of Allāh. That same year Baghdad was taken by the Mongols, and al-Shādhilī is asserted to have said that it could not have been captured if his *ḥizb* had been recited there. The text is given in full by Ibn Battūṭa (vol. i. pp. 40 sqq.; cf. also *Zeitschr. d. Deutsch. Morgenl. Ges.* vol. vii. p. 25; the transl. by Burckhardt, *Pilgrimage*, chap. xi. is very incomplete) and is poor devotionally, but has many *Qur'ānic* references and quotes repeatedly the mysterious letters which occur at the beginnings of certain *sūras*. This has given it talismanic value and ensured its popularity. A plural, *ḥizāb*, occurs in the *Fihrist*, p. 307, l. 7 (see also note) with the meaning "spells", but the text is uncertain. The authority for Ahlwardt's assertion (*Verzeichn.*, iii. p. 325) that the *ahzāb* are so called because the invocations of Allāh in them are arranged in gewissen "Gruppen" he does not give.

Bibliography: Add to references above Ahlwardt, *Verzeichnis der ar. Handschr. zu Berlin*, vol. III. pp. 407—414.

(D. B. MACDONALD.)

HIZKIL (EZEKIEL) B. BŪRĪ, whose mother when advanced in years prayed to God for offspring and had her prayer granted, was the successor of Kālīb. He is not mentioned by name in the *Qur'ān* but in *Sūra* ii. 244 ("Didst thou not see those ones who abandoned their dwellings in their thousands from fear of death? and God said "Die!" Then he restored them to life") an allusion

to Ezekiel xxxvii, 1—10 is generally recognised.

Of the various traditions in *Tha'labī*, p. 148 and *Tabarī*, i. 530, 538, the following, which are of Talmudic origin may here be mentioned. In the days of *Ḥizkīl* a plague carried off numerous Israelites. Many corpses could not be buried and became food for birds and beasts. By God's command *Ḥizkīl* proclaimed "Ye dead bones, God commands you to assume again the flesh that covered you!" At once the bones clothed themselves with flesh and once more had skin, blood, veins, and arteries. *Ḥizkīl* continued "O breath of life, make these bodies live again". They were breathed upon by the spirit of life and rose in their dead clothes. They returned to their people again, founded families and multiplied (*Sanh.*, 92, *Gen. R.*, 14, Cant., 7).

According to *Tha'labī*, p. 101, one of the members of Fir'awn's council in Egypt was likewise called *Ḥizkīl*, while *Kisā'ī* calls him *Ḥirbil*. He was originally a carpenter. Mūsā's mother applied to him to make a small box in which to place her new born son and throw him into the sea; but he hurried to the royal police to tell them of it. His tongue then became paralysed and he lost the power of speech. He only regained it after swearing that he would betray nothing. Henceforward he honoured Mūsā in secret and protected him from all danger. (Cf. *Qur'ān*, 40, 29).

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(J. EISENBERG.)

AL-ḤODAIDA (Hodāde, Hadīda), a seaport in Arabia, on the Red Sea about 110 miles N.N.W. of Mokha [q. v.], the most important port for the coffee trade in Yemen and a landingplace for pilgrims to Mecca from Central Africa. It is under the protection of a patron saint, *Shaikh* Ṣadiḳ, whose festival is celebrated on the fifteenth day of the month *Shā'bān*. In the time of Niebuhr and Seetzen, al-Ḥodaida belonged to the Imām of Ṣan'ā'. In 1837 Ibrāhīm Pasha was commander in the town. Since 1899, al-Ḥodaida, which was previously a part of the great wilāyet of Yemen, has been a separate wilāyet. The town is fortified and is surrounded by many palmgroves and other fruit trees. It has a considerable garrison and possesses a post and telegraph office, a military hospital and a powder magazine. The streets are small and irregular but densely populated. Most of the houses are straw huts, only the houses of rich merchants being of stone. The bazaar is small and very dirty but well stocked with all necessaries. In the suburbs live, besides Arabs, many Banians, Somalis, Persians, Jews and Abyssinians. The climate of al-Ḥodaida is healthy and the town free from fever. The temperature which is always very hot reaches its height in April, May, August, and September. Among the articles brought to this port to be exported are besides the staple, coffee, (the export of which, however, has now considerably diminished particularly on account of the vast supplies exported from Brazil), goat- and ox-hides (to Europe, America and Australia), millet and materials for packing coffee; dried fruits, dates, frankincense, rosin, clothstuffs and rose-red pearls, which are obtained among the reefs at al-

Hodaida, were also at one time exported. The imports include English, American, and Indian silk and woollen goods, sugar (from India, China, France and Austria), tobacco, (from Egypt, Turkey and Persia), petroleum (at one time mainly from America, now from Batum), rice (from India) raisins, dates and honey, which are transported hence to other towns, particularly Ṣan'ā'. The trade with al-Ḥodaida is mainly carried on by British Indian ships; in recent years Greek and particularly Italian ships have had an increasing share in it. Manzoni in 1883 estimated the number of inhabitants of al-Ḥodaida at 20,000; according to other statements, the town has nearly 50,000 inhabitants.

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AL-HODH (Ḥōḥ), a semi-desert region in Western Africa. It is a plain, lying to the east of Timbuktu between the Sahel on the south and the Tagant on the north, stretching over a distance of about 200 miles. A zone of steppes called Mṛāya (mirror) separates the Hodh from that part of the western Sahara known by the name of al-Djūf. Three well-defined divisions may be distinguished in the Hodh. In the south is a region of sand and thorny brushwood, fairly rich in wells and sustaining quite a numerous population of Pul and Sarakola as well as Moorish herdsmen. To the north of this lie rocky plateaus, often ferruginous, separated by valleys with black soil bottoms, which the winter rains turn into impassable marshes. Lastly, the northern part is covered with white sand dunes, separated by basins of black earth. Arab or Arabicised Berber tribes, of whom the chief are the Aghelal, the Ūlād al-Nāṣir, the Ida Buḍjellān of whom some, like the Namadi, are only Muslim in name, roam freely over the Hodh. Lying outside the main caravan routes, the Hodh is still one of the least known regions of the Sahara.

Bibliography: Barth, *Travels*, v.; *Le Sahel maure et le Hodh in La Géographie*, xii. (1905) 130 sqq.; Arnaud, *Chasseurs et pêcheurs du Tagant et du Hodh in La Géographie*, xiii. (1906), 148 sq., Marquart, *Benin Sammlung* ... Leyden 1913, p. clxi. sqq. There is further information on Hodh in two chronicles still inedited, recently discovered in the Sūdān, the *Tārīkh of the Kunta*, by Sidi Muḥammad b. Sidi al-Ḥabīb and the chronicle known as the *Chronicle of Ibn 'Arabi*. (G. YVER.)

HODJAILA, a village in South Arabia, at the foot of Ḥarāz [q. v.] about 1900 feet above the sea level, a border village of the Tihāma. It belongs to the ḩadā of Manākha [q. v.] and to the mudirlik of Mitwaḥ on Djebel Ṣa'fan (Ḥarāz). It has a market and Turkish barracks. The low cottages (*arwāsh*) of the village are built of large unhewn stones without mortar. The people of Ḥodjaila are of a chestnut brown colour and resemble gipsies; they belong some to the tribe of Khawli, others to the Ziyādīnī. Around the village many partridges are found whence its name. Moreover a kind of wild duck called *khulal* is found in the waters of the neighbourhood and there are also many other kinds of birds. The women of Ḥodjaila

dress their hair in a peculiar fashion; they twine the plait around their ears. Glaser proposes to identify Ḥodjaila with the Shatt al-Ḥadial of Hamdānī (*Djazīra*, p. 105, 18).

Bibliography: E. Glaser, *Von Hodeida nach Ṣan'ā' in Petermanns Mitteilungen*, Vol. xxxii. (1886), p. 5—6. (J. SCHLEIFER.)

AL-HOFHÜF (HOFUF, FOOF), a town in Arabia, capital of the province of Ḥasā (Ḥasā [see AL-AḤSĀ]. The town, which is surrounded by extensive gardens and datepalm groves, is divided into three parts; 1. the Kōt (fortress) in the northeast; 2. the Raf'iya (Refey'iya, "eminence" so called on account of its rising ground, in the northwest and west); 3. the Na'āthar (in the south and west). The Kōt, a large fortress with very high, thick walls and towers (about 16 on each side with winding stairways) is about 500 yards long and 400 broad and surrounded by a deep ditch; it contains 2000—3000 people. The governor of Ḥasā (during Palgrave's stay in Hofhūf he was a negro named Belāl) resides in the Kōt and the Naḩjdī zealots (the fanatical members of the Wahhābī sect) dwell there also; in it is the Wahhābī mosque. A second isolated fortress dating from the xviiith century, called Kḩuṭaim ("muzzle") is situated near the southern gate of the town. The Raf'iya quarter is inhabited by old and aristocratic families, hostile to the Wahhābīs; its situation is a very healthy one and it contains many fine houses and broad, clean streets. In this quarter is the market place, a long pillared hall with an arched roof, *al-ḩaisāriya*, with workshops of shoemakers, smiths and carpenters, and shops containing weapons, clothes, embroideries, gold and silver ornaments and other wares, partly imported from Baḩrain, 'Omān, Persia and India. The Na'āthar quarter is the most thickly populated; it occupies about half the town and contains a large mosque: its population is a mixed one, consisting chiefly of merchants, small tradesmen, weavers, artisans and including also strangers from Persia, 'Omān, Baḩrain, Ḥarīḩ [q. v.] and Kaṭar [q. v.]. In the centre of the town opposite the market place is the public square, a long quadrangle about 300 yards by 80, where the stands of the barbers and the workshops of numerous smiths and shoemakers stand and dates (the fine *ḩhalās* kind, the best in Arabia, which are grown only in Ḥasā), vegetables, firewood, smoked locusts, etc. are sold in numerous booths. The weekly market of Hofhūf is held on Thursdays on an open space before the north gate of the town. Here coarsely woven cloaks, old brass vessels, old swords, sandals, camels, dromedaries and asses are sold by the country people, while bracelets and anklets, looking glasses, European drinking glasses, strings of beads, also cereals and fruits (corn, meal, *ḩhalās* dates, sugarcane), coal, wood, etc. are sold by the regular traders. According to information supplied to W. Schimpers by a Wahhābī, in 1836 the town had 40,000 inhabitants; W. Palgrave gives the figure at 23,000—24,000 for the year 1862.

In the tenth century Hofhūf like the rest of Ḥasā was the scene of the Karmāṭian wars; it was from here that the Karmāṭian leaders undertook their raids into Syria and Mesopotamia. In the beginning of last century Hofhūf fell into the power of the Wahhābīs who as elsewhere introduced their views here by force. The rule

of the Wāhhābīs was a heavy burden on the town and the people of Hofhūf as of the rest of Ḥasā enthusiastically welcomed the Egyptians when Nadjd was conquered by Ibrāhīm Pasha; the oppressive taxes which the Egyptians levied on them as well as the servile treatment with which the citizens of the town were treated soon brought about a general rising not only in the town but throughout the country which put an end to Egyptian rule for ever and restored its independence to Hofhūf as to the rest of Ḥasā. After the reconquest of Nadjd by the Wāhhābīs Hofhūf was only taken after stubborn fighting. The walls of the town, like those of other towns, were partly destroyed, the fortress levelled to the ground, new mosques built and old ones restored.

Before the conquest of Ḥasā by the Wāhhābīs, Hofhūf was a flourishing emporium of trade. It had busy relations with Omān, Persia and India on the one side and Baghdād and Damascus on the other. Hardware, cloths of the poorer qualities, silk, gold and silver thread, ironmongery, swords, spears, earthenware, and other articles were imported. Besides *khalaṣ* dates (which still are a lucrative article of export, particularly to India) and sugar-cane, the robes of Hofhūf highly prized on account of their excellent quality and fine make, were exported and brought the merchants rich profits; the copper and silver vessels (coffee-pots) manufactured in Hofhūf also used to enjoy a great reputation. On account of the fanatical hatred with which the Wāhhābīs in the provinces under their rule put down all that is connected with fine raiment (particularly silk) and adornment, trade has now quite declined. The people of Hofhūf before Wāhhābī rule had been accustomed from ancient times to make excursions, particularly in autumn, often for longish periods to the Djebel Moghūr, situated to the northeast of Ḥasā, where they sought to recuperate themselves, with music, song, and other recreations after their strenuous labours; now Wāhhābī fanaticism forbids them to do this openly, under penalty of fines or even imprisonment.

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HOLWĀN. [See HULWĀN.]

HORMUZ (ORMAZD, AHŪRA MAZDA, the name of the supreme being of the Zoroastrians, at a much later period applied to the planet Jupiter), the name borne by five kings of the Sāsānian dynasty.

Hormuz I, son of Shāpūr, reigned for only a year (272—3). He had previously been governor of Khurāsān and had distinguished himself in war with the Romans; he is also said to have given Māni when persecuted a place of refuge in his palace in Dastagird.

Hormuz II (308—9), son of Narses and grandson of Shāpūr I, was killed by the Arabs after he had defeated them. He was the father of Shāpūr II, who was born after his death and of a prince named Hormuz; the latter was kept in confinement but managed to escape after thirteen years and went to Constantinople from which he ac-

companied the Emperor Julian on his Persian campaign. The ruins of the palace of Hormisdas (the Greek form of his name) are still pointed out in Stambul, in the wall which separates the city from the sea of Marmora.

Hormuz III was the son of Yezdegird II and succeeded his father. During his brief reign, (457—9) he had to fight his younger brother Firuz, who had procured the assistance of the Hayātīla (Hephtalites, White Huns) by ceding them the cities of Tālekān and Tirmidh in Bactria. Firuz was victorious and killed his brother. During this war Dinak, the mother of the two brothers, took over the government in Ctesiphon.

Hormuz IV (578—590) was the son of Khusraw Anōshak-Ruwān and the daughter of the khākān of the Turks, whence he was called Turkzād (scion of the Turks), (Tabari, *Annals*, i. 965; al-Birūnī, *Chronology*, p. 123). According to the Byzantine sources, he was a haughty and foolish ruler, who imprisoned the Emperor's envoys and only released them under pressure from the Magi. His troops were several times defeated in battle by the Romans (586). The rebellion of Bahram Čōbin also took place in his reign. Hormuz was deposed, thrown into prison and strangled without his son Khusraw Parwiz preventing it.

Hormuz V, grandson of Khusraw Parwiz, fought against his aunt Azarmī-dokht and maintained his position till the first year of Yezdegird III's reign, when he was put to death by his own soldiers in Nišibin (632).

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(CL. HUART.)

HORMUZ (HURMUZ, ORMUS), in the middle ages the most important commercial port of Persia, situated at the entrance to the Persian Gulf; about 1300 the name was transferred to a small island opposite the ancient town and is still attached to it. Hormuz was of importance for the lands on the Indian ocean as trade between Western Asia and India passed through its port; traffic by sea had also been established between China and Hormuz. A district of Ἀρμενία is first mentioned by Nearchus, who explored the Persian coast from the mouth of the Indus. (Arrian, *Ἰνδική*, 32—35; Onesikritos in Juba's *Epitome* in Pliny, *Hist. Nat.*, VI, 27-28). The location of this district is established by the fact that the Ananis (Andanis) flowed into the sea here. The town (Harmuza) is mentioned by Cl. Ptolemaeus Marcellianus. (*Peripl. Maris exteri*, 27); the Hermopolis of Ammian. Marcellinus (XXIII, 6, 49) is probably identical with it. The situation of the town is wrongly given in Ptolemy; Marcellianus agrees with Nearchus and is perhaps indirectly dependent on him.

The district of Hormuz, the land of Caramania, was very rich in agricultural products (wine, wheat, barley, rice and indigo) and in minerals (gold, silver, copper, iron, cinnabar, and salt); but it had no importance in the world's commerce. It was the Arabs who first opened up this district to foreign trade, whereupon Hormuz attained its great importance in the XIV—XVIth century. The mediaeval accounts, European as well as Oriental, show that Hormuz was a port of world wide

fame. The foundation of the town is ascribed to Ardāshīr Pāpākān (224—241), founder of the Sāsānian dynasty, but it was only after the Arab conquest that it attained prominence. From it horses were exported to India as was the case as late as the xvth century. The fact that China under the T'ang dynasty (627—961) attained great importance, at the same time as the Arab empire, brought about closer relations between Western Asia and China, in which trade played an important part. The Arabs visited India mainly by the sea route while in return Indian and Chinese ships came to the Persian Gulf to Hīra and Hormuz. Hormuz is mentioned by Ibn Khordādhbih as a calling-place on the route from Baṣra to China. A Chinese account (of circa 785—805) describes the sea-route from Canton to the Persian Gulf and mentions as the most westerly point the "important market of the Ta-Shi (Arabs)" the harbour of Mo-lo, which Rockhill and Hirth take to be Hormuz, while A. Herrmann identifies it with Baṣra.

Of the older Hormuz on the mainland, we learn that it was situated one parasang (four miles) from the sea on a river, which ships ascended to the town. Idrīsī, Iṣṭakhārī and Muḳaddasī describe the town as the chief market of Kirmān. Indigo is mentioned as the most important product of the district. Yāqūt particularly notes that Hormuz had attracted all the trade with India.

After about 1100, Hormuz was under Arab rulers, of whom Rukn al-Dīn Maḥmūd (1246—1277) is known to us from Marco Polo. A full history of the dynasty is given from a lost Persian source in Teixeira, *Relaciones de P. Texeira d'al origin descendencia y sucession de los Reyes de Persia y de Hormuz*, etc. After 1262 Hormuz was under the rule of the Ilkhāns of Persia. It cannot be certainly ascertained what brought about the transference of the town from the mainland to the torrid, barren island. Abu 'l-Fidā' says that the old town was destroyed by 'Tatars'. But the Mongols hardly touched the coast of Kirmān. Ibn Baṭṭūṭa expressly distinguishes between the Hormuz of the mainland and 'New Hormuz', an island 3 parasangs from the coast. The references of Marco Polo, who twice visited the place (1272 and 1293) are to the Hormuz on the mainland. He describes the business of the port in a striking fashion and particularly notes the export of horses to India. The island town founded by Kuṭb al-Dīn was, in spite of unfavourable natural conditions, a thriving centre of the world's commerce from the xivth to the xvith centuries. The appearance of the Portuguese in India decided the fate of Hormuz; in 1507 the island was taken by a Portuguese fleet, but the Portuguese allowed the native rulers to remain on condition that they paid tribute. With the help of an English fleet Shāh 'Abbās the Great won Hormuz from the Portuguese, which, apart from an interval under the rule of 'Omān, has ever since belonged to Persia. It was the will of Shāh 'Abbās that his new foundation Bender 'Abbās [q. v. i. 694 sq.] should take the place of Hormuz. The decline of Hormuz dates from this time and now it no longer exists as a town.

We have brief accounts of the island town in Ibn Baṭṭūṭa who stayed there in 1331 and in 'Abd al-Razzāk. The town was very frequently visited by European travellers, first in 1321 by

Odorico of Pordenone. He was followed by Odoardo Barbosa, Caes. Frederick (1589) and Jos. Salbancke. The account of the Russian merchant Afanasiy Nikitin (c. 1580) is of particular interest. The information afforded by these sources on the nature of the town, its trade and its highly developed civilisation, have been collected by R. Stübe in his monograph mentioned below.

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HORMUZĀN, HORMIZDĀN. [See HORMUZĀN.]

HORUK. [See 'ARŪD.]

HOSHANGSHĀH GHŪRĪ, the second king of the Ghūrī dynasty of Mālwa, ascended the throne in 1405-1406. In 1407 Muzaḥḥār I of Guḍjarāt invaded Mālwa, defeated and captured Hoshangshāh, and imprisoned him on the ground that he had poisoned his father, who had been Muzaḥḥār's friend. Hoshangshāh was released and regained his kingdom but throughout his reign was engaged in constant hostilities with Guḍjarāt, from which his kingdom suffered severely. In 1420 Hoshangshāh annexed the Gond state of Kherla to his kingdom, as a feudatory state, and in 1422 led a most daring raid to Džādīnagar (perhaps Džādīpūr) in Uṛisa, captured the rāḍjā by an artifice and

compelled him to surrender several elephants as the price of his freedom. On returning to his kingdom he discovered that Aḥmad I of Guḍjarāt was besieging his capital, Māndū. Hoshangshāh, seizing a favourable opportunity, threw himself into Māndū, whereupon Aḥmad Shāh raised the siege and marched towards Sārangpūr. Hoshang followed and attacked him but was defeated and shut himself in Sārangpūr. He was again defeated when following Aḥmad, who retired from Sārangpūr. Later in the same year Hoshang made a rash and ineffectual attempt to seize the strong fortress of Gwāliyar. In 1428 Aḥmad Shāh Bahmanī of the Dakhan appeared before Kherla, which he claimed as an appanage of Berār, but retreated when he heard that Hoshang was marching to relieve the place. Hoshang followed him and forced an action, in which he sustained a severe defeat. In 1433-1434 Hoshang marched against Kālpī and Ibrāhīm Shāh Sharḳī of Dḡawnpūr marched to oppose him, but was recalled by the news that Mubārak Shāh of Dihli was advancing on Dḡawnpūr, and Kālpī fell, without a blow, into Hoshang's hands. On his way to Māndū, Hoshang punished some Hindū marauders who had invaded his dominions and then hastened on his way to compose the quarrels between his sons, which embittered his later years. Disputes and intrigues regarding the succession were so virulent as to disturb the unfortunate monarch's last moments and hasten his end. He died on July 6, 1435, and was succeeded by his eldest son, Ghaznīn Khān, entitled Muḥammad Shāh.

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HŌT, a Balōḥ tribe, one of the five main divisions of the race. The tribe is still found under this name in Makrān, but those who invaded the Pandjāb in company with the Rinds and Dōdāis are better known by the names of the tribes formed at a later date, such as part of the Khōsa tribe and the Bālāḥānī section of the Mazāris. The Hōts ruled as Nawwābs at Dēra Ismā'il Khān for two hundred years until they were conquered by Afghans. Hōts are still numerous throughout the South Pandjāb.

Raverty alludes to them as Hūts, but confounds them with the Dōdāis, from whom they were distinct.

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(M. LONGWORTH DAMES.)

HUBAL, the name of an idol, which was worshipped at Mecca in the Ka'ba but otherwise is only known from a Nabataean inscription (*Corp. Inscr. Semit.*, ii. n^o. 189 = Jaussen et Savignac, *Mission Archéol. en Arabie*, i. 169, 170) where it is mentioned along with Dūsharā and Manūtu. It is thus probable that the tradition according to which 'Amr b. Luḡaiy [q. v.] brought the idol with him from Moab or Mesopotamia, is correct in retaining a memory of the foreign, to be more accurate Aramaic, origin of Hubal, although the substance of the tradition is otherwise quite legendary. The name cannot be explained from the Arabic for the etymologies in Yaḳūt etc. condemn themselves, but Pocock's supposition that Hubal

is equivalent to **הבעל**, although defended by Dozy,

is hardly better founded. Another tradition indeed relates that Hubal was an idol of the Banū Kināna, worshipped also by the Quraish, and had been placed in the Ka'ba by Khuzaima b. Mudrika wherefore it used to be called Hubal Khuzaima. It is further related that the idol was of red carnelian in the form of a man; the Quraish replaced the right hand which was broken, by a golden one; it was the custom to consult the idol by divination with arrows; this was done for example by 'Abd al-Muṭṭalib with reference to his son 'Abd Allāh, etc. We learn nothing further about the cult of this idol and the legends are quite worthless for the comprehension of the real nature of the deity. After the conquest of Mecca Hubal shared the lot of all other idols and the image was removed from the Ka'ba and destroyed.

Bibliography: Ibn Hishām, ed. Wüstenfeld, i. 50 sq.; Wüstenfeld, *Die Chroniken der Stadt Mekka*, i. 58, 73, 107, 133; Yaḳūt, *Muḍjam*, iv. 949 sq.; Yaḳūbī, ed. Houtsma, i. 295; Ṭabarī, ed. Leiden, i. 1075 sqq.; Pocock, *Spec. Hist. Arab.* ed. White, p. 98; Krehl, *Über die Religion der vorisl. Araber*, p. 90; Oslander in the *Zeitschr. der Deutsch. Morgenl. Gesells.*, vii. 493; Caussin de Perceval, *Essai sur l'hist. des Arabes avant l'islamisme*, i. 215 sqq.; Wellhausen, *Reste arab. Heidentums*², p. 75, 221.

HŪD, the prophet who, according to the Qur'ān, appeared among the 'Ad [q. v.]. He is represented as one of their kinsmen (*akḥ*) and his genealogy (which is transmitted in various forms), therefore coincides in part with that of their founder 'Ad. He is also identified with 'Abir (the Biblical 'Eber, the ancestor of the Hebrews); in another reference he is called the son of 'Abir [q. v.]. His figure is even more shadowy than the picture of his people and like every warner he is represented in the same position as Muḥammad in Mecca, i. e. he found only infidelity and pride among the people and his followers were few. God, therefore punished the 'Ad with a three years' drought, as the later legend tells us. A deputation was sent to Mecca to pray for rain there. God made three clouds appear in the sky, one white, one red and one black. One of the deputation, called Ḳail, was given the choice of one of the three by a voice from heaven. He chose the black one with the result that a terrible storm broke over the 'Ad and destroyed the whole people with the exception of Hūd and his followers (Sūra, 69, 6). Hūd is said to have lived 150 years. There are various traditions regarding his grave; there is a Ḳabr Hūd not far from Bir' Barahūt [q. v.]. In Ibn Baṭṭūṭa (ed. Paris, i. 205; ii. 203) it is mentioned that the grave of Hūd is in the great mosque at Damascus; according to other traditions he rests near the Ka'ba with 98 other prophets.

In the article 'AD attention has already been called to the fact that the existence of a tribe of 'Ad is problematic. This is still truer of Hūd. The word Hūd in the Qur'ān is a name for the Jews as a body (Sūra, ii. 105, 129, 134, and the root HWD means to profess Judaism (ii. 59, iv. 48 etc.). The proper name looks as if it had been derived from the verb and the noun; the tradi-

tional identification of Hüd with the ancestor of the Hebrews probably points in the same direction. Hirschfeld is perhaps correct when he calls Hüd an allegorical figure (*Beiträge z. Erklärung des Korān*, Leipzig 1886, p. 17, note 4). Von Kremer's suggestion (*Über die süd-arabische Sage*, p. 21 sq.), that the crater of Barahūt was the immediate cause of the rise of the Hüd legend is worthy of note.

Bibliography: Besides the works mentioned in the text and in the articles 'AD and BARAHÜT: the commentaries on the Qur'an, particularly on Sūra vii. 63, xi. 52 sqq.; xxvi. 123 sqq.; Tha'labi, *Ḳiṣaṣ al-Anbiyā'* (1290), p. 63 sqq.; Sale, *The Koran, Preliminary Discourse*, p. 8; Maracci, *Refutationes* (Patavii, 1698), p. 282 and the older literature there given; Geiger, *Was hat Muhammad aus dem Judenthume aufgenommen?*, p. III sqq.

(A. J. WENSINCK.)

HÜD. After the assassination of Mundhir II b. Yahyā (cf. TOPŪB) in the year 430 (1039) Abu Aiyūb Sulaimān b. Muḥammad seized the government of the town of Saragossa and became the founder of a dynasty which ruled there and, according to Codera, in Lerida, Calatayud, and Tudela also till 503 (1110). The dynasty is known as the Banū Hüd, because Hüd, one of the Arabs who came to Spain at the conquest, was the ancestor of the family. There are various forms of the genealogy of Hüd preserved. The founder of the dynasty was commander of the Christian troops at Lerida in Mundhir's reign and when he became lord of Saragossa took the name al-Musta'in. According to Codera, *Estudios criticos de Historia Arabe española*, p. 362 sqq., he divided his power among his sons so that each of them became governor of one of the above mentioned towns, when Sulaiman died in 438 (1046—7). Of the rulers of Saragossa alone do we possess further details. In it there reigned in succession Aḥmad al-Muḥtadīr till 474 (1081), his son Yūsuf al-Mu'tamin till 478 (1085), his son Aḥmad al-Musta'in (ii.) till 507 (1107). The last-named's son 'Imād al-Dawla 'Abd al-Malik lost his throne to the Almoravid 'Alī b. Yūsuf in 503 (1110); authorities differ as to how this happened. 'Imād al-Dawla escaped to Rueda and lived there till 524 (1130). Cf. also the article MUḤAMMAD B. YŪSUF B. HÜD.

Bibliography: Ibn al-Athīr, ed. Tornberg, ix. 204; al-Marrākoshī, ed. Dozy, p. 50; Dozy, *Histoire des Musulm. d'Espagne*, vol. iv.; do. *Recherches*³, i. 231 sqq., and the accompanying texts in the appendices; Codera, *op. cit.*; Müller, *Der Islam* etc. ii. 583, 638.

HUDAIBIYA, a valley a short day's journey (*marḥala*) from Mecca, i. e. about 9 miles distant. A portion of it was included in the ḥaram of Mecca, which extended farthest in this direction. About the time of the Hidjra this barren valley was the centre of a local cult with a well and a sacred tree. A modest village afterwards arose here as the centre of the surrounding lands, which were rich in subterranean water.

It was towards the last months of the year 6 A. H., after the destruction of the Jewish clans and the humbling of the *munāfiqūn* in Medina, that Muḥammad was able to consider himself master of the situation. He therefore thought the moment had arrived for conducting a demonstration against

Mecca as an answer to the siege of the Khandak which had been attempted by the Quraysh. His persistent policy had made all preparations. He had assiduously concentrated the attention of his people on the metropolis of Mecca; the alteration of the *qibla*, the application of the legend of Abraham, who was represented as the builder of the Ka'ba, and the obligation to pilgrimage, which was now laid upon all believers, had no other object. The Prophet seems at first to have meditated a military demonstration: 1400—1600 armed men were to have accompanied him. He then altered his plan and expressed his intention of performing the 'umra (lesser pilgrimage); the sacrificial animals taken with him were to complete the illusion. He would enter Mecca as a sovereign or force the Quraysh to negotiate with him. His military escort was strong enough to gain the respect of the Meccans but too small to suggest thoughts of an attack. The Quraysh took no risks and occupied the approaches. Muḥammad had scarcely entered the sacred territory when he came upon their outposts. Before this resistance he retired to Hudaibiya and entered into negotiations with them. He limited his demands to a request to be allowed to visit the national sanctuary with his followers, which was at first refused. Long and wearisome negotiations followed. As 'Omar did not dare to go to Mecca as plenipotentiary, 'Othman was chosen for the purpose, as the prestige of his family, the influential Omayyads, protected him. When the rumour of his death became current, Muḥammad collected his followers at the sacred tree of Hudaibiya and demanded the oath of fealty from them. This is the *ba'i'a* of Hudaibiya, also called the "*ba'i'a* of the three" or *ba'i'at al-riḍwān* ("*ba'i'a* of the agreement"), an ambiguous allusion to a passage in the Qur'an (xlviii. 18) which is traditionally said to allude to these events. All the participators bear the name *Shadjarī* in the history of Islām, from the tree under which the ceremony took place. A few days later ambassadors arrived from Mecca. The treaty to be concluded was discussed clause by clause and word by word. In the protocol Muḥammad had to refrain from using the formulae of Islām and the title of Prophet. He even pledged himself henceforth to send back deserters from the Quraysh, while the Meccans made no such pledge with respect to Muslims. As to the 'umra, they were to be allowed to perform this in the following year provided they came without weapons except the swords by their sides.

This agreement severely disillusioned the companions who had already become impatient of the long period of inactivity and the want of water. In reality, however, in his struggle against Mecca the Prophet had here obtained an important diplomatic success. While on his side he surrendered no rights that he had won but only simple claims, he brought the Qurayshī oligarchy to negotiate with him on equal terms. He was for the first time recognised before all Arabia as a power in the land. The Quraysh entered into negotiations with the former fugitive and leader of a body of fugitives, who had broken all bonds with their homes and the *Dār al-Nadwa* [q. v.] entirely blotted out the past. Abu 'l-Qāsim would take full advantage of it and be able to make full use of the freedom of movement now guaranteed him by a formal agreement. Medina had nothing more

to fear from Mecca. A means would be found to get round the burdensome concessions and to rescind the treaty. In the meanwhile Muḥammad decided to slay in Ḥudāibiya the sacrificial animals he had brought with him and added certain ceremonies of the pilgrimage to the rite.

Bibliography: Yāḳūt, *Mu'djam* (Egyptian ed.) iii. 233—4; Bakrī, *Mu'djam* (ed. Wüstenfeld), p. 128, 272, 521, 813; Muslim, *Ṣaḥīḥ* i. ii. 64, 65, 91, 92; Ibn Sa'd, *Ṭabaḳāt* (ed. Sachau), II. i. 69, 70—3, 76; IV. ii. 40; Ibn Ḥanbal, *Musnad*, iii. 350, 355, 384, 396, 420, 486; iv. 48, 49, 322; v. 326; Caetani, *Annali*, iii. 139; Ibn Hisham, *Ṣira* (ed. Wüstenfeld), p. 740, 743, 745, 746; Wāḳidi, *Maḡāzī* (ed. Wellhausen), p. 242, 244, 260; Ibn al-Athīr, *Uṣd al-Ḡhāba*, iv. 59.

HUDHAIL, a large Arab tribe, belonging to the North Arabian group. Their genealogy is Hudhail b. Mudrika b. al-Yās b. Muḍar. They were a brother tribe of the *Khuzaina*. They inhabited the mountains of Sarāt Hudhail, which bear their name, between Mecca and Medina and were neighbours of the Sulaim [q. v.] and Kināna [q. v.]. In the time of *Djahiliya* they worshipped the idol Suwā' (destroyed by 'Amr b. al-'Ās in 8 = 630) at Ruḥāt and, like the *Ḳuraish*, *Khuzā'a*, and other tribes, also Manāt (destroyed in 8 = 630 by Sa'd b. Zaid) at *Ḳudaid*, mentioned in *Ḳur'ān* liii. 19, 20. The Hudhail produced a great many poets, of whom the most important are the contemporaries of the Prophet, Abū *Dhu'ayb* [q. v.] and Abū *Khiraṣh*.

The following places are mentioned, with others, as belonging to the Hudhail: *Athīl* (in *Tihāma*), *Ādh*, al-*Aḥaṭṭh* (Wüstenfeld, *Register*, p. 233, al-*Aḥatt*), *Aḥraḍ*, *Āin*, al-*Anwās*, *Āly*, *Alūma*, al-*Arḍj* (a large town near *Tā'if*), *Bashm*, *Baṭn Anf*, *Batu Nu'mān*, *Djadad*, al-*Dadjīc*, *Huthun*, al-*Huraida*, al-*Hiḳāb*, *Ḥaiyara*, *Dūra Farwā*, *Dabūb*, *Khaisāl*, al-*Ḳurūt*, al-*Lith*, al-*Manḥā*, al-*Muntaḍā*, *Numr* (several villages), *Rāya*, *Raḥā Biṭān*, *Raḥb*, *Rakhmān*, *Rutaila*, *Ruḥāt* (3 miles from Mecca, also given as a wādī), al-*Tilā*, and *Urūs*; mountains: *Arāl*, *Āsir*, al-*A'ṣam* (*Uṣm*, in Wüstenfeld, *Register*, p. 133, given both as a mountain and a village), al-*Faḍl*, *Fahl*, *Ghazwān* (a very high peak, on which the town of *Tā'if* stands, rich in game and honey), *Ḥaid*, *Kabkab*, al-*Ḳarās*, *Khanthal*, *Kinṭhīl*, *Kurāsh*, *Laban*, *Mābid* (Wüstenfeld, *Register*, l. c. *Mā'id*), *Makā*, *Numār*, *Nubā'ī*, (also given as a wādī), *Salām*, *Sal'*, *Ṣudāṣid*, *Shamanṣir*, *Uṣhar*, al-*Watar*, *Yasūm*, *Zarā'*; the wādīs include: al-*Dāḥī*, *Dufāk*, *Ḥadatha*, *Halya* (*Halba*), *Sa'ya* (according to some, a mountain), *Uḍām* (all in common with the *Kināna*), al-*Ḍadjan* (al-*Ḍadjn*), *Kāfir*, *Nakhla* 'l-*Shāmiya* (two wādīs, which unite at *Baṭn Marr*), *Shadjna*, *Wādī* 'l-*Ḳuṣūr*, and *Tudā'īc*.

Historical. The Hudhail endeavoured to tempt the *Tubba'* Abū *Ḳarib* to rob the *Ḳa'ba*, when he came to Mecca, in order that he might thereby incur divine punishment. Abū *Ḳarib*, warned of this by two learned Jews, had the instigators beheaded. When the Abyssinian king *Abraha* (in the "year of the elephant") tried to destroy the *Ḳa'ba*, the Hudhail, along with the *Kināna*, *Ḳuraish* and other neighbouring tribes, took up arms against him unsuccessfully; 'Abd al-Muṭṭalib and *Khuwailid* b. *Waṭhila*, the chiefs of the Hudhail, and *Ya'mar* b. *Nufutha*, chief of

the *Bakr* b. 'Abd *Manāt*, then offered to cede him the third part of *Tihāma*, if he would spare the *Ḳa'ba* and leave the country, but *Abraha* declined.

After the battle of *Uḥud* in 4 = 626, the *Banū Liḫyān*, a clan of the Hudhail, assembled at *Orna* with other tribes around Mecca under *Sufyān* b. *Khālid*, to conspire against Muḥammad. The Prophet, being told of this, had *Sufyān* murdered by 'Abd *Allāh* b. *Uwais*. 'Abd *Allāh* brought his head to the Prophet and was presented by him with a stick which, according to the Prophet, was to serve as a mark of recognition on the day of resurrection. 'Abd *Allāh* is said to have been buried with this stick, which he carried all his life. In the same year a number of Hudhail fell upon six companions of the Prophet at the watering-place of *Radjī'*; they were on their way from Muḥammad to the 'Adal and *Kāra* to instruct them in the principles of Islām. The Hudhail slew four and brought the others to Mecca, where they sold them to the *Ḳuraish*. After the conquest of Mecca by the Prophet in 8 = 630, a number of the *Khuzā'a* fell upon a section of the Hudhail and slew one of them: the Prophet, learning of this, during the midday service next day before the *Ḳa'ba* made an appeal to the *Khuzā'a*, urging them to refrain from further bloodshed.

The Hudhail still exist on the *Djebel Kora*, a number of ranges round *Tā'if*, on one of which is the village of *Ra's al-Kora*, according to *Burckhardt*, the most beautiful spot in the *Ḥidjāz*, and far famed for the quality of its water. Here they encamp with their numerous herds and grow wheat and barley in the very charming valleys of these hills. Their clean little houses, scattered over the plain in groups of four or five, are built of stone or earth. There are also settlements of the Hudhail at *Mabede*, the southern suburb of Mecca, where they sell dates, corn and cattle. Before their conquest by the *Wahhābis*, they were only provisionally under Mecca and paid no taxes.

Bibliography: *Hamḍānī*, *Djasira*, p. 173, 7—10, 182, 25, 183, 2; Yāḳūt, *Mu'djam*, index; *Bekrī*, *Geographisches Wörterbuch*, p. 198, 201, 267, 293, 349, 398, 425, 488, 619, 708; Ibn *Hishām*, *Sira* (ed. Wüstenfeld), p. 15, 52; *Aghānī*, iv. 41, xv. 72, xviii. 214, 215; *Tabarī*, *Annales*, i. 1431—4, 1648—9, 1753, 1757 and Index; *Burckhardt*, *Travels in Arabia*, i. 63—6, 130; *C. Ritter*, *Erdkunde*, xii. 37, 150—1, 166; xiii. 40—2, 85; *Caussin de Perceval*, *Essai sur l'histoire des Arabes avant l'islamisme* i. 93, 193, 203 (note), 273, 276; iii. 241—2; *Muir*, *The Life of Mahomet*, i. 196; iii. 199—200; iv. 133—4; do., *Annals of the Early Caliphate*, p. 85; Wüstenfeld, *Genealogische Tabellen*, sect. ii., *Tafel M.*, and *Register*, p. 233; *Blau*, *Arabien im sechsten Jahrhundert in the Zeitschr. d. Deutsch. Morgenl. Ges.*, S. 591; *J. Wellhausen*, *Skizzen und Vorarbeiten*, i. (Berlin 1884), 2. *Lieder der Hudhailiten* (Arabic and German), p. 105 sqq.; *A. Müller*, *Der Islam*, i. 128.

(J. SCHLEIFER.)

HUDHUD, the hoopoe, belongs to the order *Scansores* and bears a remarkable tuft of feathers on its head. Much is related concerning its habits and character, of which only a part can be mentioned here. Its piety is particularly emphasised. In *Umayya* b. *Abi 'l-Salt* (ed. *Schulthess*, in *Beiträge zur Assyriologie*, viii. 26, 84 sq. cf. also *Ibn Ḳutaiba*, *Kitāb al-Shi'r*, ed. *de Goeje*, p. 279

sq.) there is a story that the hoopoe enshrouded its dead mother and carried the body on its back and head till it found a resting-place for it; this is why its back is brown. It is also related that the tuft of feathers was a reward for this act. — When its mate dies, the hoopoe does not look for a new wife. — When its parents grow old, it feeds them. It bears different *kunya's* in Arabic, e.g. *Abū 'Ibād*, *Abu 'l-Sadjāda*, after the numerous bows of its tuft as it walks. It makes its nest in dung so that it has an unpleasant smell. Its feathers, heart etc. are used in various ways. The Prophet is said to have forbidden it to be killed; according to some, its flesh is forbidden, according to others, it is permitted. The hoopoe plays a prominent part in the legend of Solomon and Bilqīs. This was apparently already developed by Muḥammad's time as may be concluded from *Sūra xxvii. 20 sqq.* In this passage we are told that Solomon assembled the birds and the hoopoe was missing. When he arrived late, he gave an account of the queen of Saba' and was entrusted by Solomon with the bearing of a letter to the Sabaeans.

The later writers as a rule give the whole story as follows. The hoopoe possesses the power of seeing where water is through the earth. He was therefore used by Solomon on his pilgrimage to Mecca to find water. But on one occasion the hoopoe whom Solomon had appointed for this purpose, named Ya'fūr or Yaghfūr, while on the journey, took a trip to the south and reached the garden of Bilqīs where he made the acquaintance of another hoopoe named 'Ufair. The latter told him a great deal about the queen of Saba'. In the meanwhile Solomon was looking in vain for water for his army (or according to another version for ritual ablutions). He sent the vulture (*nasr*) to assemble the birds and the hoopoe was missing. The eagle (*'uḡāb*) was sent to fetch him. But he was already on his way back and was brought by the eagle before Solomon, who talked to him severely but finally, after hearing his account of Bilqīs sent him with a letter to the Sabaeans.

Another version of the beginning of the story, relates that Solomon on his pilgrimage was being carried with all his retinue on a carpet by the winds to Arabia. The birds were ordered to fly above the carpet in such a compact mass that those sitting on it should be entirely protected from the sun. But Solomon detected a little ray of light in one place; so he concluded that one bird was missing. He then held a roll-call and it was found that the hoopoe was absent; the story continues as before.

It is also related that the hoopoe once invited Solomon and his army to a feast on an island. When the guests had arrived, he threw a dead locust into the sea and said "Now eat, O thou Prophet of God! if the meat be lacking, there is at least plenty of sauce". Solomon and his soldiers laughed for a year at this joke.

On the relationship of the Jewish hoopoe-legend to the Muslim, see Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*.

In North Africa, hoopoes are made out of silk, feathers, etc., and used for magical purposes (Doutté, *Magie et Religion dans l'Afrique du Nord*, p. 270 sq.).

Bibliography: Damīrī, *Ḥayāt al-Ḥayawān*, s. v. *hudhud*; Djāhīz, *Ḥayāt al-Ḥayawān* (Cairo,

1323), iii. 160 sqq.; Kaẓwīnī, *ʿAdjāʾib al-Makhlūqāt* (ed. Wüstenfeld), i. 425 sq.; Grünbaum, *Neue Beiträge*, p. 200 sqq.; do., *Zeitschr. Deutsch. Morgenl. Ges.*, xxxi. 206 sqq.; Weil, *Biblische Legenden der Muselmänner*, p. 243 sqq.; the commentaries on the *Kurʾān* to *Sūra*, 27, 20 sqq.; Ṭabārī (ed. de Goeje), i. 576 sqq.; Thaʿlabī, *Ḳiṣaṣ al-Anbiyāʾ* (1290), p. 335 sqq.; W. M. Thomson, *The Land and the Book* (London 1859), i. 105 (with illustration); Salzberger, *Die Salomolegende in der semitischen Literatur* (Heidelberg Dissertation, Berlin 1907), i. 75 sqq. (A. J. WENSINCK.)

HUDJARIYA. [See HUDJRA.]

HUDJDA (A.), proof, document. The word is also used as a title in the science of Tradition for one who has reached the highest stage in it, knows 300,000 traditions by heart and everything connected with them; hence al-Ghazālī's title, *Ḥudjdjat al-Islām*. Among the Ismāʿilis, *ḥudjdja* is one who is appointed leader of the propaganda by "the Imām of the time". The number of the *ḥudjdja's* is 12. They occupy the same position as the *naḳīb's* in the propaganda of the ʿAbbāsids, on the model of the 12 disciples of Christ and the 12 *naḳīb's* of the Prophet. The simple missionaries (*dāʿī*) are subordinate to them. Among the "Twelvers" the twelfth Imām bears the title *Ḥudjdja*.

HUDJR B. ʿADĪ of the tribe of Kinda, the "first martyr" of the *Shiʿa*. The sect would like to give him the title of "companion of the Prophet" but it is denied by the oldest authorities. The *Shiʿa* likewise, with as little ground, makes him take part in the first Syrian campaigns, when he is said to have conquered the district of Mardj ʿAdhrā; but the object of this clearly is simply to connect him from the earliest time with this place, which was to be the scene of his martyrdom. At an early period Hudjr threw himself heart and soul into ʿAlī's cause and fought for him at the 'battle of the Camel' and at Siffin. We later find him in Egypt with Muḥammad, son of the Caliph Abū Bakr, who was governing this province in ʿAlī's name. After ʿAlī's son Ḥasan had given up his claim to the Caliphate, Hudjr became the moving spirit in all the ʿAlid intrigues in Kūfa. The governor Mughīra b. *Shuʿba* had even to offer him money to obtain peace. Mughīra's successor, Ziyād b. Abīhi, endeavoured to bring him to a more reasonable frame of mind; but his efforts failed with this unruly spirit, who always wanted to play an important part. On Ḥasan's death, Hudjr entered into negotiations with his brother Ḥusain; the pretender had been invited to take command over his followers in Kūfa. During Ziyād's absence in Baṣra Hudjr had attempted to stir up a revolutionary movement. Ziyād hurried back with all possible speed and endeavoured to settle the affair peacefully. But when the negotiations fell through, Ziyād had Hudjr arrested along with those leaders of the *Shiʿa* party who were most deeply compromised. The matter was taken to the courts and an indictment prepared and signed by the most prominent men in Kūfa; finally Hudjr was taken with his companions to Muʿāwiya in Syria. After the Caliph had arranged a new trial and asked the advice of the leading men of Syria, he sentenced Hudjr to death and had him executed in Mardj ʿAdhrā near Damascus. In his last moments ʿAlī's follower utterly lost his courage. His

death opens the martyrology of the Shi'a; hence the importance assigned to this rather everyday episode, which was really nothing more than an incident in the domestic troubles of the 'Irāk. Ziyād "throughout maintained a correct attitude and Mu'āwiya even inclined to the side of leniency" (Wellhausen), for he pardoned the majority of Hudjir's accomplices.

Bibliography: Ibn Ḥadjar, *Iṣāba* (Egyptian edition), i. 314—5; Dīnawarī, *al-Aḥbār al-tiwal* (ed. Guirgass), p. 233—4; Ya'qūbi, *Hist.* (ed. Houtsma), ii. 229, 230, 273—5; al-Kindī, *Governors of Egypt* (ed. Guest), p. 25; Ibn Sa'd, *Tabakāt* (ed. Sachau), vi. 151—4; Ṭabarī, *Annales* (de Goeje), i. 2462, 3151, 3155, 3174, 3337, 3371, 3447; *Aghāni*, xiv. 142; xvi. 2—11; Wellhausen, *Die religiös-politischen Oppositionsparteien im alten Islam*; for the other literature see the author's *Ziād ibn Abihi* (in the *Rivista degli Studi Orientali*, iv. 70—4.

(H. LAMMENS.)

HUDJRA (A.), room, chamber, particularly (with the article) 'Ā'isha's room, where the Prophet and his two successors Abū Bakr and 'Umar were buried, now one of the greatest sanctuaries of Islām. [Cf. the article MEDINA.]

Hudjariya is derived from the same word; it was the term applied in Egypt to the slaves who were quartered in barracks near the royal residence. During the Fātimid period, these were organised by al-Afdal on military lines as a kind of bodyguard under the command of an emir, who bore the title al-Muwaffak. Their number then amounted to 3000 men: Cf. Maḥrizī, *Khiṭaṭ*, i. 443.

HUDJIRIYA, (HOGRIYA, HÖDSYERIE), the name of a tribe in South Arabia. Their land lies to the north of the land of the Sobēhi (Subaihi, [q. v.]) between 43° 40' and 44° 42' East Long. Greenw. and 13° 5' and 13° 15' North. Lat. and is entirely mountainous. The climate is tropical; the principal product is coffee. In the mountains we may mention Djebel Sabr (Ṣabir [q. v.]) which is described by Hamdāni in his *Djaṣira* as a very high mountain, among wādīs, the Wādī Warazān which joins the Wādī Tubban, the river of Laḥejī [q. v.], and belonged in Hamdāni's time to the Sakāsik, and the Wādī Mu'ka (Mo'ka); among towns, Dobhan belonging to the important clan of Sherdjebi (Shergebi), which at one time had an independent Sultān, with about 500 inhabitants (of whom about a fifth are Jews), an old Ḥimyar palace, a bazaar and a Saturday market, Dār Shawwar, the chief place of the powerful clan of Hammād, which has an 'aḳil of its own, with about 300 inhabitants (including only a few Jews), several *hiṣn* and a Friday market, Heruwa on the wādī of the same name with about 500 inhabitants (including a few Jews), a small bazaar and a Tuesday market, Dimena, near Ta'izz [q. v.] with about 600 inhabitants (of whom a tenth are Jews). In the land of the Hammād there is a hot mineral well with a bath, called Birket Ḥammām, visited by many Arabs, but access to it is forbidden to Jews.

The Hudjriya claim to be true Ḥimyars, and are said to have at one time formed one tribe with the Sobēhi. They were earlier under the Imāmate of Ṣan'a, but became independent on the decline of its power. Since the middle of last century they have become for the most part sub-

ject to the Dhū Muḥammad, who are descended from the Bakil (see HĀSHID and BAKIL), and were formerly in the pay of the Imāms of Ṣan'a, and obtained possession of a large part of the Yemen on the latter's overthrow.

The Dhū Muḥammad maintain small garrisons among the Hudjriya, levy taxes on them and administer justice among them. Their chief representative bears the title Kā'id. Many Hudjriya seek to escape the rule of the Dhū Muḥammad, who as followers of the heterodox Zaidi sect are hateful to them as Shāfi'is, by migrating to Aden, where they earn a livelihood as labourers.

Bibliography: Hamdāni, *Djaṣira* (ed. Müller) p. 76, 26, 77, 6, 99, 21, 23, 125, 5, 126, 9, 16, 189, 24 and index s. v. Ṣabir; K. Ritter, *Erkunde*, xii. 787; H. v. Maltzan, *Reise nach Südarabien* (Brunswick 1873), p. 162, 214, 390—7, 404—7. (J. SCHLEIFER.)

AL-HUDJURĀT, plur. of *Hudjra* (q. v.); title of Sūra xlix.

AL-HUDJWIRĪ. [See DĀTĀ GANDI BAKHSH.]

HUDNA, a calm, truce, armistice; *al-Hudna* denotes especially the truce made between Muḥammad and Ḳuraish at al-Hudaiḇiya. [See this art.] (T. H. WEIR.)

HUDUD (A.), Plur. of *ḥadd* [q. v.]

HUELVA, the ancient Onuba, Arabic Walba, a town in the province of Spain of the same name, on the left bank of the Odiel, an important port, accessible at high tide to seagoing ships, for the copper and sulphur mines of Rio Tinto and Tharsis, which are near it. In the middle ages it was, according to Idrīsī, a small, thickly populated, walled town with flourishing trade and industries. The present population is 29,000. After the fall of the Omayyad dynasty, Huelva had its own rulers, the Bakrī Abū Zaid Muḥammad b. Aiyūb and Abū Muṣ'ab 'Abd al-'Azīz. In 1051 the latter ceded the town to al-Mu'taḍid of Seville on condition that he was left the little island of Shaltish (Saltes), but when he saw that this was of no use to him, he sold his ships and armaments to al-Mu'taḍid and went to Cordova. Huelva henceforth shared the fortunes of Seville.

Bibliography: Idrīsī, *Description de l'Afrique et d'Espagne*, ed. Dozy and de Goeje, p. 178 sq.; Dozy, *Histoire des Musulmans d'Espagne* iv. 84 sq.; Baedeker, *Spain and Portugal*; Madoz, *Diccion. Geogr.*, ix. 260 sqq.

HUESCA, the ancient Osca, Arabic Washka, a town in the Spanish province of the same name, 50 miles E. of Saragossa. The number of inhabitants is now 12,600. Huesca was conquered as early as 96 (713) by the Arabs, and seems during the period of Arab rule to have formed for a time an independent principality under Muḥammad b. 'Abd al-Malik al-Ṭawil, died 301 (913—4). Cf. Codera, *Estudios criticos de Historia árabe Española*, p. 234 sqq. In 1096 the rule of the Moors ended and Huesca became for a brief period capital of Aragon, till the seat of the government was moved to Saragossa in 1118. Idrīsī, *op. cit.*, p. 176, only mentions the name of the town.

Bibliography: in Madoz, *Diccion. Geograf.* ix. 299 sqq.

HUFASH, a high mountain in South Arabia, belonging to the al-Maṣānī' range of the Sarāt group, on the Wādī Surdud near Ḥarāz [q. v.]. It is often mentioned by Hamdāni in his

Djazira, along with the adjacent large mountain of Milhān (called after the Himyar Milhān b. 'Awf b. Mālik) the real name of which was Raishān. Not far from the latter, (which in Hamdānī's time was said to possess no fewer than ninety-nine springs and had a large mosque [called Masdjid Shāhir] on its summit, Shāhir), there lies a treasure, according to popular belief, as the same author tells us, which many Arabs sought but could never reach, as a snake barred the way in the shape of a high mountain, as soon as they tried to approach it. In Niebuhr's time, Hufāsh formed a separate district to which Djebel Milhān also belonged. Among places of some importance in Hufāsh he mentions Sefekīn, a small town surrounded by a wall, the residence of the Dawla (Dōla) and the two villages of Bait al-Nushēli and Bait al-Shumma.

Bibliography; Hamdānī, *Djazira*, p. 68, 25–26, 32, 9, 79, 11–19; 113, 2–3; 125, 8; 126, 1, 5, 14, 17, 190, 22, 23; K. Niebuhr, *Beschreibung von Arabien*, p. 249; *Petermanns Mitteilungen*, vol. xxxii. (1886), Plate I. (J. SCHLEIFER.)

HUKM (A.), plural *ahkām*, primarily the infinitive of *hakama*, and so "a restraining" like *hikma*. All *hikma* is, in the classical language *hukm*, but the latter denotes also: 1. a judgment or legal decision (Qur'ān 21, 78), especially of God (13, 41); 2. a logical judgment expressed in a *djumla*; 3. the exercise of administrative authority, rule or dominion (similarly *hukūma*); 4. an ordinance or decree, synonymous with *ḥaḍā* (Qur'ān 18, 25); 5. a rule in grammar, and then a rule generally. (See further in Dozy, *Supplément*.)

Bibliography: Lees' *Dictionary of Technical Terms*, Pt. I, 372 sqq. (T. H. WEIR.)

HŪLA, a town in Arabia, in the province of Sedyr (Sudair) in Nadjd, north of Huraimila [q. v.]. The inhabitants are partly tradesmen and partly agriculturists. Its trade and prosperity has markedly increased under Wahhābī rule. During Palgrave's stay in Nadjd, Hūla was one of the most flourishing places in Sedyr. The town is surrounded by walls.

Bibliography: Palgrave, *A Narrative of a Year's Journey in Arabia* (London 1865), i. 338 sq. (J. SCHLEIFER.)

AL-HŪLA, one of the districts attached to the province of Damascus, lying 'between Bānyās and Tyros'. Its southern end is the Lake of Hūla, which the geographers also call Lake Qadas, formed by the Jordan and surrounded by swamps full of springs. The present inhabitants use the name Baḥret al-Khēt. According to Muḥaddasī the water was dammed back by the erection of a wall to increase the lake. The banks were covered with *ḥalfā* plants, out of which the inhabitants wove mats and ropes. The lake is full of fish, among which Muḥaddasī mentions the *bunni*, which had been introduced from Wāsīt. (Cf. Fleischer, on Levy's *Neubr. Chald. Wörterbuch*, i. 285 (see also *Zeitschr. d. Deutsch. Pal.-Vereins*, xiii. 75). The district of Hūla, part of which is low-lying, produced wool and rice and included a large number of villages, according to Zāhirī, more than 200.

Bibliography: *Bibliotheca Geograph. Arabica*, iii. 156, 160 sqq., 184; V. 105; Dimishḳī, *Cosmographie* (ed. Mehren), p. 105; Yāḳūt (ed. Wüstenfeld, ii. 366; R. Hartmann, *Ḥalil al-Zāhirī*, p. 55; Buhl, *Geographie des alten Pa-*

lestina, p. 36, 112 sq.; Robinson, *Palestine* 3, iii. 393–6; *Zeitschr. d. Deutsch. Pal.-Vereins*, ix. 252; Dalman, *Palästina Jahrbuch* 1912, p. 44. (FR. BUHL.)

HULĀGŪ (also written Hulāgū) a Mongol conqueror and founder of a Mongol kingdom in Persia, born about 1217 A. D. Sent by his brother Möngke at the head of an army against the Ismā'ilis and the Caliph, he left Mongolia in 611 = 1253 but did not cross the Āmū-Daryā till the 1st Dhu 'l-Hidjja 653 = 1st January 1256. There he received the homage of most of the petty rulers of Persia and the Caucasian lands; in the course of the year 614 = 1256 the greater number of the Ismā'ili strongholds were taken without difficulty; on the fall of the dynasty cf. the article ASSASSINS (i. 491). On Wednesday and Thursday 9th–10th Muharram 656 = 16th–17th January 1258 the Caliph's army was routed in a pitched battle and on the following day Hulāgū stood before the walls of Baghdād, where he met with no resistance to speak of; on the fate of the Caliph, his line and his capital, see the article BAGHDĀD (i. 563). An attempt made in 658 = 1260 to conquer Syria failed; Hulāgū succeeded in taking Ḥalab and advanced as far as Hārim [q. v.] himself, sending his generals to lay siege to Damascus, but was forced to return to Persia on hearing of the death of the Great Khān Möngke; on 25th Ramaḍān 658 = 3rd Sept. 1260 the army which he had left behind was destroyed by the Egyptians. Hulāgū later tried to renew the struggle and with this object entered into an alliance with the Franks but was unable to execute his purpose. On the unsuccessful war with the kingdom of the Golden Horde in 660 = 1202 cf. BERKE (i. 738).

The petty kingdoms in al-Djazira, Kurdistān and Asia Minor as well as the Christian territories south of the Caucasus were incorporated as vassal states in the kingdom founded by Hulāgū so that his power stretched from the Āmū-Duryā almost to the Mediterranean and from the Caucasus to the Indian Ocean. The sovereign took the title *Ilkhān* ("subordinate khān" or "khān of the tribe"); he, like his successors down to Ghāzān Khān (cf. ii. 149), reigned in the name of the Great Khān living in Mongolia (later in China). Hulāgū himself was also called "the great Ilkhān" (*Ilkhān-i buzurg*). The Christian element in his people was particularly favoured by Hulāgū and especially by his Christian wife Doḳūz Khātūn, often to the detriment of the Muslims. The towns destroyed during his wars were in part rebuilt even in Hūlāgū's time; he himself in times of peace delighted to live in northwestern Aḍharbaidjān, particularly on the banks of Lake Urmiya, where many edifices, such as the famous observatory on a hill north of Marāgha, a palace in Alātāgh, temples of idols (*butkhānahā*) in Khōi, etc. were built. Most of these buildings were still standing 40 years later when Rashīd al-Dīn was writing his work; remains have not yet been discovered. Hulāgū built or restored (cf. Yāḳūt, i. 513, on the earlier fortress on the same island) a strong castle on the mountainous peninsula of Shāhū on the east shore of the lake, which had once been an island (whether this was still the case in Hulāgū's time is not certain; Rashīd al-Dīn only speaks of a mountain on the bank of the lake); the treasures won in battle in Persia and other lands were kept there; Hūlāgū and his successor Abāḳā [q. v., i. 4] were

buried there. According to Egyptian sources, the tower in Shāhū collapsed in 681 = 1282—3 and fell into the lake with all its treasures; no such catastrophe is mentioned in the Persian authorities. Hāfiz-i Abrū (cf. above ii. 213) only says that in his time the castle was quite uninhabited (cf. Rashid al-Din, ed. Quatremère, p. 316 sq.; Le Strange, *The Lands of the Eastern Caliphate*, p. 160 sq.). Hūlagū died on Sunday 19th Rabi' II 663 = 8th February 1265. According to the Mongol custom, beautiful young maidens were buried with him; this is the last occasion on which this custom is mentioned among the Persian Mongols, even in the heathen period.

Bibliography: D'Oshson, *Histoire des Mongols*, iii. 134 sq.; Hammer-Purgstall, *Geschichte des Ilkhanes*, i. 79 sq.; Howorth, *History of the Mongols*, iii. 90 sq.; *Histoire des Mongols de la Perse* par Rashid al-Din, publ. par M. Quatremère, Paris 1836; Hammer-Purgstall, *Geschichte Wassafs*, p. 49 sq.; *Ta'rikh-i Wasṣāf*, Ind. edition, p. 29 sq. (W. BARTHOLD.)

AL-HULAL AL-MAWSHIYA NĪ DHIKR AL-AKH-BAR AL-MARRAKUSHIYA, an anonymous work, dealing especially with the history of Marrākush. The author begins his story with the foundation of the city; he deals in detail with the history of the Almoravids and Almohads but on reaching the Marinids, he only gives a summary list of the rulers of this dynasty. We find at the end of the book that he lived in Marrākush. The work has been attributed to Ibn Baṭṭūta (!) and by its recent editor to Lisān al-Din b. al-Khaṭīb; but the author himself tells us (p. 136) that he compiled (completed?) the work on the 12th Rabi' I 786 (4th May 1384). Dozy's manuscripts are dated 783 and Ibn al-Khaṭīb was assassinated at the beginning of 776 (1374). The preface and the chapter on Yūsuf b. Tāshfin's expeditions to Spain were published by Dozy, *Scriptorum Arabum loci de Abbadidis*, ii. 182—209; he has also given the chapter on the Almohad Abū Ya'qūb's expedition in his *Recherches sur l'histoire et la littérature de l'Espagne* (3rd ed., Appendix xxvii, pp. lxx-lxxix). A short extract is given in Amari's *Appendice alla Biblioteca Arabo-Sicula* (Leipzig 1875), p. 62—63. The text has been published very inaccurately at Tunis (n. d.) with the biography of the supposed author Ibn al-Khaṭīb. In the xviith century a Spanish translation was made which is now in the Government House at Algiers; it was inserted (without indication of provenance) by Conde in his *Historia de la dominacion de los Arabes en España*, iii. ch. ix—lviii.

Bibliography: R. Basset, *Notice sommaire des manuscrits orientaux de deux bibliothèques de Lisbonne* (Lisbon 1894), p. 11—24; Jacqueton, *Les Archives espagnoles du Gouvernement Général de l'Algérie* (Algiers 1894), p. 98—109; Pons Boigues, *Ensayo bio-bibliográfico*, p. 393—5. (RENÉ BASSET.)

HULMĀNĪYA, a mystic sect founded in Damascus by Abū Hulmān al-Fārisī al-Ḥalabī. He appears to have been a disciple of Ibn Sālim of Baṣra (died 297 = 909); he was admitted among the Sūfi *Shāikh*s in the *Ta'arruf* of Kalābādhi (s. v. *simā'*) but excommunicated by the Ash'aris for having maintained the theses 1. that God is present in the person of men endowed with physical beauty (*ḥulūl*) 2. that everything is allowed (*ibāḥa*) to him who knows to worship the presence of

God in them. This is perhaps a corruption of the Sālimiya thesis on the divine *taḍallī*.

Bibliography: Makdisī, *Bad' wa Ta'rikh*, ed. Huart, ii. 90—92; Sulamī, *Ghalaṭāt* (cf. s. v. HULUL); Bāghdādī, *Fark*, ed. Badr, p. 245—6; Hudjwiri, *Kashf al-Mahdūb*, transl. Nicholson, p. 131, 260. (LOUIS MASSIGNON.)

HULUL, a philosophical term, derived from *halla* "to loosen, unfold, alight, settle in a place (*maḥall*)", whence its classical acceptations in Muslim theology, the relation between a body and its place, an accident and its substance. *Ḥulūl* has also been applied to the substantial union 1. of the body and the soul, *ḥulūl al-rūḥ fi 'l-badan*, 2. of a divine spirit with man, *ḥulūl al-'akl al-fa'āl fi 'l-insān* (Fārābī, *Arā' Ahl al-Madīna al-fādila*, ed. Cairo, 1906, p. 86), *ḥulūl al-lāhūt fi 'l-nāsūt* (cf. AL-HALLĀDJ). The Aristotelian doctrine of hylomorphism, like the Christian doctrine of the incarnation, proposed the union to matter of a spiritual substance, its specific form; it may be compared to a force in its sphere of action. Almost all Muslim theologians (*Mutakallimūn*) reject it; followers of atomism, with al-Ash'ari, admitted *ḥulūl* in case 1., for they saw in the *rūḥ* a subtle body, even in the angels and demons, but they rejected it in case 2. as submitting the divine essence to a partition (*taḍjazzī*), and to transmigration (*tanāsukh*), whence the excommunication both by Sunna and Shī'a of the following sects as *Hulūliya* on the same grounds as the Christians: (a) the extreme Shī'a (*Ghulāt*): Saba'iya, Bayāniya, Djanāhiya, Khaṭṭābiya, Namiriya (Nuṣairiya), Muḳanna'iya, Rizāmiya, Bāṭiniya, 'Azākira, Druses. b. Sunni Shīfiya: Hulmāniya [q. v.], Fārisiya (cf. AL-HALLĀDJ), Shabbāsiya. c. Monists: Ittihādiya (Ibn Taimiya calls "*ḥulūl muṭlaq*") their "*waḥdat al-wudūd*", cf. "*taḍjassud al-ā'māl*" Farghānī, *Muntaha 'l-Madārik*, (ed. Cairo 1293, ii. 84—86; cf. IBN AL-ARABI).

Bibliography: Sulamī, *Ghalaṭāt al-Shīfiya*, MS. Cairo, *Fihrr*, vii. n^o. 178 sqq., 77—79; al-Hudjwiri, *Kashf al-mahdūb*, transl. Nicholson, p. 260—4; Ghazālī, *al-Maḳṣad al-asnā*, Cairo 1324, p. 76; Ibn al-Dā'i, *Tabṣira*, lith. Teheran, p. 406, 419; Ibn Taimiya, *Kawāḍib*, Ms. Damascus xxvi, (extr. printed in Alūsī, *Djalā*, p. 54—61); Haitamī, *Fatāwā ḥaṣiḥiyya*, p. 238—9; Daldjī, *Sharḥ al-Shifā'*, chap. iv. 3, n. 5; Khaṭṭādjī, *id.*, *ibid.*; al-Tahānawī, *Kashshaf Isṭilāḥāt al-Funūn*, ed. Sprenger, p. 349—352; Friedländer, in *J. Am. Or. Soc.*, xxviii. 34, 36, 65—72; xxix, 13, 52, 90, 96.

(LOUIS MASSIGNON.)

HULWĀN, Greek Χάλα, a very ancient town at the entrance to the Zagros passes, Zagri Pylae = 'Aḳaba-i Ḥulwān, now utterly deserted. The site of the town on the left bank of the Hulwāntai south of Ser-i Pūl is still recognisable by the ruins of a building called Ṭāk-i Girra (illustrated in Flandin and Coste, *Voyage en Perse*, iv. Pl. 214), which dates from Sāsānian times. According to Arab tradition (cf. Ṭabari, in Nöldeke, *Geschichte der Perser und Araber*, p. 138), the town was founded by Ḳawād I (488—496) but in reality it is much older and existed under the same name (Khalmanu) even in the Assyrian period. The surrounding country is very fertile, fruit-trees being particularly numerous, and the figs of Ḥulwān are celebrated in the east under the

name *shāh andjir* (king's figs). There are also many sulphur springs around the town.

When the Arabs under Djarīr b. 'Abd Allāh captured Ḥulwān in 19 (640), it was a flourishing town and continued to enjoy its prosperity in the early centuries of the Hijra. The Arab geographers sometimes place it in 'Irāk 'Arabī but more usually in the province of Djibāl. The town was surrounded by a wall, which had 8 gates, which are detailed by al-Mukaddasī. The great mosque was in an ancient castle in the centre of the town, and the Jews had a synagogue, which was held in great reverence, outside the walls. Towards the end of the fourth (beginning of the tenth) century an almost independent dynasty was ruling in Ḥulwān, which was founded by Muḥammad b. 'Annāz and became very important under his son Abū 'l-Shawḥ (cf. FĀRIS B. MUḤAMMAD, ii. 68). In 437 (1046) Ḥulwān was burned by the Saldjūks under Ibrahim Ināl; it also suffered severely from earthquake, for example in 544 (1149), so that by the seventh century it was in ruins. The Arab poets devote much attention to Ḥulwān on account of two palm-trees which used to be there and of which they have much to tell.

Bibliography: *Bibl. Geogr. Arab.*, ed. de Goeje, see Indices; Yāqūt, *Mu'djam*, ii. 316 sqq.; Le Strange, *The Lands of the Eastern Caliphate*, p. 196; Ritter, *Erdkunde*, ix. 388 sqq., 470 sqq.

HULWĀN, a village in Egypt on the right bank of the Nile, 3 farsakh south of Fustāt, celebrated by the Arab poet Ibn Kāis al-Ruḳaiyāt (ed. Rhodokanakis, iii. 6 sqq.) in a panegyric on 'Abd al-'Aziz b. Marwān [q.v.], who had a pleasure-garden there. The village still exists and has given its name to the health resort of Helwān, which lies farther inland and is of modern origin; it now has over 8000 inhabitants and is much visited.

Bibliography: Yāqūt, *Mu'djam*, ii. 321; Baedeker, *Egypt* 6.

HUMĀ (P.), the bearded griffon, the largest of the birds of prey of the old world, which lives by preference in the neighbourhood of eternal snows; it is the *Lämmergeier* of the Alps. It carries off the bones of dead animals, smashes them on the rocks and eats the fragments; so that the poet Sa'di is able to say that the *humā* is superior to other birds, because instead of feeding on living flesh it only requires bones (*Gulistān*, i. story 15). According to a popular belief, which is very ancient, the shadow of a *humā* falling on a person's head is a sign that he will be raised to a throne, whence the epithet *humāyūn*, "august". One who deliberately kills a *humā* will perish within forty days. The good omen associated with this bird is again shown in another verse of the *Gulistān* (Book I, story 3) "No one shall go to seek the shadow of an owl, even if there were no *humū* in the universe".

Bibliography: D. C. Phillott, *Bāz-nāme-i Nāsirī*, p. 27, note 1; Riḍā-Kulī-Khān, *Farhang-i Nāsirī* (rationalist objections).

(CL. HUART.)

AL-ḤUMĀIDĪ, ABŪ 'ABD ALLĀH MUḤAMMAD B. ABĪ NAṢR FUTŪḤ B. 'ABD ALLĀH B. FUTŪḤ B. ḤUMĀID B. YAṢIL AL-AZDĪ, whose father was born in Cordova in the quarter of al-Ruṣāfa, and afterwards went to live in Majorca, was born in

the latter place some years before 420 = 1029. After studying in Spain under the direction of Abū 'Omar Yūsuf b. 'Abd al-Barr and Abū Muḥammad 'Alī b. Aḥmad b. Hazm al-Zāhiri, to whom he was particularly attached, he set out for the east in 448 = 1056. During his travels he studied the *Risāla* and the *Mukhtaṣar al-Mudawwana* with their author, the jurist Ibn Abī Zaid. He visited Cairo, Mecca and Medina, Syria and the 'Irāk and settled in Baghdād where he died in the night of Monday—Tuesday 17th Dhu 'l-Hijja 488 = 17th–18th December 1095. He was buried in the Bāb Abraz cemetery but his remains were removed in Ṣafar 491 = January 1098 to the Bāb Ḥarb cemetery and interred near the tomb of Bisr al-Ḥafī. Among his eastern teachers are mentioned Abū 'Abd Allāh b. Abī 'l-Fath, the historian Abū Bakr al-Khaṭīb, Abū Naṣr Ibn Mākūlā, and among his pupils, Yūsuf b. Aiyūb al-Nahrānī, Muḥammad b. Tarkhān, and his teacher Abū Bakr al-Khaṭīb. Jurist, traditionist, historian and man of letters, al-Ḥumaidī was regarded by his contemporaries as the greatest master of his time not only for his learning but also for the sweetness of his character. A professed Zāhiri, he led a simple life and his only ambitions were for learning.

Of the eleven works mentioned by his biographers we only possess his *Djadhwat al-Muktabis fī Dhikr Wulāt al-Andalus wa Asmā' Ruwāt al-Ḥadīth wa Ahl al-Fikh wa-Adab wa Dhawī 'l-Nabāha wal-Shīr* preserved in the Bodleian, *Cat.*, i. 783.

Bibliography: Ibn Bashkuwāl, *al-Ṣila*, p. 508, n^o. 1114; al-Dabbī, *Bughyat al-multamīs*, p. 113, n^o. 257; Ibn Khallikān, *Wafayāt*, Cairo 1310, i. 485; al-Dhahabī, *Tadhkirat al-Huffāz*, Haidarābād n. d., iv. 17; al-Suyūṭī, *Ṭabaqāt al-Huffāz*, ed. Wüstenfeld, xv. 9; Ibn Taghribirdī, *al-Nudjūm al-zāhira*, ed. W. Popper, vol. ii. 313; al-Maḥḥārī, *Nafḥ al-Ṭīb*, Cairo 1302, i. 375; Ibn al-Athīr, *Kāmil*, Cairo 1303, x. 88 (*sub anno*); Abū 'l-Fidā, *Tārīkh*, Constantinople 1286, ii. 218; Casiri, *Biblioth. ar. hisp. escur.*, ii. 134, 146; Wüstenfeld, *Die Geschichtsschreiber d. Araber*, p. 73, n^o. 219; Pons Boigues, *Ensayo bio-bibliografico*, p. 164, n^o. 126; Dozy, *al-Bayān, Introduction*, p. 67; Goldziher, *Die Zāhiriten*, p. 172; Brockelmann, *Geschichte d. arab. Litt.*, i. 338.

(MOH. BEN CHENEB.)

HUMĀYŪN PADSHĀH. Full name Naṣir al-Dīn Humāyūn, also styled Djahānbānī, and after his death, Djannat Āshiyānī (nesting in Paradise), eldest son of Bābur and Māham Bēgam, born Kabul citadel 6 March 1508, emperor of India end of December 1530, died at Dihli by a fall down stairs from the roof of his library, 27 Jan. 1556; father of Akbar by Miryam Makānī, Ḥamīda Bānū. He was a good natured and generous prince, and inherited graceful manners from his father and from his mother who was of a Persian, saintly family and related to Sulṭān Ḥusain. He was also a scholar and a mathematician, but he was indolent and addicted to opium. In his youth he was an active soldier, and conquered Guḍjarāt. But he could not control his brothers or himself. He bore with the former for a long time, but at last caused Kāmran to be blinded. He went to Bengal and lived carelessly at Gaur. Twice defeated by Shīr Khān he had to fly to Persia. There Ṭahmāsp helped him to recover his throne. His

success in regaining India was chiefly due to his general Bairām Khān who won for him the victory at Māthiwāra and also that over Sikandar Sūr at Sirhind in June 1555. He had a poetical turn and wrote a Diwān. His widow Hādīdjī Bēgam, erected a massive tomb over him near Dihli.

Bibliography: *Akbarnāma*; Badā'ūnī vol. i.; the *Ṭabaḳāt-i Akbarī* of Niẓām al-Dīn; Firishṭa; the *Memoirs* of his half-sister Gulbadan Bēgam; *Djawhar Aftāb-ī* and Bāyazīd Biyāt; Babur's *Memoirs*; Khwāndamīr, *Humāyūnnāma*; Eliot, *Hist. India*, Vol. v.; Elphinstone, do.; Sidi 'Alī Re'is, *Travels*, trans. Vambéry (Luzac 1899); Erskine, *Hist. India*, Vol. ii.; *Notices et Extraits*, iv. p. 280. (H. BEVERIDGE.)

HUMAYŪN-NĀMA, the title of the Turkish version of the *Kalīla wa-Dimna* [q. v.].

AL-HUMAZA (A.), the slanderer; title of *Sūra civ.*

AL-ḤUMS. This is the name traditionally given to the inhabitants of the ḥaram of Mecca at the time of Muḥammad's appearance, in so far as they were distinguished by special customs during the *iḥrām* [q. v.] from the other tribes who were together known as al-Ḥilla.

The Ḥums are said to have cooked or eaten no butter when in a consecrated state and to have preserved no milk so that they allowed cows, etc. with young to be suckled freely; they are also said to have refrained from consuming curd (*aḳiṭ*) and flesh and from the use of oil and perfumes as well as from sexual intercourse. They cut neither their hair nor nails and wore a new robe, which had not to be made of wool or hair. It is further said of them that they did not come to 'Arafāt, but made *wuḳūf* in al-Muzdalifa (according to another tradition in Namira, cf. Snouck Hurgronje, *o. c.*, p. 130 *sqq.*) and from there began the *ifāda* (this is said to be forbidden in *Qur'ān* ii. 195 cf. al-Ṭabarī, *Tafsīr*, ii. 163 *sqq.*), that they only lived in leather tents, made the circuit of the Ka'ba in sandals and did not enter their dwellings through the usual entrance (but, for example, through an opening in the roof). On the last named custom, against which *Qur'ān* ii. 185 is directed, there are discrepant traditions, according to which it was rather the Anṣār who practised it (see also al-Ṭabarī, *op. cit.*, ii. 105 *sq.*); in al-Azraqī, p. 112 *infra*, however, the Aws and Khazraj are included among the Ḥums.

It is further stated that the clothes of the Ḥilla, after they had completed the *ṭawāf*, had to remain at the sacred place. They were thrown about around the Ka'ba as *laḳā* (in other circumstances also a garment could become *laḳā*, cf. al-Azraqī, p. 118, 4 *sqq.*) and mouldered away under the influence of the weather. One who wished to keep his robe, took it off at the entrance to the sanctuary and made the circuit naked or in a garment borrowed or hired from one of the Ḥums (cf. Robertson Smith, *Lectures on the Religion of the Semites* 2, p. 451). It is also said that the Ḥilla, who came to perform the Hādīdj or 'Umra, were not allowed to eat the food which they brought with them from the *hill*. They could only eat food given by or purchased from the people of the ḥaram. *Qur'ān* vii. 27, 29 is said to refer to these two last customs (cf. also al-Ṭabarī, *op. cit.*, viii. 104, 19 *sqq.*, 108—111).

The meaning of the word Ḥums (sg. *Aḥmas*; also *Aḥmasi*) is obscure; the opposite Ḥilla, ac-

cording to Wellhausen, points to the meaning "consecrated"; according to Nöldeke (in a private letter), who is inclined to doubt the reality of this contrast, al-Ḥums, like *al-Aḥāmīs* (*Ḥamāsa*, p. 283, v. 1), might mean "the hot" with reference to the corresponding root; the denominative *ḥammasa* is used in al-Azraqī, p. 123, 10, 11, of a mother, who by a vow dedicates her son to be an *aḥmas*; cf. I Sam. i. 10 *sq.*

Bibliography: Ibn Hishām (ed. Wüstenfeld), p. 126 *sqq.*; al-Ya'qūbī (ed. Houtsma), i. 297, 11 *sqq.*; al-Azraqī in *Chron. der Stadt Mekka*, i. 118—125, 130 *sq.*; Snouck Hurgronje, *Het Mekkaansche Feest*, 21 *sq.*, 77 *sq.*, 111 *sqq.*, 130 *sqq.*; Wellhausen, *Reste Arabischen Heidentums* 2, p. 85 *sq.*, 110, 122 *sq.*, 245 *sq.*; Caetani, *Annali dell' Islam*, i. §§ 121, 122. (C. VAN ARENDONK.)

HUNAIN, a deep and irregular valley, with clusters of palm-trees, situated on day's journey from Mecca on one of the roads to Ṭā'if; the scene of the famous battle, the second mentioned by name in the *Qur'ān* (ix. 25—26) fought soon after the surrender (*ṭaḥ*) of Mecca. The confederate tribes of the Hawāzin did not wish to await the result of this last trial of strength before mobilising all the forces at their disposal. They posted themselves in the defiles commanding the plain of Hunain. Their commander Mālik b. 'Awf brought their families and flocks with them; their presence, he thought, would make his men invincible.

On the course of the battle we have a number of notices, all inspired by the text of the *Qur'ān*. The latter testifies that — in spite of the imposing number of Muslim warriors — the action began with a complete rout of the Prophet's forces. His army owed its safety to the intervention of "invisible troops". Setting out from this statement each author has set about a compilation representing these two phases of the battle, not forgetting to magnify the valour of his own fellow tribesmen or of individuals of special interest for the early history of Islām. For the rest the confusion and the contradictions of these accounts show that at quite an early period the *Sīra* found great difficulty in reconstructing the development of the manoeuvres in the battle.

On leaving the narrow oasis of Hunain the road enters winding gorges, suitable for ambushes. In them Mālik b. 'Awf awaited the Muslims, coming along in no order and not suspecting the presence of the enemy. Surprised by the sudden attack of the Bedouin cavalry, overwhelmed by a hail of arrows, the Prophet's soldiers retired in disorder. "In spite of its size, the earth appeared too small for the fugitives" (*Qur'ān* ix. 25); for a moment Muḥammad, left alone, was in great danger. Tradition has great difficulty in glossing over this cowardly desertion; it throws the responsibility for it on the Bedouin allies of the tribe of Sulaim and on the *ṭalīk* or still infidel Meccans. The accounts — according to their *Qur'āish* or Anṣārī origin — claim for the Muḥādjir or Medinese respectively the honour of not having given way. Those versions which are inspired by the court of Baghdād display no less zeal in favour of the Hāshimids. All authors, except the Shī'īs, endeavour to protect the reputation of the future Caliphs Abū Bakr and 'Omar. In the hagiologies of Islām it is considered a signal merit, indeed a marvel, to have stood firm at Hunain.

Victory finally rested with the Muslims. On this point we have the statement of the Kur'an, confirmed by the advance of the Prophet to lay siege to Ta'if. The access to this town was therefore open. How then was the advantage restored to the Muslim arms? Here again the Kur'an suggests the answer: "God sent invisible troops from on high to chastise the unbelievers". Khālid b. al-Walid, who commanded the cavalry, was among the few Muslims wounded that day. He must therefore have been risking his life and it seems legitimate to give him the credit of the victory, equally claimed for the Anṣārīs by the Medinese school. Hunain was not a battle, but two routs; first that of the Muslims, then that of the Bedouins of Hawāzin. This accounts for the large number of prisoners — 6000 women and children are mentioned — and the almost negligible total of the Muslim losses, about twelve killed. The booty captured was enormous, over 24,000 camels. The fleeing Bedouins sought refuge behind the ramparts of Ta'if.

Bibliography: Yaḳūt, *Mu'djam* (Egyptian edition), iii. 354; Bakri, *Mu'djam* (ed. Wüstenfeld), p. 287; Ya'qūbī, *Hist.* (ed. Houtsma), ii. 64; Muslim, *Ṣaḥīḥ*, i. 289, 291; ii. 61, 62, 76; Ibn Sa'd, *Ṭabaḳāt* (ed. Sachau), ii. 1, p. 108-109, 110, 112, 113; iii. 1, p. 11-12, 124, 195; Ibn Ḥanbal, *Musnad*, i. 207, 454; iii. 157, 190, 279, 280; iv. 58, 281, 289, 351; Ṭabari, *Tafsir al-Kur'an*, x. 62, 63, 64; Ibn Hishām, *Sira* (ed. Wüstenfeld), p. 844, 845, 849-856; Ṭabari, *Annales* (de Goeje), iii. 2342, 2343; Ibn al-Athīr, *Uṣd al-Ghāba*, v. 59; Nawawī, *Tahdhīb*, p. 450; Caetani, *Annali*, ii. 167.

(H. LAMMENS.)

HUNAIN B. ISHĀK. His full name was ABŪ ZAID HUNAIN B. ISHĀK AL-IBĀDĪ; he was a member of a family belonging to the Christian Arab tribe of 'Ibād and was born at Hīra in 194 = 809-810, where his father was an apothecary; he was celebrated as a physician and as the translator of numerous Greek works into Syriac and Arabic. As a young man he came to Baghdād where he became a pupil of the physician Yahyā b. Māsawaihi. He completed his education in Asia Minor and became particularly proficient in the Greek language, which qualified him for his later translations. On returning to Baghdād he began his literary activity with the support of the Banū Musā, for whom he had collected Greek works, and became physician to the Caliph al-Mutawakkil. On account of his attitude to iconoclasm he was suspected of blasphemy and excommunicated by Bishop Theodosius; he thereupon took poison out of melancholy and died in Ṣafar 260 = December 873.

Of his own works there have survived the *Kitāb al-Mudkhal fi 'l-Ṭibb*, transl. into Latin and printed as *Isagoge Johannis de Tegni Galeni* or *Johannitii Isagoge in artem parvam Galeni*; another version of the same work entitled *Kitāb al-Masā'il fi 'l-Ṭibb li 'l-Muta'allimin*; a *Kitāb al-Mawlūdīn*; ein *Kitāb Iḍtimā'at al-Falāsifa fi Buyūt al-Hikma* fi 'l-'A'yād wa-Tafāwuḍ al-Hikma bainahum; several works on physics and astronomy; the "Aphorisms of the Philosophers" in a Hebrew translation. Among translations it is principally those of Platonic, Aristotelian or Hippocratic works that are ascribed to him, also that of Dioscorides' *περί ὕλης ἱατρικῆς*, but especially almost all the

works of Galen, so that, according to Ibn Abi Uṣaibi'a, "hardly anything by Galen exists which was not translated or improved by him". In addition, translations of the *Quadripartitum* of Ptolemy etc., are ascribed to him.

There can be no doubt that of the numerous translations ascribed to him a portion are to be placed to the credit of his school, notably to his son Ishāk b. Hunain, his nephew Hubaish and others. It may be particularly mentioned that the translation of Galen edited by M. Simon is ascribed to Hubaish as a result of a critical analysis of its language by G. Bergsträsser. For the details see the Bibliography.

Bibliography: Ibn Abi Uṣaibi'a, *Uyūn al-Anbā'*, i. 184-200; Ibn Khallikān, *Wafayāt al-A'yān* (ed. Wüstenfeld), No. 208, 127; Wüstenfeld, *Gesch. d. arab. Ärzte u. Naturf.*, No. 69; C. Brockelmann, *Gesch. d. arab. Lit.*, i. 205 sq.; H. Suter, *Die Mathematiker u. Astronomen d. Arab. u. ihre Werke*, p. 21; M. Simon, *Sieben Bücher Anatomie des Galen*, Introduction; G. Bergsträsser, *Hunain Ibn Ishāk und seine Schule*, p. 5 sqq. (J. RUSKA.)

HUNZA-NAGIR. The two districts of Hunza and Nagir, which occupy an isolated valley between 36° and 37° N. and 74° 25' and 75° E., are generally considered as one country under the joint name of Hunza Nagir (often written Hunza-Nagyr). This valley communicates by difficult gorges with Gilgit, and is drained by the Kandjūt River which falls into the Gilgit River a tributary of the Indus. From the north it can be approached by passes leading on to the Tāghadumbāsh Pāmīr, by which there is communication with Sariköl and Yarkand. On the North-West and South-East the valley is bounded by impassible mountains, spurs of the Hindūkush and Muztāgh ranges, some peaks exceeding 25,000 ft. in height, of which Rakipōshi south of Nagir is the best known. The population is Muhammadan, but while the people of Nagir are Shī'ah those of Hunza, like their neighbours of Wakhān, belong to the Mawlāi sect. The Hunza people are more warlike than those of Nagir. They are apparently of the same race. They speak two languages; the Shīnā dialect of Gilgit being spoken in lower Nagir, and the Burushaski, a non-Aryan and non-Turkish tongue of uncertain affinities, being spoken in Hunza and upper Nagir. In the northern district a branch of the Wakhi race, speaking its own Ḡhalča tongue, is found. The easy communications with Wakhān by the Kilik Pass have led to the intrusion of a Ḡhalča race south of the Hindū-Kush. The same cause made it easy for robbers from Hunza to raid the traffic from Yarkand to India by the Karakoram Pass where the so-called Kandjūti robbers inspired great terror until restrained by the extension of British power. The name Kandjūti is derived from Kandjūt, the name by which Hunza is known in the Pāmirs and Sariköl, a name which Biddulph compares with Hanzu, one local form of the name Hunza. The people of Nagir took no part in these raids, which were winked at by the Chinese authorities as a reward for assistance given by Hunza in suppressing a rebellion at Yarkand in 1847. The Chinese also paid a subsidy to the ruler of Hunza. The traffic in slaves carried on by the Hunza raiders was a great scourge to the races under Kashmir rule, especially the people of Bāltistān.

Hunza and Nagir were and still are governed by separate chiefs, each known by the name of *Thum*, a word of uncertain origin.

Little is known of the early history of this region. The easy passes leading to the north may have been traversed by Kushān invaders from Badakhshān in the second century B. C. but the routes leading into Čitrāl were more probably followed. Buddhism was certainly the prevailing creed from the commencement of the Christian era, and a well preserved tope still exists at Thol in Nagir. The date of the introduction of Islām is not known, but the prevalence of the Shī'a and Mawlaī sects seems to point to its having come in by Badakhshān and Wakhān, and not from the south. But few European travellers visited the country before the war of 1891, the principal were Lockhart, Biddulph, Gromschewsky, Durand and Younghusband. The Sikhs attempted to subdue it after their occupation of Gilgit, in consequence of the perpetual raids from Hunza, but met with a disastrous defeat in 1848. Further unsuccessful attempts were made by the Dogra rulers of Kashmir, but in 1869 the Thum of Hunza agreed to pay tribute. No Kashmīrī was however allowed to enter the valley. After the appointment of British agents at Gilgit the Thums of Hunza and Nagir entered into agreement to put an end to the raids, but in 1891 they recommenced and the chiefs threatened to attack the fort of Čalt. A small force of Gurkhas and Dogras under British officers was then sent into the country, and after the brilliant storming of the hill forts of Nīlth and Thol, the Gorge of the Kandjūt river was forced, the Thum of Nagir submitted and the Thum of Hunza fled over the Pamirs. Since that time the country has been included within the boundary of British India. The internal administration has not been interfered with, but it is traversed by a good road and travellers can pass through it in safety. A body of Kandjūtīs served under British officers in the Čitrāl campaign of 1895. The town of Baltit, at an altitude of 8400 feet, is the capital of Hunza and the town of Nagir that of Nagir. The territories of the two countries are separated by the Kandjūt River.

Bibliography: March, *A trip to the Gilgit valley*, J. A. S. B. 1876; Biddulph, *Tribes of the Hindoo Koosh* (Calcutta, 1880); Knight, *Where three Empires meet* (London, 1892); Stein, *Sand-buried ruins of Khotan* (London, 1904) (Ch. lii.); Shaw, *High Tartary and Yarkand*, London 1871 (Ch. xvii.).

(M. LONGWORTH DAMES.)

HŪR (A.), plural of *hawra*, fem. of *ahwar*, literally "the white ones" i. e. the maidens in Paradise, the black iris of whose eyes is in strong contrast to the clear white around it. The nomen unitatis in Persian is *hūrī* (also *hūrī-beheshtī*), Arabic *hūrīya*. The explanation of the word found in Arabic works "those at whom the spectator is astounded (*hārā*)" is of course false and is therefore rejected even by other Arab philologists.

These maidens of Paradise are described in various passages in the Qur'ān. In Sūra ii. 23, iii. 13, iv. 60, they are called "purified wives"; according to the commentators, this means that they are free alike from bodily impurity and defects of character. In Sūra lv. 56, it is said that their glances are retiring i. e. they look only upon their husbands. "Neither man nor djinn has

ever touched them"; this is interpreted to mean that there are two classes of them, one like man and the other like the djinns. They are enclosed in pavilions (lv. 72). They are compared to jacinths and pearls (lv. 58).

Later literature is able to give many more details of their physical beauty; they are created of saffron, musk, amber and camphor, and have four colours, white, green, yellow, and red. They are so transparent that the marrow of their bones is visible through seventy silken garments. If they expectorate into the world, their spittle becomes musk. Two names are written on their breasts, one of the names of Allāh and the name of their husband. They wear many jewels and ornaments etc. on their hands and feet. They dwell in splendid palaces surrounded by female attendants and all possible luxury etc.

When the believer enters Paradise, he is welcomed by one of these beings; a large number of them are at his disposal; he cohabits with each of them as often as he has fasted days in Ramaḍān and as often as he has performed good works besides. Yet they remain always virgins (cf. Sūra lvi. 35). They are equal in age to their husbands (ibid. 36), namely 33 years (al-Baidāwī).

These are all very sensual ideas; but there are also others of a different kind. In discussing the Qur'ānī term "wives" (ii. 23), al-Baidāwī asks what can be the object of cohabitation in Paradise as there can be no question of its purpose in the world, the preservation of the race. The solution of this difficulty is found by saying that, although heavenly food, women, etc., have the name in common with their earthly equivalents, it is only "by way of metaphorical indication and comparison, without actual identity, so that what holds good for one may hold for the other also". In another passage (on Sūra xlv. 54) al-Baidāwī observes that it is not agreed whether the *hūrī*'s are earthly women or not.

Sale (*The Koran*, London 1821, *Preliminary Discourse*, p. 134) thinks that Muḥammad owed the idea of the maidens of Paradise to the Parsis. Dozy (*Het Islamisme* 3, Haarlem 1880, p. 101, note) has refuted this view with the observation that Sale's Parsi source is much younger than the Qur'ān and the relationship is therefore reversed. In the article *DIANNA* it is suggested that Muḥammad misunderstood Christian pictures of Paradise and that the angels in them are the originals of the youths and maidens of the Qur'ān.

Bibliography: The Qur'ān commentaries on the passages mentioned; Bukhārī, *Ṣaḥīḥ*, *Kitāb Bad' al-Khalk*, *Bab fī Ṣifat al-Djanna*; Ghazālī, *Iḥyā* (Cairo 1828), iv. 464; *Kitāb Ahwāl al-Kiṭāma* (ed. M. Wolff), p. 111 sqq. (German, p. 199 sqq.); the European works on Islām. (A. J. WENSINCK.)

HURAIMILA (HOREYMELA), a town in Arabia in the north of Riyāḍ [q. v.], the capital of Nedjd, in the province of Sadeyr (Ṣudair) on the borders between the latter and the province of 'Arid, the birthplace of the founder of the Wahhābī sect, Muḥammad b. 'Abd al-Wahhāb. It is surrounded by strong fortifications and in 1861 had, according to Palgrave, 10,000 inhabitants. Inside the town on an elevation is a large fortified citadel of architectural importance, which was erected along with the other citadels in Nedjd after the conquest of Dar'īya [q. v.] by the Egyptians under

Ibrāhīm Pasha. During Palgrave's stay there in 1861 the governor of the town was a native of the town, a fanatical Wahhābī, named Betāh.

Bibliography: W. Palgrave, *A Year's Journey in Arabia*, (1865), i. 362; C. M. Doughty, *Travels in Arabia Deserta*, ii. 396.

(J. SCHLEIFER.)

AL-HURMUZĀN, King of Susiana. As a commander of a Persian division he took part in the battle of al-Kādisiyya in 16 = 637, but escaped by flight and retired to his country of Khūzistān, from which he offered a vigorous resistance to the Muslims. According to the usual statement, he invaded Maisān and Dastmaīsān, but was driven out by the united forces of Baṣra and Kūfa and had to sue for peace and cede the Muslims a considerable portion of his lands. In consequence of a border feud with the Banu 'l-'Am, he is said to have again taken up arms and for a second time was forced to make peace on disadvantageous terms. It is clear at any rate that the cunning and energetic Persian was a very dangerous opponent and the troops of the Arab Caliph were only able to overcome him with difficulty. The population of the two provinces of Fārs and al-Ahwāz was stirred up to renewed resistance by emissaries of the Persian king Yazdagjird III and as al-Hurmuzān's attitude grew more and more threatening, the Caliph 'Omar sent a powerful army against him under al-Nu'mān b. Muḥarrir. The opposing forces met at Arbuk. After a stubborn resistance al-Hurmuzān had to take to flight and went to Tustar, while al-Nu'mān entered Rāmhurmuz. He then advanced against Tustar and joined forces with other Arab divisions which had meanwhile come up; al-Hurmuzān was blockaded, but only after eighteen months or, according to another statement two years, did the besiegers succeed in taking the strong fortress and then only by treachery. The Arab general, Abū Mūsā al-Ash'arī, declined to decide al-Hurmuzān's fate himself but sent him to the Caliph. The year of the taking of Tustar is variously given as 17 = 638-9, 19 = 640, 20 = 640-1, 21 = 641-642. When al-Hurmuzān was brought before 'Omar, he succeeded in saving his life by his cunning but only on condition that he adopted Islām. He was able to be useful to the Caliph in various ways on account of his knowledge of Persian affairs. But when 'Omar was murdered in 23 = 644 by a Persian Christian, al-Hurmuzān, probably without reason, was suspected of being an accomplice and killed by 'Ubaid Allāh, son of the Caliph.

Bibliography: Ibn Sa'd, V. 64 sq.; Tabari, see Index; Balādhurī (ed. de Goeje), passim; Ibn al-Athīr (ed. Tornberg), ii. 373, 375, 394, 423—431; iii. 26, 58, 59; Ibn Khaldūn, *Kitāb al-'Ibar*, ii. App. 111 sqq.; Ya'qūbī (ed. Houtsma), ii. 185; 188; Weil, *Gesch. d. Chalifen*, i. 84—8, 93 sq., 155; Müller, *Der Islam im Morgen- und Abendland*, i. 243 sq.; Muir, *The Caliphate, its Rise, Decline and Fall*, 3d ed., p. 178—181, 209; Wellhausen, *Skizzen und Vorarbeiten*, vi. 95 sqq.; Caetani, *Annali dell' Islām*, iii. 906 sqq. (K. V. ZETTERSTÉEN.)

AL-HURR B. 'ABD AL-RAḤMĀN AL-THAḤAFĪ, governor of Spain. His period of office is said to have covered about three years (98—100 = 717—719). During this time he made many districts of Spain tributary and extended his raids beyond the Pyrenees. The Arab chronicles, however, have

little to tell of his rule; the Christians (*Chron. Pac.*), who call him Alahor (Alahort), also give no details. It is clear from their allusions, however, that he was feared by the Christians as well as hated by a section of his countrymen for his extortions and therefore dismissed by 'Omar II.

Bibliography: al-Bayān al-mughrib, ed. Dozy, p. 24 sq.; Ibn al-Athīr, ed. Tornberg, v. 373; al-Dabbī, ed. Codera et Rivera, N^o 688; E. Saavedra, *Estudio sobre la invasion de los Arabes en España* p. 137; Müller, *Der Islam*, i. 431. **AL-HURR** AL-'ĀMILĪ, MUḤAMMAD B. HASAN, an Imāmī theologian, died in 1099 (1688), author of an often quoted collection of biographies of Shī'ī scholars belonging to Djabal 'Āmila in Syria (*Amal al-Āmil*) and of a refutation of Sūfī monism (*Risāla ithnā'ashariya*). Cf. Brockelmann, *Gesch. Ar. Litter.*, ii. 412; Khūnsārī, *Rawḍat al-Djannāt*, lith. Teheran, 1307, p. 644.

(LOUIS MASSIGNON.)

HURŪF (A.), Plur. of *Harf* [q. v.].

HURŪFĪ, a Shī'ī sect founded by Faḍl Allāh of Astarābād at the end of the viiith (xivth) century A. H., introduced into the Ottoman empire by one of his disciples, 'Alī al-A'la, and adopted by the Bektāshī dervishes. Their creed, which is epitomised in the *Mahrem-name*, composed in 828 = 1425, is based on the idea that the universe is eternal and moves with an unceasing rotation, which is the cause of the changes observed in it. These changes are divided into cycles, the beginning and end of which are marked by similar phenomena, the appearance of an Adam at the beginning and a last judgment at the end. God is manifest in the person of man, particularly his face, for man was made in the image of God.

This manifestation is produced under the successive forms of the prophet, saint and God; Muḥammad was the last of the prophets, then came the saints, from 'Alī to Ḥasan 'Askarī, the eleventh Imām; Faḍl Allāh, the last of the saints is also the first of the divine series, he is God incarnate. The distinguishing feature of man is speech or language which is written with the 28 characters of the Arabic alphabet; calculations derived from the numerical value of the letters borrowed from the Ismā'īliya (St. Guyard, *Fragments Ismaélis*, p. 108 sqq.) play a great part in their doctrines, but they also make use of groupings of the alphabet by letters composed of one, two, three or four written characters. The lines in the features number seven (four eyelashes, two eyebrows, and the hair, or else two halves of the moustache, two whiskers, the beard divided into two, and tuft on the lower lip), multiplied by the number of the elements, we get 28, the number of letters in Arabic alphabet. Their chief books are the six *Djāwidān*, the *Ḥaḳīkat-nāme*, *Istiḳwā-nāme*, *Hidāyet-nāme* and *Mahrem-nāme*, some in Persian mingled with passages in the Astarābād dialect, others in Ottoman Turkish (Cf. FAḌL ALLĀH and FIRIŞTE-ZĀDE). Unlike other dervishes, they have no *wira* or *zikr*; every morning they meet in the house of their spiritual chief, called *bābā*, and he gives each one by the hands of a servant, a glass of wine, a slice of bread and a piece of cheese; those present make a great noise; the superior takes the glass of wine and gives it to each one present who takes it respectfully, touches his face and eyes with it and drinks it. They have a kind of confession to the *bābā*.

Bibliography: Ishāk-Efendi, *Kāshif al-Asrār* (in Turkish); G. Jacob, *Beiträge zur Kenntnis der Bektaschis*; Cl. Huart, *Textes persans relatifs à la secte des Houroufīs* (Gibb Memorial, Vol. ix), and Dr. Riḍā Tewfiḳ (Feylesouf Riḍā), *Étude*, in continuation of the preceding.

(CL. HUART.)

AL-ḤUSAIN B. ʿABD ALLĀH. [See IBN SĪNĀ.]

AL-ḤUSAIN B. AḤMAD. [See ABŪ ʿABD AL-LĀH AL-MUHTASIB and IBN KHĀLAWAIH.]

AL-ḤUSAIN, the second son of ʿAlī and Fāṭima, born in Medīna in the fourth or fifth year A. H. As in the case of his brother al-Ḥasan [q. v.] — the two are known together as *al-Ḥasanān*, the 'two Ḥasans' — tradition pictures the young Ḥusain overwhelmed with marks of tenderness by his maternal grandfather. This is what ʿAlī is said to have thought of them: "Ḥasan is a spendthrift thinking of nothing but the pleasures of the table and entertaining. As to Ḥusain he is mine and I am his". Unfortunately for the future of his line events were to verify the truth of this judgment of Fāṭima's husband; they were to prove the existence in the son of the same indecision and the same lack of intelligence that had been the ruin of the father. During the troubled Caliphate of ʿAlī, Ḥusain remained in obscurity. Less lively than Ḥasan, he did not imitate his life of foolish extravagance and pleasure. After ʿAlī's death he followed his elder brother into retirement in Medīna and during Muʿāwīya's reign, particularly after Ḥasan's death made him head of the Shīʿa, he resisted the solicitations of his partisans in the ʿIrāḳ and maintained a more dignified attitude to the Umayyads than the dissipated Ḥasan. The accession of Yazid altered his views and Ḥusain decided to listen to the appeal once more made by his ʿIrāḳ partisans. But before doing anything he resolved to test how matters stood through his cousin Muslim b. ʿAḳil [q. v.]. On the latter's arrival thousands of Shīʿis rushed to swear fidelity to Ḥusain. Muslim wrote to the son of ʿAlī to persuade him to come to take charge of the movement. In the meanwhile ʿUbaid Allāh b. Ziyād [q. v.], being appointed governor of the ʿIrāḳ, had succeeded in capturing Muslim and executed him. Leaving Mecca, where he had sought refuge after refusing to swear fealty to Yazid, Ḥusain took the road to Kūfa, according to Muslim's instructions. A few stages from this town he learned of the tragic end of his emissary. ʿUbaid Allāh had established outposts on all the roads leading from the Ḥidjāz to the ʿIrāḳ and parties of cavalry were patrolling the roads. The weak escort of relatives and devoted followers attached to Ḥusain came in contact with one of these detachments. On their refusal to halt ʿUbaid Allāh's horsemen accompanied them at a short distance. In this fashion they reached Karbalā [q. v.], destined to be ten days later the scene of Ḥusain's death. During these ten days the character of the pretender proved more and more feeble. His former irresolution seized him again. The circle of steel formed by the soldiers sent by ʿUbaid Allāh closed in around him. The Omayyad governor wished to persuade or force him to surrender. He cut off all access to the Euphrates, hoping to reduce him by thirst. Ḥusain remained obdurate, being persuaded of the inviolability of his person and hoping for a revulsion of feeling in his favour among the soldiers of Kūfa, who had been secretly

won over to the Shīʿa but had been terrorised by the execution of Muslim.

The 10th Muḥarram 61 A. H. (10th October 680) dawned. ʿOmar b. Saʿd b. Abī Waḳḳāṣ [q. v.] had taken command of the 4000 men assembled at Karbalā. Ḥusain was summoned to surrender at discretion. The ultimatum being unanswered, ʿOmar executed a turning movement to envelope the son of ʿAlī. His partisans tried to resist. Ḥusain did not stir; he played none of the heroic parts so fondly described by the Shīʿis. An engagement resulted in which Ḥusain fell wounded in many places. His tents were pillaged. At first merely a police operation, the scheme degenerated into a general mêlée. "It did not last long; just time to slay a camel or to take a nap". Thus a verbal report delivered to Yazid describes it. The Caliph deplored this ending; he had neither desired nor ordered it. His instructions were to secure the person of Ḥusain, to prevent him prolonging a dangerous agitation. He treated the ʿAlids who survived the catastrophe of Karbalā with honour, provided generously for their needs and gave them an escort to Medīna. Ḥusain's descendants vegetated there in obscurity, at variance with their relatives the Ḥasanids. They usually left to their cousins the right of enforcing the political privileges of ʿAlī's family in Arabia.

On the significance of the death of Ḥusain in the faith of the Shīʿis see this article and the article MUḤARRAM.

Bibliography: H. Lammens, *Fāṭima et les filles de Mahomet*, p. 41, 42, 49, 87—93, 97, 113, 125, 128, 137; do., *Études sur le règne de Moʿāwīa I^{er}*, p. 132—182, and particularly, do., *Le califat de Yazid I^{er}*, 138—182, where a detailed bibliography is given; Wellhausen, *Das arabische Reich und sein Sturz*, p. 89, 91—92; Snouck Hurgronje, *Mekka*, i. 32 sqq.

(H. LAMMENS.)

AL-ḤUSAIN B. ʿALĪ, Bey of Tunis (1705—1735), founder of the Ḥusaini dynasty still reigning there. He was the son of a Greek renegade and at the Algerian invasion of 1705-1706 held the office of an Agha. After the capture of the Dey Ibrāhīm, Ḥusain was elected Bey by the Aghas while Muḥammed Khōḍja was elected Dey on the 20th Rabiʿ I 1117 (10th July 1705). After Ḥusain had driven back the Algerians he rid himself of Khōḍja Muḥammad, who was put to death along with the ex-Dey Ibrāhīm who had been meanwhile released. When soon afterwards a son was borne to him by a Genoese captive, he had it decided by a council specially summoned for the purpose that his power should be transmitted to his descendants (1710).

Throughout his reign Ḥusain, whose confidant was a Frenchman named Raynaud, endeavoured to live on good terms with European powers. He concluded treaties with France (1710 and 1728), England (1716), Spain (1720), Holland (1728) and Austria (1725). On the other hand he did not succeed in restraining piracy and the attacks of the corsairs forced France twice (1728 and 1731) to send a fleet to Goletta.

At first Ḥusain's reign was a very peaceful one at home, and the people enjoyed peace such as they had not known for long. "The roads" writes Muḥammad al-Ṣaghīr b. Yūsuf "were safe and the land flourishing, the country-houses and gardens became populous again and numerous palaces were

built in the country, which had never happened before". The Bey himself undertook important works; he restored the walls of Kairawān, improved the aqueducts of Tunis, erected bridges and reservoirs and finally built mosques and madrasas in Sfax, Gafsa, Sussa, and Tunis (mosque of Bardo and al-Madrasa al-Ḥusainiyya).

From 1729, however, Tunisia suffered from severe disturbances. 'Alī Pasha, the Bey's nephew, discontented because he was excluded from the government, had fled from Tunis with his son Yūnus and stirred up a rising of the tribes in the interior. Defeated by Ḥusain he fled to Algeria where he was imprisoned by the Dey Kurabdi. The latter's successor Ibrāhīm released him and by arrangement with him made an attack on Tunisia. Ḥusain abandoned by a portion of his Arab troops was defeated at Smendja (4th Sept. 1735) and had to retire to Kairawān, while 'Alī entered Tunis and had himself proclaimed Bey after promising to pay a yearly tribute to Algeria. Ḥusain now sought to take the offensive again; after defeating 'Alī's son Yūnus on 3rd November 1735 he advanced up to the walls of Tunis but did not dare storm the town. Returning to Kairawān he was besieged by Yūnus' troops for five years. On the 16th Šafar 1152 (18th May 1746), the town was taken by storm. Ḥusain, who had succeeded in escaping, was brought back by the enemy's cavalry and Yūnus cut off his head.

Bibliography: Muḥammed al-Šaghīr b. Yūsuf, *al-Mašra' al-Maliki*, transl. V. Serres and Lasram, Paris 1900; Rousseau, *Annales Tunisiennes*, Algiers 1864, 4^e période, 93 sqq. Cf. also the Bibliography to the article TUNIS.

(G. YVER.)

AL-ḤUSAIN B. 'ALĪ. [See IBN MAKŪLĀ, AL-MAGHRIBĪ, AL-ṬUGHRA'Ī.]

AL-ḤUSAIN B. ḤAMDĀN was the son of the founder of the Ḥamdānid dynasty [q. v.]. At the beginning of 282 (895), when the Caliph al-Mu'taḍid was reducing the Ḥamdānid family to obedience, Ḥusain, who was in the castle of Dair Za'farān, surrendered and was with his father carried to Baghdād. In 283 Ḥusain undertook to capture the fugitive Kharijite leader Harūn on condition that his father should be set free. In this he succeeded and the Caliph kept his promise. From this moment the Ḥamdānids occupied a high place at the court of the Caliph. Ten years later Ḥusain was sent in pursuit of Abū Ghānim the Carmatian (Karmatī), who had invested Damascus, but failed to overtake him, but in the following year (294 = 906-7) he defeated the followers of Zikrawaih in Syria.

When the end of the Caliph al-Mu'taḍid drew near, Ḥusain put forward Ibn al-Mu'tazz as successor. When al-Muktadir became Caliph (295 = 908), Ḥusain attacked the palace in order to seize his person. The attempt failed and Ḥusain and the other conspirators scattered. Ḥusain fled to Mosul, but was captured at Takrit. He was, however, pardoned and made prefect of Kumm and Kāshān. From Kumm in 297 (909) he set out against the Šaffarid Laith b. 'Amr, but the armies did not meet. Later he took part in the expedition against Sabkari the opponent of Laith, who was taken prisoner (middle of 298 = 910).

In 301 (913-4) Ḥusain's brother 'Abd Allāh b. Ḥamdān rebelled, but, on the advance of the Caliph's troops, submitted and was restored to his province.

In the following year Ḥusain, who was now governor of Diyār Rabī'a, threw off his allegiance, and 'Abd Allāh was again deposed and imprisoned. The greater part of the Caliph's troops were in Egypt, and as soon as they returned, Ḥusain fled, but he was arrested and his whole family carried to Baghdād. He did not lose heart, as he believed his brothers and himself were indispensable to the Caliph. His brothers were in fact set at liberty and shortly afterwards restored to office. Ḥusain alone was put to death (305 = 917).

Bibliography under Art. ḤAMDĀNIDS.

(T. H. WEIR.)

AL-ḤUSAIN B. AL-ḤUSAIN, last Dey of Algiers (1818—1830). Born in Smyrna about 1765, Ḥusain was filling the office of *Khodja al-Khail* when the Dey 'Alī struck down by the plague appointed him his successor. Ḥusain was proclaimed without opposition. He was a well educated man, moderate in his views, who did not desire power and only accepted it with reluctance. He was considered benevolent and just, and hastened to inaugurate his reign by an amnesty and the abolition of various violent measures taken by his predecessors. Nevertheless, soon after his accession his assassination was twice attempted by the Janissaries. He therefore lived in the kašba under the protection of a guard of Zwāwa.

The situation in the Regency at this time was a very troubled one. The provinces in the east and in the west were in full rebellion. The Nememsha, the tribes of the Awrās and of the Sūf, and the natives of Great Kabylia had taken up arms against the Turks. The Derkāwā marabouts, followed by the Tidjāniya preached rebellion in the Tell and Southern Oran. Ḥusain undertook to restore Turkish authority; in this he succeeded with the help of the Beys of Constantine and Oran and through the military talents of the Agha Yahyā. Peace was restored in the east about 1826 and in the west also in 1828. At the same time the Dey showed his devotion to the Muslim cause by sending a fleet to the Levant, which from 1821 to 1827 took part with the Ottoman fleet in the struggle against the insurgent Greeks.

Ḥusain's relations with the European Powers were also very strained. His refusal to adhere to the decisions of the Congress of Aix la-Chapelle regarding the abolition of privateering provoked a naval demonstration by the English and French, which however was without result (1819). The expulsion of Macdonnell, the English Consul, had more serious consequences. England sent Admiral Sir Harry Neale to demand reparation; after fruitless pourparlers (February—March 1824) the fleet bombarded the town from the 17th to 29th June. The damage done was insignificant however and the Algerians imagined they could brave the Christian powers with impunity.

While the affairs of the bankrupt Bakri Busnach were being arranged, the Dey, who felt himself wronged by the French government, made violent recriminations. His discontent made itself manifest in the insult to Consul Deval on the 30th April 1827. Not content with refusing all satisfaction for this outrage, Ḥusain ordered the destruction of the French establishments at La Calle. These outrages resulted in the blockade of the Algerian coast (1827—1830). During this period the French government made several attempts to negotiate with the Dey, but he, probably

relying on the support of the British government, refused to come to any arrangement. He scarcely disavowed the attack on the ship "La Provence" which was fired on by the Algerian batteries on the 30th July 1829, although it was protected by a flag of truce. Unable to obtain any redress by diplomatic means Charles X's ministers changed their methods. An expedition against Algiers was decided upon the 31st January 1830 and the troops disembarked at Sidi Ferruch on the 14th June. Left to his own resources, and deprived of the best general Yahyā Agha, whom he had himself put to death in 1828, Husain was incapable of resisting for long. On the 4th July, after the occupation of Fort l'Empereur by the French, he resigned himself to accepting the terms imposed by General de Bourmont.

Articles 2 and 3 of the capitulation guaranteed the ex-Dey the retention of all his private property and the right to retire whither he pleased. The French government, however, objected to his going to Malta and Husain demanded to be conducted to Naples, where he arrived on the 9th August 1830. After a short sojourn in this city he went to Leghorn from where, through Jewish merchants in regular relations with Algiers, he was able to negotiate with the malcontents of the town and the native chiefs of the interior. Arriving in Paris in 1831 to beg a pension and the restitution of his estates he received an honourable welcome but obtained nothing from the government, now enlightened on his real attitude. On his return to Leghorn he continued his tactics. Then feeling himself too closely watched, he left Leghorn for Alexandria, where he died in obscurity in 1838.

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AL-HUSAIN B. MANŠÜR. [See AL-HALLĀDĪ.]

AL-HUSAIN B. MUḤAMMAD. [See AL-RĀGHIB AL-İSFAHĀNĪ.]

AL-HUSAIN B. NUMAIR of the Kindi tribe of Sakrīn, leader of the Sufyānids. He fought in the Omayyad ranks at Šiffin. On the accession of Yazid I he governed the important district (*djund*) of Hims. While holding this office he intervened with the Caliph on behalf of Ibn Mufarrigh, the satirist, imprisoned by 'Ubaid Allāh b. Ziyād. When the expedition against the sacred towns of the Hidjāz was decided upon, Husain was appointed lieutenant to the commander in chief, Muslim b. 'Ukba [q. v.]. In this capacity he distinguished himself at the battle of the Ḥarra. On the death of Muslim during the advance on Mecca he took command of the expedition. For two months he besieged the town and was about to take it, when the death of Yazid suspended operations. After vainly endeavouring to persuade Ibn al-Zubair to accompany him to Syria to be proclaimed Caliph there, Husain led his army back to Syria. Mar-

wān b. al-Hakam having become Caliph to the general agreement, he sent Husain to Mesopotamia under 'Ubaid Allāh b. Ziyād. There he crushed the Shi'is led by Sulaimān b. Surad (24th Dju-mādā 65 = 6th January 685). Three years later (67 = August 688) he died from wounds inflicted by Ibrāhīm b. al-Ashtar in the battle on the Khāzir.

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HUSAIN B. SULAIMĀN, the Ṣafawid, Shāh of Persia, 1694—1722. In the reign of this feeble ruler the kingdom of the Ṣafawids, which since the reign of 'Abbās I had produced no powerful or important prince, collapsed. The approaching fall of the dynasty is said to have been foretold by dreams and prophecies, so that Husain's father changed his true name of Šāfi to Sulaimān on his accession. On Sulaimān's death the 25-year old Husain was recognised as Shāh without difficulty, as an elder brother had been condemned to death by his father himself. The young ruler left the affairs of state in the hands of the nobles of the kingdom, notably the It'imād al-Dawla (prime minister) Faṭh 'Alī Khān, and was under the influence of the mullas, so that at the beginning of his reign he made an endeavour to suppress energetically the drinking habits prevalent at court and among the nobility, without success, however. The early years of his reign passed comparatively peacefully and only in the frontier provinces, Georgia and Kāndahār, were affairs in an unsatisfactory condition. But when the unruly Khān of Georgia, Gurgīn Khān came in person to Isfahān to make excuses for his conduct, the Georgian troubles seemed to be at an end; it was even thought that a means had been found through them to put an end to the disturbances in Kāndahār also, by sending Gurgīn Khān there as governor backed by Georgian troops.

The possession of Kāndahār had long been disputed between the Ṣafawids and the Great Mughal; this was not the main trouble however but the fact that the Afghān tribes of the district, namely the Ghalzai [q. v. ii. p. 138 sq.], were Sunnis and consequently hated Persian rule, particularly as a governor, who had once been an infidel (for Gurgīn Khān had only found favour after his adoption of Islām) was now to hold them in check. Mir Wais, then chief of the Ghalzai, seemed particularly dangerous to the Georgian: to get rid of him he sent him to Isfahān with secret instructions to the Ṣafawid ministers to keep him there; but Mir Wais soon found an opportunity of winning the influential men at the head of affairs to his side by suitable presents and obtained permission to make the pilgrimage to Mecca. He took advantage of his stay in the holy cities to get a fatwā from the religious authorities there making it the duty of the Sunnī Afghāns to wage a holy war against the infidel Georgians and the heretical government. Armed with these documents, he returned to Persia and later to Kāndahār. Gurgīn Khān was assassinated and Mir Wais then seized the fortress of Kāndahār (1708). The Persian government then sent Khusraw Khān, a

nephew of the murdered Gurgīn Khān with Georgian and Persian troops to enforce obedience upon the rebel Afghāns, but they were put to flight by Mir Wais. Nevertheless, affairs seemed to be taking a better turn for the Persians when Mir Wais died in 1715 and his brother 'Abd Allāh Khān seemed inclined to make peace with the Persian government, but the latter was soon after murdered by Maḥmūd, a son of Mir Wais, who continued the resistance to the Persian troops.

In the meanwhile difficulties had been raised also in other parts of the kingdom by the Kurds and Uzbegs, while the Arabs of Maṣṣāṭ seized Baḥrain. The Persians hoped to regain this island with the help of the Portuguese fleet, but the commander-in-chief, Luṭf 'Alī Khān, a brother-in-law of the prime minister, rightly thought it an urgent necessity to suppress the Ghazai who, under Maḥmūd, had invaded Kirmān. He actually succeeded in defeating the rebels but was prevented from following up his victory by the discontent in Iṣfahān at his abandoning the Baḥrain expedition, and was refused the necessary supplies with which to advance on Qandahār. His and the 'Itimād al-Dawla's enemies even took the advantage of the occasion to rouse the Shāh's wrath against them with the result that the prime minister was blinded and Luṭf 'Alī Khān, who had retired to Shīrāz, was thrown into prison. Husain thus prepared for his own downfall, for Maḥmūd immediately occupied Kirmān and advanced with his troops against Iṣfahān. The Ṣafawids once more collected a considerable army to check the Afghān advance but in the battle of Gūlnābād, east of Iṣfahān, the Persians suffered a terrible defeat (1722). Iṣfahān itself was thereupon besieged and, although it held out for a long time as the Afghāns lacked any of the necessary siege artillery—Ṭahmasp, the Shāh's son had in the meanwhile escaped to Qazwīn and Tiflis and was endeavouring to raise a new army with which to relieve the capital—such a terrible famine at length arose in it that Husain was forced to capitulate and resign the Persian throne in favour of Maḥmūd. The unfortunate prince was forced to be a spectator, when some time later, after the Persians had treacherously massacred the Afghan garrison of Qazwīn, which Maḥmūd had meanwhile captured, Maḥmūd in revenge instituted a terrible massacre in Iṣfahān and afterwards put to death over a hundred members of the Ṣafawid family. Maḥmūd then went mad, and Aṣḥraf, a son of the 'Abd Allāh Khān who had been murdered by him, made it a condition that, if he was to succeed to the throne, his father's assassin should be put to death, which was done in 1725. The new Khān Aṣḥraf was comparatively lenient in his treatment of Husain, but Russia and Turkey had been exploiting the unsettled state of Persia to their own advantage and left him no rest. Although he made peace with Turkey in 1727, he had again to take up arms when the general, later famous as Nādir-Shāh, took up Ṭahmasp's cause that was supported by the Russians. He was repeatedly defeated by Nādir and had to take to flight. In revenge he had the aged Husain put to death in 1729 but was himself murdered by robbers a year later. On Ṭahmasp's fate and the end of the Ṣafawid dynasty see the articles NĀDIRSHĀH and ṢAFAWIDS.

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HUSAIN 'AWNĪ PASHA, four times War Minister and once Grand Vizier under 'Abd al-'Azīz, one of the most remarkable personalities of his age, was a native of Ispārta (wilāyet of Ḳōniya), where he was born in 1820, the son of a tax-farmer. When sixteen he came to Constantinople to study theology but entered the military school in which he ultimately became a teacher of military sciences. On the outbreak of the Crimean War (1853) he entered the army with rank of Lieutenant-Colonel and distinguished himself in the fighting at Kalafat and Çetate. At the end of the war he took part in the Mingrelian campaign as chief of the general staff of the *Serdar i-ekrem* 'Omar Pasha. On the conclusion of the war he became director of the military school; during the war with Montenegro (1862) he commanded a division under 'Omar Pasha; for the next two and a half years (August 1863 till the beginning of 1866) he acted as interim War Minister and was in 1867-1868 entrusted with the suppression of the Cretan revolution; on performing this task, he was promoted to be *mushir* (general commanding). From the beginning of 1869 till September 1871 he was War Minister in 'Ali Pasha's cabinet; a few days after the latter's death (6th Sept. 1871) he was dismissed by his successor, the notorious Maḥmūd Nedīm Pasha, and banished to Anatolia, recalled from exile in 1872, and sent to Smyrna in November of the same year as wālī of the province of Aidin. The Grand Vizier Müterdjim Muḥammad Rūshdī Pasha appointed him to the Ministry of Marine on the 25th January 1873 but he exchanged this for the War Office after a few weeks on the 15th February, when Es'ad Pasha became Grand Vizier. A year later—on the 14th February 1874—he became Grand Vizier in place of Shīrwānizāde Muḥammad Rūshdī, successor of Es'ad Pasha, but continued to hold the portfolio of War Minister. On the 25th April 1875 he was dismissed from both offices and a few days later sent a second time as wālī to Smyrna. By the 22nd August of the same year he was back at the War Office for the third time; a few days later his enemy Maḥmūd Nedīm became Grand Vizier a second time and dismissed him on the 2nd October, to be sent after a few weeks as wālī to Brusa. After Maḥmūd Nedīm's fall (13th April 1876) he was again summoned to Constantinople as War Minister and in this office along with Midḥat Pasha supported by Müterdjim Muḥammad Rūshdī and the Shaikh al-Islām, Ḥasan Khairullāh, brought about the deposition of the Sultān 'Abd al-'Azīz (30th May 1876). On the 4th June the dethroned Sultān committed suicide; Ḥasan Bey, a Circassian officer devoted to him,

resolved to avenge his death and shot Husain 'Awnī Pasha in the night of 15th—16th June 1876 in Midhat Pasha's konak, where he and the other ministers had assembled at a council.

Bibliography: Besides the daily press cf. Frederick Millingen, *La Turquie sous le règne d'Abdul-Aziz* (1862—1867) Paris 1868, p. 309 sqq.; Murad Efendi, *Türkische Skizzen*, vol. II, Leipzig 1877, p. 145 sqq.; C^{te} E. de Kératry, *Mourad V Prince-Sultan-Prisonnier d'État*, Paris 1878, p. 98 sqq.; *Serail und Hohe Pforte*, Vienna 1879, *passim*.

(J. H. MORDTMANN.)

HUSAIN DJAHĀNSÖZ, 'ALĀ' AL-DĪN the GHORID. [See DJAHĀNSÖZ, i. 998a].

HUSAIN HAMADHĀNĪ, a Bābī author, who wrote the history of the Bāb, edited by E. G. Browne under the title, *The Tārīkh-i-Fadāid or New History of Mirzā 'Alī Muḥammad the Bāb* (Cambridge 1893). In his office of secretary to a minister Mirzā Husain accompanied the Shāh on his journey to Europe, spent some time in Sтамbul and on his return to Persia in 1291 (1874) was thrown into prison but afterwards released. He then entered the service of a Zoroastrian named Mānakdji (or Mānukdji) who asked him to write a history of the Bāb. When he had finished this task, he intended to give a full exposition of the Bāb's teaching but was prevented by his death in 1299 (1881-1882). The above information is given by Browne, *op. cit.*, Introduction, p. xxxvii sqq. from Tumanski in *Zapiski Vost. Otd. Imp. Arch. Obš.*, Vol. viii. 33—45. In a later publication, entitled *Kitāb-i Nuqtatu 'l-Kāf*, compiled by Ḥājji Mirzā Jāni of Kāshān (Gibb Memorial Series, vol. XV), Browne has given a full account of the relationship between the works of Mirzā Husain and Mirzā Djāni Kāshānī, Introduction, xxxiv. sqq. and *A New History*, etc. p. 339 sqq.).

HUSAIN MĪRZĀ B. MAṢŪB B. BĀIKARĀ (Black Prince?), and styled Abul' Ghāzī. This famous king of Khurāsān was born at Herāt in Muḥarram 842 A. H., June 1438, and reigned there, with one interruption, from Ramaḍān 873 (March 1469), to the last month of 911 (May 1506). He was a distinguished soldier and sovereign, and was a munificent patron of letters. He also attempted poetry, and composed a dīwān, but it does not seem to have been of much value. According to Sām Mīrzā, he is also the author of a book called the *Maḍjālīs al-'Ushshākā*, which is a mixture of prose and poetry, and contains biographies of a number of mystics and spiritual lovers (Rieu's *Catalogue*, I, 351^b). But though his name appear on the manuscript as the author, both Bābur in his *Memoirs*, and Khwāndamīr in his *Ḥabīb al-Siyar* (vol. iii. Part 3, p. 330 of Bombay ed.), say that the real author is Kamāl Husain Gazargāhi. And this seems probable, for if Sulṭān Husain had written the book, he would hardly have put himself at the end of it as one of the mystics, and have described himself. He was of very high birth for he was a direct descendant of Timūr, both by his father and his mother (Fīrūza Bēgam). His career resembled that of the emperor Bābur, for he suffered much distress in his early years and afterwards attained to great prosperity. He had contests with Abū Sa'īd and his sons, and it was not until the death of the former that he got possession of Herāt. He was a younger son, and

his undistinguished elder brother Bāikarā served under him for several years as governor of Balkh. His court was the most brilliant in Asia, and as Bābur says, his Age was a wonderful Age. The poets Djāmi, Hātifi, 'Alī Shēr, Hilālī, Bannāi, the painters Bihzād and Shāh Muẓaffar, various musicians, and Husain Wā'iz the author of *Anwār-i Suhaili*, 'Abd Allāh Marwārid who was a sort of Admirable Creighton, the two historians (grand father and grandson) Mir Khwānd and Khwāndamīr, and Dawlat Shāh, the biographer of poets, and the famous calligrapher, Sulṭān 'Alī of Maṣhad, adorned his court.

One of Sulṭān Husain's greatest feats was his long and rapid march to Herāt in August 1470 which resulted in the capture and execution of his competitor Yādgar Muḥammad, a great grandson of Shāhrukh. Sulṭān Husain was a man of passionate character, and a wine-bibber. He divorced his first wife, although she was the mother of his eldest son, and, according to Bābur he was so infatuated with one of his pages that he put his name on his coins. It is the fact that the words Bihbūd appear on his coins, but it is not certain if they refer to the page, whose name and title were Bihbūd Beg. Sulṭān Husain had a large family of sons and daughters, but seven of the sons died in his life time, and the others were, for the most part, no credit to him, and only survived him for a year or two. The eldest, Badī' al-Zamān lived the longest, not dying till 1517, when he succumbed to the plague at Constantinople. One of Sulṭān Husain's worst actions was his allowing his wife Khadīdja, to get from him, while under the influence of liquor, a warrant for the execution of his grandchild. His sons rebelled against him, and he was obliged to take the field against them, and defeat them. In his old age, and when suffering much from rheumatism etc., he marched out against Shaibānī and his Uzbegs, and died at the village of Bābā Ilāhi. He was buried at Herāt, but according to Colonel Yate's report *Journ. As. Soc. Bengal*, 1887, p. 98) the tomb cannot now be identified. He was the last of the Timūrid kings. His two sons Badī' al-Zamān and Muẓaffar reigned together for a short time but were defeated by Shaibānī, and Muẓaffar shortly afterwards died. Muḥammad al-Zamān, the son of Badī' al-Zamān, eventually went to India, and after vainly trying, with the help of the Portuguese, to succeed Bahādur Shāh, as king of Guḍjarāt, rejoined his brother-in-law Humāyūn, and was drowned at Čawnsa, after the battle with Shēr Khān, in 1539.

Bibliography: Dawlat Shāh, *Tadhkira* which contains at the end an account of Sulṭān Husain's feats of arms down to 885 (1480); 'Alī Shēr, *Maḍjālīs al-Nafā'is*; Bābur's *Memoirs*, under the year 911 A. H., which gives a full, but not favourable account of Sulṭān Husain and his court; *Rawḍāt al-Safā* of Mir Khwānd, and *Ḥabīb al-Siyar* of Khwāndamīr; Sām Mīrzā's *Biographies of Poets*; *Notices et Extraits*, vol. iv. p. 262 sqq., in which Silvestre de Sacy gives a translation of Dawlat Shāh's account; Ferté, *Vie de Sultan Hossein Baikara traduit de Khondemir*; 'Abd al-Razzāk, *Maḥla' al-Sa'dain*, vol. II., which gives some new facts about Sulṭān Husain's early career.

(H. BEVERIDGE.)

HUSAIN PASHA, better known under the denomination AḤĀ HUSAIN PASHA, or AḤĀ PASHA,

the son of a certain Hādjī Muṣṭafā, was born in Adrianople in 1190 (1776) though popular tradition considers Rūsčuk as his birth-place. As his father had moved to Bender he was enlisted there in the 9th band (*bülük*) of the Janissaries and came to Constantinople in 1203 (1788-1789). Later on he took part in the Russian War (1807—1812) and soon occupied a prominent position among the *usta* (sergeants) of the Janissaries. After having been promoted to the rank of *zaghārđi bashi* the Grand Vizier, Silihdār 'Alī Paṣha, drew the Sultān's attention to him and his qualities. As the Sultān was just then about to dissolve the Janissary bands and get rid of them in some way, he was on the look-out for a number of energetic men fit and ready to help him in this difficult enterprise. So Hūsain was made *kul-k'āyā* on the 10th Rabi' II 1238 (25th December 1822) and further *aghā* of the Janissaries on the 14th Djumādā II (26th February 1823). The importance of his position enabled him within a few months to get rid of the most dangerous leaders of the band, partly by discharging them into the Provinces, or by using more violent means. For these services he was raised to the rank of Vizier end of 1238, and was henceforward known as Aghā Paṣha. The Janissaries soon knew him to be their deadly enemy, and in order to protect him against their machinations, the Sultān had to dismiss him on the 20th Šafar 1239 (26th October 1823). He became governor of Brussa and Izmid instead, as well as commander of all the forts of the Bosphorus and their garrisons, so that in case of need he could at once be at the Sultān's disposal. During the great Janissary insurrection that broke out three years afterwards it was specially Hūsain's personal bravery and his cruel severity that finally broke the resistance of the rebels, so completely that this troop was suppressed (14—16th June 1826). He was rewarded by being promoted and named *seraskier* of the newly organised army (*‘asākir-i manšūre-i mahmūdiye*). In Shawwāl 1242 (May 1827) he handed over charge to the famous Khosraw Paṣha and retook the command of the Bosphorus forts. During the Russian War (1828-1829) he figured as commander in chief of the army; he took up his headquarters in the fortified camp of Shumla, and successfully defended this, but could not prevent the Russians from taking the most important forts on the lower Danube. In spring 1829 he was replaced by the Grand-Vizier Reshid Mehemmed, and he himself went to Rūsčuk as commander (*muhāfiẓ*); all the same his military operations remained just as unlucky as they had been hitherto. The war once over, he governed the wilāyet of Adrianople, but received orders to lead the army against Egypt in 1832. In this campaign his second in command, Mehemmed Paṣha, was beaten in the battle of Hamā (9th June), and Hūsain was severely defeated by Ibrahim Paṣha in the Pass of Beilān (29th July); owing to this renewed bad military experience he was discharged from his office as general (31st August), but thanks to the fact of his being personally on very good terms with Miloš of Serbia he was sent to Widdin as *muhāfiẓ* and remained there from the 17th Rabi' I 1249 (4th August 1833) till beginning of Febr. 1844. He returned there in the same position beginning of Shawwāl 1262 (October 1846) and kept it till he died on the 20th Djumādā II 1265 (25th April 1849).

Bibliography: Djewdet, *Tārīkh*, xii. 80, Lutfi, *Tārīkh*, viii. 178—182; *Sidill-i ‘Osmāni*, ii. 226 (biographical notes); v. Moltke, *Der russisch-türkische Feldzug in der europäischen Türkei 1828 und 1829*; Rosen, *Geschichte der Türkei*, i.; Djewdet, i. c.; Lutfi, *Tārīkh*, i.—iv. (J. H. MORDTMANN.)

HUSAIN PASHA, called ‘AMŪDJA-ZĀDE (‘Uncle's son'), a name given him by his cousin Faḍil Aḥmad Paṣha, was the son of Ḥasan Aghā, the younger brother of the great Köprülü Muḥammad Paṣha; he grew up in the golden period of the Köprülü and reached the age of thirty without distinguishing himself further than for his attachment to the delights of a life of careless ease. After the defeat of Kara Muṣṭafā before Vienna in 1683 and the fall of this grand vizier, who was devoted to the Köprülü, he was sent in disgrace from the capital, first of all as governor of Şahrizūr and a year later as *muhāfiẓ* (military governor) to Čardağ in the Dardanelles, where he spent five years. In Rāğab 1100 (April-May 1689) he received the rank of vizier and was sent as *muhāfiẓ* to Sadd al-Bahr at the entrance to the Dardanelles. In Şahbān 1102 (May 1691) he returned to Constantinople to conduct as *kā'im-makām* the affairs of the grand vizier who was absent in the field. He fulfilled the same duties again from Djumādā II till the middle of Shawwāl 1105 (end of January till the 9th June 1694) and then went back to his former post on the Dardanelles. On the 14th Djumādā I 1106 (31st December 1674) he was appointed *kapudan paṣha* and entrusted with the recapture of Chios which had been occupied by the Venetians. He succeeded in defeating the Venetian fleet in two battles (9th and 18th February 1695) off the Spal-madore Islands in the Bay of Chios, whereupon the Venetians abandoned the island without striking a blow. At the end of Ramaḍān 1106 (middle of May 1695) he resigned his command of the fleet and remained in Chios as *muhāfiẓ*. In Muharram 1107 (Aug.-Sept. 1695) he went as wālī to Ḳōniya and Adana; in the early months of 1108 (Aug.-Sept. 1696) he was transferred to Belgrade as *muhāfiẓ*. The grand vizier Elmās Muḥammad Paṣha fell in the battle of Zenta on the 1st Rabi' II 1109 (11th Sept. 1697); Hūsain was appointed his successor and led the defeated army back to Adrianople. In the following year he concluded the fifteen years' war with Austria and its allies — Venice, Russia and Poland — by the treaty of Carlowicz. After holding the reins of government for five years he resigned on the 11th Rabi' II 1114 (4th Sept. 1702) in consequence of an incurable disease and retired to his estate at Silivri, where he died on the 29th Rabi' of the same year (22th Sept.). Apart from his attachment to strong waters, with which his country men reproached him, and which earned him the nickname of *serkshosh* (the drunken), there were no serious defects in his character. A contemporary (Paul Lucas, *Voyage au Levant*, ii. 154) justly says of him: *c'était l'homme de tout l'Empire qui l'avait le mieux servi... fort honnête homme, et dont tout le monde parloit bien*; the French ambassador Ferriol (Bonnac, *Mémoire historique sur l'Amb. de France*, p. 116) says: *il a gouverné l'empire pendant cinq ans avec tant de noblesse qu'on a dit que le vizir était mort avec lui*. He was in fact distinguished not only for probity and magnanimity but also for a rare states-

manship; nor was it mere love of ease but a wise self-restraint when he entrusted the execution of his plans to tried men like Ḥusain Mezzomorto, Rāmī Muḥammad and Alexander Mavrocordato. His memory is not less honoured for the numerous public buildings and institutions which he left behind him in various towns of the empire, notably in Adrianople. His summer-residence (*yālī*) at Anadolu Hisār on the Bosphorus forms one of the sights of the capital and still testifies to the love of splendour and artistic sense of its builder.

Bibliography: *Hadīkat al-Wuzerā*, p. 124 sq.; *Sidjill-i 'Osmānī*, ii. 202 (biographical articles); *Ta'rikh* of Rāshid, i.; *the Histories of the Ottoman Empire* by Kantemir and v. Hammer (vol. vi. and vii.); *Hadīkat al-Djeweānī*, i. 91.

(J. H. MORDTMANN.)

ḤUSAIN PASHA, called DELI (the dare-devil), a native of Yenishehir in Anatolia, served in the imperial palace as a common wood-cutter till he attracted the attention of Murād IV by an example of his extraordinary physical strength; his rough pranks and witty sallies were no less pleasing to the sultān, who after a short time made him his *muṣāḥib* (confidant) and *büyük mirakbör* (Master of the Horse). On the 4th Muḥarram 1044 (30th June 1634) he was appointed *kapudan pasha* and accompanied the sultān on his campaign against Eriwān; on his way back, on the 9th Djumādā I 1045 (21st October 1635), he received the governorship of Egypt, which he held till the 15th Djumādā II 1047 (4th November 1637). On the accession of Sultān Ibrāhīm (Shawwāl 1049 = February 1640) he was again appointed *kapudan pasha* and soon afterwards on the 22th Djumādā I 1050 (9th Sept. 1640) *muḥāfiḡ* (military governor) of Oczakow. In the following year he besieged for three months Azow, which had been taken by the Cossacks and then went in late autumn to Bosnia as wālī. In 1054 (1644) we find him for a brief period governor of Baghdād; from there he was transferred in Ramaḍān of the same year (November 1644) as wālī to Büdin (Ofen). After the outbreak of the war with Venice he went to Crete as *muḥāfiḡ* of the fortress of Canea, taken on the 17th August 1645, and landed there on the 15th Dhū 'l-Hidjja 1055 (1st February 1646). In July of the same year he took over the supreme command of the forces in the island, captured the important town of Rhethymnos and conducted the siege of Kandia in the following years but was unable to take this last bulwark of Venetian power. After being thirteen years in the field and having on the one hand assured the success of Turkish arms by his remarkable bravery, and on the other won over the native Greek population to Turkish rule by diplomatic measures, he was recalled towards the end of 1068 (middle of 1658) and on the 14th Shawwāl (15th July 1658) appointed *kapudan pasha*. On the 7th Rabī I 1069 (3rd December 1658) he received the governorship of Rūmeli; the grand vizier Köprülü Muḥammad Pasha, who had long been meditating the ruin of Ḥusain, who was hated by him on account of his popularity and because he was a candidate for the highest office in the empire, succeeded by his intrigues in persuading the Sultān some months later — in the spring of 1659 — to imprison him in the Seven Towers and have him executed for alleged abuse of his powers.

Bibliography: Na'imā, *Ta'rikh* (particularly ii. 688 sq.); Hādījī Khalīfa, *Fedhlike and Takwīm al-Tawārikh*; Kantemir, *History of the Ottoman Empire*, p. 514 sq.; v. Hammer, do., Vol. v. and vi.; Zinkeisen, do., Vol. v. and vi. The exact date of Ḥusain Pasha's execution is not given. The year and approximate date — shortly after Djumādā I 1069 (March-April 1659) — are certain from Na'imā and Levin Warner's letter of the 22th April 1569 (*De' Rebus Turcicis Epistolae ineditae*, p. 57 sq.).

(J. H. MORDTMANN.)

ḤUSAIN PASHA, surnamed KÜÇÜK owing to his diminutive stature, was originally a Georgian slave, who had been offered to Sultān Muṣṭafā III by his master, the Silihdār Ibrāhīm Pasha in 1181 (1767-1768). He grew up in the Imperial Serai together with his foster brother, afterwards the Sultān Selim III. When Selim came to power on the 11th Redjeb 1203 (9. 4. 1789) Ḥusain became his first attendant (*bash tokadār*) and a few years later on the 16th Redjeb 1206 (10th March 1792) he was appointed *kapudan pasha* with the rank of a vizier. In accordance with Selim's plans of reform and with almost unrestricted authority from him, Ḥusain worked hard for the twelve years during which he occupied this post, at the reorganisation of the imperial navy and the arsenal. He succeeded in reorganising the whole Ottoman navy, on the model of the British and the French navies, with the help of foreign technologists, so that he is fully entitled to be called the founder and creator of modern Ottoman naval power. As leader of the fleet he had less occasion to add to his fame. It is difficult to defend the oppressive contributions levied by him on the islands of the Archipelago, during his annual expeditions in the Aegean Sea; these were partly the cause of the Greek insurrection. On the other hand he managed more or less to suppress piracy in these districts; on his first cruise, for instance, he destroyed Lambro Katsoni's (Canziani) filibustering fleet (1792) and even captured this latter's infamous lieutenant, the pirate Karakatzani. Although he knew little or nothing of military matters, he was entrusted in 1212 (1798) with the command of the army sent against the famous Pazwanoghlu of Widdin. Ḥusain Pasha besieged and blockaded him with a fleet of gunboats, but without success, so that he gave up and returned to Constantinople in autumn. In 1800 he spent several months cruising in the waters of Alexandria, and in the following year he united his forces to the British sent to reconquer Egypt. At the beginning of March he landed in the vicinity of Alexandria at the head of 6000 men, mostly Albanians, and joining the British forces, took part in the campaign against the French. As is well known, this expedition ended with the latter's retreat from Egypt. At the beginning of Sha'bān 1216 (Dec. 1801) he returned to Constantinople, where he was received and celebrated by the people as the reconqueror of Egypt, and covered with honours by the Sultān. On the 23rd Sha'bān 1218 (7th Dec. 1803) Ḥusain Pasha died in Kuruçeshme (Bosphorus), not yet 46 years of age, in the summer residence of his wife, the Princess Esmā Sultān. His mausoleum in Eiyub was long considered a curiosity of the capital, and became famous as did the epitaph on it composed by the historian Wāṣif (cf. v. Hammer, *Constantinopolis und der Bosphoros*, Vol. ii. p. lxviii.; Wāṣif, *Tawārikh*, p. 11).

Bibliography: Djewdet, *Ta'rikh*, vii. 369 sqq.; 'Atā, *Ta'rikh* ii. 193—198; *Sidjill-i 'Osmānī*, ii. 218 (biographies).

(J. H. MORDTMANN.)

HUSAIN PASHA [See MEZZOMORTO.]

HUSAIN RAḤMĪ, a notable representative of the modern school of Turkish literature, one of the most widely read if not the most popular Turkish writer of the present day. He owes his eminence to his remarkable sketches of life of the populace which he reproduces in masterly fashion in vivid colours in life-like snapshots which reflect the whole freshness and artlessness of the surroundings. In his work there is a certain connection with the popular art of the storytellers (*meddah*, q. v.) and their masterly skill in imitating the real, rough everyday life of the people, which Raḥmī was the first to introduce into Turkish literature. His scenes from everyday life reproduce the vernacular and form a regular mine for linguistic and ethnographic research with their idioms, the exact wording and meaning of which seems sometimes even to escape the author himself and which will be sought in vain anywhere else. In striking contrast with this natural, realistic style, which assures Raḥmī an abiding importance, is his other style supposed to be distinguished and professing to be cultured, which is a hybrid between the language of journalism and the intolerably involved Turkish official language, the notorious *bāb-i-ālī üslūbī*, and lowers him to the most ordinary mediocrity. Apart from the composition of his scenes of popular life, the whole of the rest of his artistic technique is on the same level of commonplace mediocrity. In his novels one cannot help receiving the impression of seeing before one's eyes a collection of splendid pictures with a very poor explanatory text.

In spite of his polemical theorising of recent years, Raḥmī does not take his work as an author very seriously. His easily won reputation prevented a strenuous, profitable development of his talent and a thorough and artistic working up of his usually licentious themes. The construction of the plot almost always leaves everything to be desired. The plots are too obvious and awkwardly developed. The endeavour to be didactic in the secondary episodes not unfrequently destroys the artistic effect of the scenes borrowed from the life of the people.

Raḥmī who had studied French models, professes to be a realist, although he condemns Zola as too extreme. His humour, his choice of subject and his method have earned him the not unappropriate name of the Turkish Paul de Kock. An ardent patriotism impels him to emphasise the characteristics of his own people which he vindicates in contrast with the sickly imitation of foreign customs and to lay bare the harm caused by slavish imitation of the pseudo-European in Ottoman society. But he firmly avoids any idealising and does not spare with his humour the old types of Turkish society, whom he draws in contrast to the modern excrescences.

He began his activity as an author with translations from the French of which an example may be seen in vol. iii. of the *Arakel kitāb-khānesi dīeb romanlary* (Constantinople 1309 = 1891-2), which contains the *Parisda bir te'ehkül* (A Marriage in Paris) and a humorous story by Jules Claretie (*İki refik-i tahrir*) and also a translation of Alfred de Musset's *Frédéric et Bernerette*.

His first independent work devoted to ridiculing the aping of European customs: *Aina yakhod shik* (The Looking-glass and the Coxcomb) already shows the true character of his talent. In 1313 (1895) appeared the humorous satirical novel, *Mürebbiye* (The Lady Teacher), 2^d ed. 1315, probably on the whole his best work, which at once made him famous. He boldly attacks the system of education in vogue in Constantinople with its casual governesses, the often very suspicious women teachers. His novel which appeared, like most of his works, in serial form in the *İkdam* made a great stir and aroused resentment in all quarters, among conservative people on account of its indecency, among progressives for its apparent hostility to progress, and resulted in a vigorous press campaign against Raḥmī and the *İkdam* itself. The humorous collection of letters, *Mu'allaka* (The Divorced Woman), 1314 (1896), translated into German by Imhoff Pasha in his pictures of Turkish life, vol. i., is directed against the senseless severity of the Muslim divorce and thus treats of the problem of female emancipation, a very delicate one in Turkey. Friedrich Giese has translated some interesting fragments of the novel '*İffet* (Chastity), which appeared in the same year, as

"*Die Volksszenen aus Husen Rahmi's Roman عفت*" in *Orientalische Studien Theodor Nöldeke zum 70. Geburtstag gewidmet*, 1906. Next followed *Bir mu'adele-i-sevda* (Equilibrium of Love). In 1315 (1897) appeared his longest novel *Metres* (The Mistress), which already shows a falling off, in 1316 (1898) *Teşadüf* (Encounter), and in 1319 (1901) *Ni'met-shinās*. From *Ship sewdi* on, the artistic qualities of his novels begin to decrease still more. In *Ship sewdi* itself the description of the dance of the negress with the Agha, in spite of its eroticism, must be described as a pearl of Raḥmī's descriptive art. His latest works, *Kuirukly yildyz altynda bir izdiwādj* (A Marriage among the comets), *Ghul-i yābānī* (the Ghoul of the Desert), and *Djady* (The Witch), brought him sharp criticism, particularly from the literary circle of the periodical *Ruḥāb* (Fikret's school), notably from *Shihāb al-Din*. His last work *Djady čarpiyor* (the Witch beats), which appeared in 1329 (1910) under the device "Not till the day on which the importance of the purity of our language is recognised, will literature begin" is mere polemic.

Bibliography: Horn, *Geschichte der türkischen Moderne* (1902), p. 47—46; Friedrich Giese, *Der Entwicklungsgang der modernen osmanischen Litteratur*, in R. Haupt's *Katalog* N^o. 13 (1906), p. xi. sq.; Wl. Gordlewski, *Očerki po nowoj osmanskoj Litjeraturje* (Moscow 1912) p. 75—79. (THEODOR MENZEL.)

HUSAIN SHĀH B. MAHMŪD, last Sultān of the independent kingdom of *Djawnpūr* [q. v.], seized the throne of his brother Muḥammad Shāh in 863 (= 1458), when the latter was embarrassed by the invasion of his territories by Bahlōl Shāh, Sultān of Dihli [q. v.]. Husain Shāh made peace with Bahlōl, and agreed upon a truce for four years. A successful campaign in Orissā and another in Gwalior added considerably to his wealth and importance, and in 878 he took advantage of Bahlōl's absence in the Pandjāb to advance upon Dihli. After an indecisive action, a fresh truce was made, but the conflict between these rival powers was soon renewed, and con-

tinued, with brief intervals of peace, until Bahlōl entered Djawnpūr at the head of a victorious army and established his son Bārbak there as viceroy. Husain Shāh fled to Bihār, but was treated with great generosity by his conqueror, who allowed him to retain a tract of country yielding a revenue of five lakhs a year. Bahlōl died in 894 (= 1488) and was succeeded by his son Sikandar; in 1493 Husain Shāh made a last attempt to recover his kingdom, and collecting a large force marched against Sikandar Lōdi; but he was defeated in the neighbourhood of Banāras and fled to Gaur to the court of 'Alā al-Dīn Husain Shāh, king of Bengal, by whom he was honourably received; he died there in 905 (= 1499), but his body was interred at Djawnpūr, close to the superb Djāmi^c Masjid which had been erected during his reign.

Bibliography: Firishṭa, *Gulshan-i-Ibrāhīmī* (Maḳāla iii); Ni'mat Allāh, *Maḳḱsan al-Afghānī* (chap. III); Elliot-Dowson, *History of India*, v. 82 sqq.; B. Dorn, *History of the Afghans*, translated from the Persian of Neamet Ullah, i. 49 sqq.

HUSAIN WĀ'IZ KĀSHIFĪ. [See KĀSHIFĪ.]

HUSAINĀBĀD, the name of a town in Bengal, which was a mint of the Kings of Bengal Husain Shāh, Naṣrat Shāh and Maḥmūd Shāh III between the years 899 (1493) and 939 (1532). It is generally supposed to be a name of the capital Gaur [q. v.], bestowed on it by Husain Shāh, but Blochmann held that it was near Gaur but not identical with it. The identity with Gaur does not admit of much doubt, and similar titles (Naṣratābād, Maḥmūdābād) seem to have been bestowed upon the same capital by Naṣrat Shāh and Maḥmūd Shāh. The name Husainābād (or Hasanābād) on the copper coins of the Mughal Emperor Shāh 'Alam II probably also refers to Gaur.

Bibliography: Blochmann, *Geography and History of Bengal in Journ. As. Soc. of Bengal*, 1873; Lane-Poole, *British Museum Cat. Coins of Muhammadan States of India*, p. xxiii.; Nelson Wright, *Cat. Coins Indian Mus. Calcutta*, ii. 142, Oxford 1907; Whitehead, *Cat. Coins in Lahore Mus.*, ii. 71, Oxford 1914.

(M. LONGWORTH DAMES.)

HUSAINĪ, plur. Husainiyyūn, a name borne by those sherifs of Morocco who trace their descent from al-Husain, son of 'Alī and Fāṭima, the daughter of the Prophet. Unlike the Ḥasanī [q. v.] the Husainī came at a relatively late date to Morocco, where they in numbers at any rate never attained the importance of their cousins. They form two main groups, the *Ṣaḡaliyyūn* and the *Irāḳiyyūn*.

The *Ṣaḡaliyyūn* (i. e. these who came from Sicily) were driven from their original home by the Norman conquest. They fled first to Spain and thence to Morocco in the reign of the Marīnid Sultān Abu 'l-'Abbās Aḥmad b. Abū Salīm (end of the xivth century). They trace their descent from al-Husain through 'Alī al-Riḍā.

The *Irāḳiyyūn*, the descendants of al-Husain through Ibrāhīm al-Murtaḍā, left Spain after the conquest of Granada by the Christians and sought refuge in Fās (1492).

Bibliography: al-Kādirī, *al-Durr al-sanī*, p. 69 sqq.; Fās 1309; Ibn al-Kāḍī, *Djadhwat al-Iḳtibās*, Fās, n. d., p. 125; al-Kattānī, *Salwat al-Anfās*, Fās, 1316, ii. 218. (A. COUR.)

HUSAINĪ SĀDĀT AMĪR, (RUKN AL-DĪN HUSAIN B. 'ĀLIM B. ABI 'L-ḤASAN), born at Guzīv, a village in Ghūr, in 671 (1272), was a famous author and a renowned Ṣūfī poet. He came to Multān and became a disciple of Rukn al-Dīn Abu 'l-Faṭḥ (ob. 735 = 1335) the grandson and successor of Bahā' al-Dīn Zakariyā² of Multān (ob. 666 = 1267). He afterwards settled in Herāt where he died, according to the *Nafaḥāt al-Uns*, in 718 (1318), according to the most recent researches however not till 729 (720?). Among his works the following may be mentioned: *Nuzhat al-Arwāḥ* a Ṣūfī work in mixed prose and verse, in which the rules of the spiritual life are explained and illustrated by anecdotes and sayings of holy men; *Zād al-Musāfirīn* "Provisions for travellers", rules of the religious life, illustrated by anecdotes and fables, and many other tracts such as *Kanz al-Rumūz*, *Rūḥ al-Arwāḥ*, *Ṣirāt mustaḥḱim*, *Si Nāma*, and *Tarb al-Muslimīn*, all of them treating of mystic love.

Bibliography: Djāmi, *Nafaḥāt al-Uns*, p. 705; Dawlat Shāh, *Tadhkirat al-Shu'arā*, ed. Browne, p. 222; Khwāndamīr, *Ḥabīb al-Siyar*, vol. iii. *djuz'* 2. p. 74; Firishṭa, ii. 762; Hādjīdī Khalifa, iii. 528, vi. 321; Ethé, *India Office Lib. Cat.*, N°. 1832; Sprenger, *Cat. Libr. of the King of Oudh*, p. 430 sq.; Rieu, *Cat. Pers. Mss. Br. Mus.*, p. 608.

(M. HIDAYET HOSAIN.)

AL-HUSĀM B. DIRĀR AL-KALBĪ, ABU 'L-KHAṬṬĀR, governor of Spain 125—127 (743—745). After Baldj b. Bishr [q. v.] had fallen in battle in 124 (742) and his successor Tha'laba b. Salāma had sold the Spanish Anṣāris defeated and taken prisoner by him as slaves for a low price, Hanzala b. Saḥwān, governor of Irīḳiya, sent Abu 'l-Khaṭṭār to Spain as governor. According to Ibn al-Kūṭīya and Ibn al-Aṭhīr, this was done at the express command of the Caliph Hishām, after Abu 'l-Khaṭṭār, who hated the Syrians bitterly, had sent him a poem in which he reminded him of the enmity of the Kaīsīs. Abu 'l-Khaṭṭār at once set free the imprisoned Arabs and broke the resistance of the Syrians by sending a number of their chiefs to Africa and dividing the rest among various towns and districts in Spain, where they were allotted for their support one third of the harvest which the natives had to pay to the state treasury. But their discontent continued and became dangerous to the governor, when a certain chief named al-Ṣumail [q. v.], who had been personally insulted by him, undertook the leadership of the Syrians and caused the civil war to flame forth again. When Abu 'l-Khaṭṭār met them on the banks of the Guadalete, a portion of his troops failed him so that he had to take to flight and was captured (745). Soon afterwards, however, he was released by some of his followers but a new attempt to face the Syrians had the same lamentable result except that Abu 'l-Khaṭṭār escaped his enemies this time. But he had now to agree to make common cause with Ibn Huraith, who had at first been on the side of his enemies but whose claims to be recognised as Emīr of Spain had met with the resistance of al-Ṣumail; Abu 'l-Khaṭṭār had even to grant him precedence. Nevertheless, both were captured in an encounter at Secunda on the Guadalquivir, opposite Cordova, and put to death (130 = 747).

Bibliography: al-Bayān al-Mughrib, ed.

Dozy, ii. 33 *sqq.*; Ibn al-Kuṭṭīya in Houdas, *Conquête de Pandalousie in Recueil de textes et traductions publiés à l'occasion du VIII^e Congrès internat. des Orientalistes à Stockholm en 1889*, i. 234 *sqq.*, 267 *sqq.*; *Akhbār Majmū'a*, ed. Lafuente y Alcantara; Ibn al-Aṭhīr, ed. Tornberg, v. 204 *sqq.*, 375 *sqq.*; Dozy, *Histoire des Musulmans d'Espagne*, i. 267 *sqq.*; Müller, *Der Islam*, i. 451; ii. 434 *sqq.*

HUSĀM AL-DAWLA. [See FĀRIS B. MUḤAMMAD.]
HUSĀM AL-DĪN. [See TIMURTASH etc.]

AL-HŪT = the fish, more accurately *al-Hūt al-djanūbī* was the name given by the Arabs to the constellation of the Southern Fish the largest star in which is Fomalhaut [q. v.]. *Al-Hūt*, however, is also used of the zodiacal sign of Pisces, for which we find in al-Battānī, etc. the dual *al-Samakātānī* = the two fishes; Ptolemy uses the plural *ἰχθύες* for this sign and *ἰχθύς νότιος* for the former. *Ṣāhib al-Hūt* = Jonah.

Bibliography: al-Battānī (ed. Nallino), ii. 166, 176, iii. 265, 274; Kazwīnī, *Kosmographie* (ed. Wüstenfeld), i. 38, 41; L. Ideler, *Untersuchungen über den Ursprung u. die Bedeutung der Sternnamen*, p. 202 and 284.

(H. SUTER.)

AL-HUṬA'ĪA, 'the dwarf', a nickname originally given in contempt to the Arab poet DJARWAL B. AWS, who belonged to the *Mukhadramūn* [q. v.]. His genealogy was despised; he had cause to attach himself sometimes to the 'Abs clan and sometimes to the Dhuhl. The date of the commencement of his poetical activities is usually antedated in an impossible fashion by literary tradition; he was most probably a younger contemporary of 'Urwa b. al-Ward [q. v.]. He was converted to Islām but his religion was very superficial. In the reign of Abū Bakr he took part in the *Ridda* [q. v.] rising. His character is very unfavourably described; a low avarice and venality form the main characteristics of his literary career. He wandered among the Arab tribes singing and begging, lavishing extravagant panegyrics on any liberal Maecenas and threatening the less bountiful with lampoons. In 'Omar's reign he was imprisoned for lampoons directed against Zibrikān b. Badr. Nothing definite is known of the year of his death. Arab tradition makes him survive into the reign of Mu'āwiya I. Abulfeda (*Annales*, i. 375) even puts the date of his death at 69 = 668 A. D., which is hardly credible. The most probable supposition is that he died about 30 A. H. = 650 (Brockelmann, i. 41). His versatile poetic talent, especially in these two branches of poetry, is highly praised. Later poets mention him as a distinguished predecessor (*Zeitschr. d. Deutsch. Morgenl. Ges.*, xlv. 41; also Kumait, ed. Horowitz, n^o. 4 v. 11, Bahā al-Dīn Zuhair, ed. Palmer, p. 217, 3); philologists of the second and third centuries actively collected his poems, which however even at a very early period (notably by Ḥammād al-Rāwīya) had been corrupted by interpolations. Of the two recensions of his *Diwān*, that in which unauthentic portions were leniently dealt with by Abū 'Amr al-Shaibānī and Ibn al-'Arabī has survived in its entirety, while Abū Ḥakīm al-Sidjīstānī's recension in which the elimination of suspicious passages is more strictly performed, has only survived in isolated fragments. The extant manuscripts of the *Diwān* and the editions based on them give the first recension. The *Diwān* of

Huṭa'īa was published with an introduction and explanatory notes by the present writer (in vol. 46 and 47 of the *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, and reprint, Leipzig, 1893), and later with Sukkari's commentary and glosses by the editor, Aḥmad al-Shingīṭī (Cairo, Takaddum press, n. d.). In addition to the mss. mentioned in the former edition the *Diwān* (with Sukkari) also exists in Sambul, Fāṭih-Library, n^o. 3821 (a copy of it in Cambridge, see E. G. Browne's *Handlist* n^o. 384); a portion in the Catalogue 'Āṭif Ef. n^o. 2777 (according to Rescher).

Bearers of the name al-Huṭa'īa are also found in later times; an Abu 'l-Abbās b. al-Huṭa'īa is quoted by Subkī, *Ṭabaḳāt al-Shāfi'iya*, iv. 234, 2, and an Aḥmad b. al-Huṭa'īa, *ibid.*, 279, 12 (both in the vith century A. H.) (I. GOLDZIEH.)

HUTAIM (HETEIM, HATEMI, HATEM, HITEM, plur. Hutaimān, Hetaimān), a large tribe of nomads which is scattered throughout the Hidjāz, Najjd and Egypt. Their chief settlements are at Dīddā, Līth and al-Waḍjh; smaller bodies of the Hutaim live near al-Hidjir, al-'Ulā ('Ally), Khaibar (here they are makers of cheese), in the Harrat al-Ethnān (near Khaibar), on the Wādī 'l-Rumma above Medīna, where they are neighbours of the Harb, and in the vicinity of Mecca. In Egypt they are found south of Helwān and in considerable numbers in the eastern delta near Zakāzīk. During the spring after the rainy season many of the Hutaim encamp with their herds of sheep and goats on the islands of the Red Sea at the exit from the Gulf of 'Aḳaba (Nu'mān [Naamān, Neimān], etc.) and on the west coast of the sea at Abū Sha'r, where they catch fish, which are numerous there, and tortoises which yield excellent shell.

In Dīdda, al-Waḍjh, Yanbu', and other ports they sell fish, butter, milk, honey, goats, and sheep to the pilgrims and caravans. The following subdivisions of the Hutaim are mentioned: Ibn Barrak, Ibn Dammuk (min al-Khluie), Ibn Djelladān, Ḥai-zān, al-Ḳabīd (Gabīd), Fehyāt (see Fehyī), al-Khiarāt, al-Mothābara, Bedōwana (on the Djebel Dokhan below al-'Ally), Banū Rashīd (numbering about 2000 souls), al-Ferāḍissa, Ḳerabis (al-Waḍjh), al-Noāmsi, al-Thiabba or Ibn Simri (Simri, the three latter at Khaibar), also the so-called 'Arab al-Ḥisār (south of Helwān, very prosperous) and the Banū 'Aṭa (in the eastern Delta).

The origin of the Hutaim is unknown; they are therefore not regarded as Bedouins and are despised by the Arabs who do not intermarry with them; the Sherārāt [q. v.] so feared for their treachery are held to be related to them; the traveller Rüppel considers them to have come from Yemen. According to legend, the Prophet once visited a camp of the Hutaim where a dog was served up to him as a meal; Muḥammad in anger is said to have forbidden his followers to enter into marriages with them or to eat with them. The travellers Burckhardt, Rüppel, and Wellsted describe them as industrious, kind and hospitable. The Hutaim on the islands of the Red Sea are poor and live under wretched conditions, they dwell partly in caves and caverns; they pay tribute (two dollars a head) to the Huwaīṭāt [q. v.]. The Hutaim in Hidjāz and Najjd are more prosperous than Bedouins usually are. Their camels are of the finest. They are well armed and excellent shots. A portion of the Hutaim pays tribute to the Shammar chief Ibn Rashīd.

Bibliography: C. Ritter, *Erdeunde*, xii. 174—177, 207, 213; xiii. 218, 271—272, 307—311; Ch. M. Doughty, *Travels in Arabia Deserta*, i. 94, 95, 125, 198, 280, 282, 318, 427, 564, 570; ii. 20, 24, 64, 65, 70, 72, 114, 174, 175, 179, 208, 209, 210, 218, 219, 220, 231, 239, 240, 276, 535; M. Freiherr v. Oppenheim, *Vom Mittelmeer zum Persischen Golf*, ii. 118. (J. SCHLEIFER.)

HUWA HUWA, literally "he is he", or "it is it", means:

a. in logic what is represented as entirely identical e. g. "Muḥammad b. 'Abd Allāh" and "the Prophet". (Peano and the modern logicians express this equation by the sign \equiv).

u. in Mysticism the state of the saint whose completed personal unity testifies to divine unity in the world.

Bibliography: Ghazālī, *Makāṣid al-falāsifa*, Cairo, p. 116; Hallādī, *Kitāb al-Tawāsin*, p. 129, 175, 189; Ibn Rushd, *Mā ba'd al-Taḥā*, Cairo, p. 12. (LOUIS MASSIGNON.)

AL-HUWAITĀT (HWEṬĀT, HAWEITĀT, HOWEṬAT, HOWEYAT, HOWADAT, HOWAHTAT; sing. HUWAITĪ), an Arab tribe in the northern Hīdžāz and on the Sinai peninsula; their settlements in the Hīdžāz reach southwards from al-ʿAḳaba to beyond al-Wadīh; they are neighbours of the Balī [q. v.] and Djuhaina [q. v.] with the latter of whom they are on bad terms. Formerly the Djudhām [q. v.] occupied their settlements.

There is a large settlement of the Huwaitāt on the Wādī Maḳnā, where they have many huts and thick palmgroves; they only stay here during the date-harvest. Between ʿAin Unna and al-Muwailīh (Moila), a station for pilgrims on the Red Sea, they have good pastures where they encamp during the rainy season with their numerous flocks of sheep and goats. In autumn they live in the oasis Dhāt al-Ḥādīdj in the neighbourhood of Djebel Tubāik, north of Tabūk. In the hot season they go back to Ghazza; here as well as in the little villages in al-Hīsmā near al-ʿAḳaba they tend their extensive date orchards and cultivate their fields of dhura. In Yanbuʿ and other ports they sell butter, milk, goats and sheep to the pilgrims and travellers along the coast; in Naḍj they exchange dhura for cattle. Many of the Huwaitāt are camel-drivers and camel dealers; those in Palestine are traders (particularly among the Bedouins). In Burckhardt's time they carried on a busy trade with Cairo; every year a caravan of over 4000 camels went from the Huwaitāt to the Egyptian capital, where they bought wheat, barley and clothing. The Huwaitāt are considered descendants of the ancient Nabataeans; according to a common belief among them, they are descended from two brothers of the Ḥarb [q. v.] The founder of the tribe is said to have been Hweṭ (Huwait), a native to Egypt, who came to al-ʿAḳaba on a pilgrimage and is buried in al-Hīsmā. Of the ten or twelve subdivisions of the Huwaitāt, which were given to him, Burckhardt mentions the following as the most powerful; the ʿOmran (perhaps identical with the Imrān, the present northern neighbours of the Huwaitāt al-Tihāma [on the Red Sea]), al-Djāzī (al-Dshasī, probably the Hweṭāt [Kawm] b. Djāzī or Huwaitāt al-Ṣafha in A. Musil, now the most important group in Arabia Petraea, who live in the town of al-Sheraʿ and the eastern desert and number nearly 800 families), al-Mesk and al-

Resai. C. M. Doughty mentions the following divisions: Allowin (ʿAlawīn [ʿAlawīn]) or Hweṭāt b. Djād in Musil, the second main group in Arabia Petraea, 100 families strong, living in al-Hīsmā), Suāki, Saidin (nomads, probably the Zawāʿida [al-Zaidi] in Musil, who are reckoned to the Huwaitāt b. Djāzī), al-Terābīn, Tiāha (al-Tiyāha) and Darāwessha (Darāwsha [b. Darwīsh], a division of the Huwaitāt b. Djād). The Tarābīn, the most powerful tribe in the country between Biʿr al-Sebaʿ and al-Nakhl (about 13,000 men) and the Tiāha, an influential tribe at Biʿr al-Sebaʿ, who, according to Musil and Jaussen, do not belong to the Huwaitāt but are merely their neighbours.

The Huwaitāt are a warlike tribe and are feared by the pilgrims for their ambushes (they beset the roads to al-ʿOlā [ʿAlly]). Every year they raid the neighbouring tribes, the Balī, Shammar etc.. During the Egyptian campaigns, Muḥammad ʿAlī was only able to subdue them by bestowing annual gifts on their shaiḳhs. They still receive at the present time considerable gifts in gold, garments, and food from the Turks, particularly in times of political unrest. In 1873 the inhabitants of al-Kerak (north of Maʿān, were defeated by the Huwaitāt. In 1877 there was a great battle between them and the people of al-Kerak and al-Shōbak (north of Petra) in which they were again victorious. They levy a yearly tribute of two thalers a head on the Hutaīm [q. v.] to whom they grant protection. They also receive tribute from the Sharaʿāt [q. v.], the people of Taimāʿ, from some emigrants in Djawf al-Sirhān [q. v.], from the town of Kaf in the Wādī Sirhān, al-Shōbak (Shawbak, north of Petra), etc. Palgrave estimates the number of Huwaitāt, who are under Shammar chiefs, at 20,000.

According to al-Batanūnī, their total number is 70,000.

Bibliography: Burckhardt, *Notes on the Bedouins and Wahabys* (London 1831), p. 29; C. Ritter, *Arabien*, ii. 219, 230, 234, 273, 281, 295, 301, 303, 305, 307; W. Palgrave, *A Year's Narrative*; Ch. M. Doughty, *Travels in Arabia Deserta*, i. 16, 29, 45, 46, 137, 233, 234, 235, 390; ii. 24, 323; A. Musil, *Arabia Petraea*, iii. (Wien 1908), 48—49, 51—55, 59, 60, 123, 210, 215, 217, 222, 320, 352, 354, 366, 401, 407—411 and Index; A. Jaussen, *Costumes des Arabes au pays de Moab (Et. Bibl.*, ix. Paris 1908), p. 392—393, 410, 411, 415; Jaussen et Savignac, *Miss. archéol. en Arabie (Publ. de la soc. des fouilles archéol.*, Paris 1910), p. 46, 48, 55, 459; Euting, *Tagbuch einer Reise in Inner-Arabien*, ii. 103. (J. SCHLEIFER.)

HUWAIZA [See HAWĪZA.]

HUWĀRA (Berber HOWĀRA) is the name of one of the most important Berber tribes. It must be confessed that the genealogists are not agreed as to the place which should be allotted to it in the Berber family, quite apart from the legends, which give it a Yemeni origin. The Arabic etymology of the name (*tahawwarnā*) has given rise to suggestions detailed by al-Idrīsī and attacked by Ibn Khaldūn. The most probable view is that their eponymous ancestor, was descended from Aūrigh, son of Branes. The tribes and clans of the Huwāra were very numerous; among the most important are the B. Kamlān, the Gharyān, the Wargha the Zekkawa, the Maslata and the Maḍjās. At the Arab conquest, these tribes, as the Muslim historians inform us, took Tripo-

litania and the country of Barkā. Some even settled in the Sahara desert near the Lamta and took the name Hoggar (a contraction of Howār, Huwār); they would thus be the ancestors of the modern Tuāreg. Others founded the town of Aghmāt in Southern Morocco. They became converts to Islām but afterwards apostasized; they later zealously adopted the doctrines of the Khāridjīs and shared in all their rebellions, in that of Abū Yazīd also, particularly those who had settled in Ifrīqiya, Awrās and Sersū. They became so weakened by oppression by the Fāṭimid caliph Ismāʿīl al-Manṣūr and later by the Hafsīd Emir Abū Zakarīyā, that they played no part in political affairs afterwards. In the xivth century we find them spread all over North Africa, between Barkā and Alexandria, from Tebessa to Begā and to the sea, in the valley of the Shelif where they had founded the town of al-Baṭha, which has now utterly vanished and between Mascara and Relizane where they had built the Kaʿla of the B. Huwāra, the modern Kaʿla of the B. Rāshid. One of their families the B. Khaṭṭāb had founded a kingdom in Zīrila; on its downfall they founded another in Fezzān, which was destroyed by the Kurd Karaḳoṣh, who put the last ruler of this family, Muḥammad b. Khaṭṭāb b. Isliten, to death by torture, in order to gain possession of his wealth. Of those who occupied the central Maghrib Ibn Khaldūn says: (the tribes) graze herds of sheep, but as they are oppressed with taxes they no longer show the pride and independence, which once distinguished them when their armies won bloody victories. Scattered and weakened they are now despised".

Bibliography: al-Idrisī, *Description de l'Afrique et de l'Espagne*, ed. and transl. Dozy and de Goeje, Leiden 1866, p. 58, 66-67 (text) 67, 66-7 (transl.); al-Yaʿqūbī, *Descriptio al-Maghribi*, ed. transl. de Goeje, Leiden 1860, p. 7, 17 (text), 90, 113-114 (transl.); Ibn Khaldūn, *Kitāb al-Ibar*, vi. 139-144; *Histoire des Berbères*, transl. de Slane, i. 272-282; ii. 302-303; Carrette, *Recherches sur l'origine et les migrations des principales tribus de l'Afrique septentrionale*, Paris 1893, p. 163 sq. (RENÉ BASSET.)

HUWWARIN, a place on the road from Damascus to Palmyra and Hims, about midway between them. It is celebrated as a resort of Yazīd I. The district was inhabited in ʿAbd al-Malik's time by *Nabiʿ*, i.e. natives who were Christians and spoke Aramaic. This remained the case down to the time of the Mamlūks of Egypt. Yazīd died at Huwwārīn and was buried there; this is confirmed by contemporary poetry. The inhabitants still point out a ruin called Kaṣr Yazīd, 'Yazīd's castle'. This name is probably only an echo of the literary tradition, according to which there were lasting links between Yazīd and Huwwārīn.

Bibliography: Yaḳūt, *Muʿdjam*, II, 355; Guy Le Strange, *Palestine under the Moslems*, p. 456; Sachau, *Reise in Syrien*, p. 52 sqq.; Akḥṭal, *Diwān* (ed. Sālḥānī), p. 232-7; Ṭabari, *Annales* (de Goeje), II, 203, 427, 488; *Aghānī*, XVI, 88; Ibn Djbair, *Travels* (ed. Wright), p. 260; H. Lammens, *Etudes sur le règne de Moʿawwīa Ier*, p. 381-2, 400, 408, 417, 420; do., *Le califat de Yazīd Ier* p. 471-2. (H. LAMMENS.)

I.

AL-IBĀḌĪYA, usually called ABĀḌĪYĀ in North Africa, are the followers of ʿAbd Allāh b. Ibād [q. v.]. A few additions may here be made to what has been written in i. p. 3, chiefly with reference to the North African Abādīs. The first rising of the Ibādīs took place in the last years of the reign of Marwān II, under ʿAbd Allāh b. Yaḥyā Ṭalīb al-Ḥaḳḳ and Abū Ḥamza (129 = 747). ʿAbd Allāh had homage paid him in Ḥaḍramūt, then conquered Ṣanʿā and sent Abū Ḥamza to Mecca; the latter defeated the Omayyad governor at ʿKudaid and brought Medina also under his sway. In the following year 130 (748) however, Marwān sent ʿAbd al-Malik Ibn ʿAṭīya against him; Abū Ḥamza was put to flight in the Wādī l-Kurā, took refuge in Mecca, whither ʿAbd al-Malik followed him, and was taken and executed there after a vigorous resistance. A short time afterwards the Ibādī caliph ʿAbd Allāh b. Yaḥyā met the same fate. According to *Shahrasṭānī*, ed. Cureton, p. 100, Abd Allāh b. Ibād also took part in this rising but this statement seems to be inaccurate, as Ibn Ibād, according to more reliable statements, died in the reign of ʿAbd al-Malik nearly half a century previously. A second rising under al-Djulanḍā in ʿOmān in 134 (751-2) was put down by the ʿAbbāsīd general Khāzim b. Khuzaima.

In the meanwhile the Ibādī movement spread to North Africa; on its vicissitudes there cf. the article ABĀḌITES. In Arabia itself it found a hospi-

table soil in distant ʿOmān and in time became the predominant sect there cf. the article ʿOMĀN. From there it was later brought to Zanzibar.

The Ibādīya form a separate community in Islām alongside of the Sunnis and Shīʿīs and have their own rules of faith and religious laws, which, however, on the whole agree with those of the Sunnis and only deviate on certain questions. They also recognise the Qurʾān and Ḥadīth as the source of religious knowledge, but instead of Idjmāʿ and Kiyās they have Raʾy [q. v.]. They show their Khāridjī origin not only on these points but also on the question of the Imāmate, although in a different fashion from the Azraḳīs. We cannot here enter into details of their conception of *walāya*, *barʾa* and *wuḳūf*, especially as they are not agreed among themselves on them. Al-Shahrasṭānī, al-Baghdādī, etc. mention a schism of the older Ibādīya into 3 or 4 sects; the Hafsīya, the Hārithīya, the Yazīdiya and those who admit of an obedience which has not God as its object. In the later history of the community, notably in North Africa, further differences of opinion revealed themselves. Several theological works of their leaders are mentioned in *Fihrist*, p. 182 sqq., more about which is given in *Bibliography* to the art. ABĀḌITES. The chief source is the work made known by Sachau, *Mitteil. des Semin. für orient. Sprachen*, 2th Abteilung i., 1 sqq., and ii. 47 sqq., entitled *Kaṣf al-Ghumma al-Djāmīʿ li-Akhbār al-Umma*.

Bibliography: al-Mubarrad, *Kāmil*, ed. Wright, p. 615; al-Shahrastānī, *Milal*, ed. Cureton, p. 100 sqq.; al-Baghdādī, *al-Farq bainā 'l-Firaq*, p. 82 sqq.; 263; Wellhausen, *Die religiös-politische Oppositionsparteien* etc., p. 52 sqq.; Sachau, *Muhammedanisches Erbrecht nach der Lehre der ibādītischen Araber*, *Sitzungsberichte Berl. Akad.* 1894 (based on al-Besīwī's Compendium printed Zanzibar 1886). Other literature in the Art. itself; cf. also Becker in *Der Islam* ii., 4, Note 1.

IBLĪS, the personal name of the Devil. The word is probably a corruption of διαβολος; the native philologists derive it from the root *b-l-s* "because Iblis has nothing to expect (*ubliṣa*) from the mercy of God". He is also called *al-Shaiṭān* (Satan), *ʿAdūw* Allāh (enemy of God) or *al-ʿAdūw*. *Al-Shaiṭān* however is not a proper name. In the Qurʾān he appears mainly in the early history of the world (ii. 32; vii. 10; xv. 31 sq.; xvii. 63; xviii. 48; xx. 115; xxxviii. 74 sq.) as rebellious at the creation of Adam and as the tempter of Eve in Paradise. After Allāh had formed Adam [q. v.] out of earth and breathed the breath of life into him, he issued an order to the angels to bow down before him. The only one who refused to do so was Iblis, because he, being created of fire, thought it beneath his dignity to pay homage to a being made of earth. He was therefore banished and cursed; but he begged postponement of his punishment till the Day of Judgment; he was granted this as well as power to lead astray all those who are not true servants of God. When Adam and Eve were in Paradise, he tempted them to eat of the fruit of the tree. Muḥammad has here combined two independent myths, the creation of Adam and the temptation of Eve in Paradise. It is to be noted that in the story of the creation, the devil is always called Iblis; in the story of Paradise, however, *al-Shaiṭān*, at least when not denoted by a pronoun. The story of Iblis is based on Christian tradition. In the *Life of Adam and Eve*, § 15 (Kautzsch, *Apokryphen*) it is related that Michael had commanded the angels to worship Adam. The Devil objected that Adam was less important and younger than they; he and his hosts refused and were cast down upon the earth. According to the *Schatzhöhle* (ed. Bezold, p. 15 sq. of the Syriac-Arabic text), God gave Adam power over all creatures. The angels thereupon revered him, except the Devil, who had become jealous and said: He ought to worship me, who am light and air, while he is only earth. He was therefore cast out of heaven with his hosts; then he was called Satan, Daemon, etc.

Muslim tradition has adorned the Qurʾānic account with various features, some well known. The difficulty had first to be overcome that in the Qurʾān Iblis is numbered among the *Djinn* [q. v.] as well as among the angels, and these are usually considered two different classes of beings. Zamakhsharī says that Iblis is only a *Djinn* and that the name angel in the Qurʾān applies to both classes (*Kashshāf* on Sūra xx. 115). But it is also said that Iblis was an archangel. Others say that the *Djinn* were a division of the angels, who had to guard Paradise (*al-Djanna*); hence their name (Ṭabarī, *Annales*, i. 80). These *Djinn* were created of the fire of *Samūm* (Sūra, xv. 27) while the angels are created of light (Ṭabarī, *ib.*, p. 81). In the beginning the *Djinn*

inhabited the earth. But they quarrelled with one another and finally blood was shed. Allāh then sent Iblis who, at that time, bore the name of 'Azāzīl or al-Hārith, with a troop of angels against the brawlers who were driven back into the mountains. According to other accounts however, Iblis was one of the earthly *Djinn* and was brought back a prisoner to heaven by the angels sent by Allāh to punish the unruly *Djinn*; he was still quite young at this time (*ib.*, p. 84). The name al-Hakam is also given to Iblis before his fall, as Allāh had appointed him judge over the *Djinn*, he filled this office for 1000 years. He then became vain of the name and created unrest among the *Djinn*, which lasted another 1000 years. Allāh then sent fire which consumed them; but Iblis took refuge in heaven and remained a faithful servant of Allāh till the creation of Adam (*ib.*, p. 85; Masʿūdī, *Murūdj*, i. 50 sqq.)

But there are other traditions about the pride of Iblis. Ṭabarī (*ib.*, p. 83) relates that he felt himself superior to the other angels, whereupon Allāh said: "I will create a *khalīfa* on earth" (Sūra ii. 28); Ṭabarī (*ib.*, p. 79 sq.) further says that Iblis was one of the archangels and ruled over the *Djinn* on earth and in the lowest heaven. He then became rebellious and was called *Shaiṭān radjīm* by Allāh.

In the discussion of the story of Paradise in Tradition it is related how Iblis obtained access to Paradise. The view, also found in Christian authors, is generally prevalent that he made use of a serpent for this purpose. According to some authorities, he tried all the animals in vain; according to others, he began with the peacock, which he once saw at the gate of Paradise. He promised to tell him three words which would protect him from death on condition that he let him enter. But the peacock would not and told his experience to the serpent. The latter allowed Satan to sit between its teeth (according to others in its belly) and carried him in. The serpent was on intimate terms with Eve; and Satan now talked out of its mouth. He told the woman of the fruit of the tree which gave immortality, as an angel had told him. When Eve had gone to the tree, Iblis appeared in the form of an angel. According to others, he brought her the fruit of the tree himself, with the well-known result. Iblis, Adam, and Eve were banished from Paradise and cursed. (The Qurʾān places the banishment of Iblis after the story of the creation). The serpent, previously a beautiful quadruped was condemned to crawl upon its belly. Iblis was granted postponement of his punishment. Henceforth he had to live in ruins, tombs and filthy places. His food is flesh offered to idols, his drink wine, his pastimes music, dancing, and poetry. His descendants are seven times more numerous than those of men.

In the end Iblis shall be thrown into hell-fire with his hosts and the damned among men. "Then shall they (the idols) be thrown into it (i. e. into hell) as well as those who have been seduced and the hosts of Iblis". (Sūra, xxvi. 94 sq.). The phraseology of this verse recalls Matthew, xxv. 41: "Then shall he say also unto them on the left hand: Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels".

But in the meanwhile he plays many a trick on men, and leads them astray except the believers

(Sūra, xxxiv. 19). The *ḥatīf* [q.v.] so frequently mentioned in Arabic literature is often simply the voice of Iblis. For example, he is said to have warned 'Alī in this way not to wash the Prophet's corpse; another *ḥatīf* then brought the Prophet's son-in-law into the right course again (Tha'labi, *Kiṣaṣ*, p. 44).

Allāh once granted John the Baptist an interview with Iblis. He asked the Evil One, when he had the greatest influence on men and the answer was: "when they have eaten and drunk their fill". John thereupon resolved never to reach this stage.

On his propagation it is said that he lays two eggs as often as he rejoices over the rebelliousness of the children of Adam and young are born from these eggs. It is also said that he has both male and female organs and impregnates himself.

Bibliography: In addition to the sources mentioned in the text, the commentaries on the passages quoted from the *Qur'an*; Weil, *Biblische Legenden der Muselmänner*, p. 12 sqq.; Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, p. 60 sqq.; al-Diyārbakrī, *al-Khamīs* (Cairo 1283), i. 31 sqq.; Bukhārī, *Ṣaḥīḥ*, *Bāb Sifat Iblis wa-Djinnūdihi*. (A. J. WENSINCK.)

IBN (A.), Son.

IBN 'ABBĀD, ABU 'L-KĀSIM ISM'Ā'IL B. 'ABBĀD B. AL-'ABBĀS B. 'ABBĀD B. AḤMAD B. IDRĪS AL-TĀLAQĀNĪ, vizier of the two Bu'yids Mu'ayyid al-Dawla and Fakhr al-Dawla, born in Dhu 'l-Ka'da 326 (September 938). His father had been Rukn al-Dawla's vizier; he himself received the name 'al-Ṣāḥib' (the companion) on account of his relations with Abu 'l-Faḍl b. al-'Amīd [v. IBN AL-'AMĪD] or Mu'ayyid al-Dawla, who appointed him his secretary. After the fall of Abu 'l-Faḍl b. al-'Amīd [v. IBN AL-'AMĪD] he was raised to the rank of vizier and when Mu'ayyid al-Dawla died in 373 (984) and the power passed to Fakhr al-Dawla, the latter confirmed him in his office. He held the grand viziership till his death and during his long tenure of office exercised a very great influence over Fakhr al-Dawla. In 377 (987-8) he undertook an expedition to Ṭabaristān, arranged affairs there and captured several fortresses. Ibn 'Abbād died in al-Raiy in Ṣafar 385 (March 995) and was buried in Iṣfahān.

Bibliography: Yāqūt, *Irshād al-Arib* (ed. Margoliouth), ii. 273—343; Ibn Khallikān (ed. Wüstenfeld), N^o. 95 (transl. de Slane, I, 212 sqq.); Ibn al-Aṭhīr (ed. Tornberg), viii. 264, 454; ix. 4 sq., 18, 39, 44, 72, 77 sq.; Wilken, *Gesch. der Sultane aus dem Geschlechte Bujeh nach Mirchond*, Chap. viii.

(K. V. ZETTERSTÉEN.)

IBN 'ABBĀD, ABU 'ABD ALLĀH MUḤAMMAD B. ABĪ IṢḤĀK IBRĀHĪM B. ABĪ BAKR 'ABD AL-LĀH B. MĀLIK B. IBRĀHĪM B. MUḤAMMAD B. MĀLIK B. IBRĀHĪM B. YAḤYĀ B. 'ABBĀD AL-NAFZĪ AL-ḤIMYARĪ AL-RUNDĪ, generally known as Ibn 'Abbād, a lawyer, mystic poet, and preacher, was born in 733 (1332-3) in Spain at Ronda, where he spent his youth, learned the *Qur'an* by heart at the age of seven and began to study language and law. He then went to Fās and Tlemcen to complete his studies. He returned to Morocco, settled at Salā where he studied under Aḥmad b. 'Āshīr; on the latter's death, after spending some time at Tangier under the Ṣūfī Abū Marwān 'Abd al-Malik, he was brought to

Fās and entrusted with the post of *ḥaṭīb* at the mosque of al-Karawiyin, which he held for fifteen years, i. e. till his death on Friday 3rd Raddjab 792 (= 17 June 1390). He was buried inside the Bāb al-Futūḥ.

Among his teachers we may mention al-Sharīf al-Tilimsānī, al-Madjdjāsī, grandfather of the author of the *Nafḥ al-Ṭīb*, Abū 'Abd Allāh al-Maḥḥārī, and among his pupils Yaḥyā al-Sarrādj, al-Khaṭīb b. Kunfudh and Abū 'Abd Allāh b. al-Sakkāk are specially noted.

A Ṣūfī of the order of al-Shādhili, Ibn 'Abbād is best known by his commentary on the *Hikam* of Ibn 'Aṭā' Allāh al-Iskandarī (*Ghaith al-Mawāhib al-'aliya Sharḥ al-Hikam al-'Aṭā'iya*) published at Būlak in 1285 and at Cairo in 1303, 1306.

Bibliography: Ibn al-Kāḍī, *Djadhwat al-Iktibās*, Fās 1309, p. 200; al-Kattānī, *Salwat al-Anfās*, Fās 1316, ii. 133; Aḥmad Bābā, *Nail al-Ibtihādī*, Fās 1317, p. 287; do., *Kifāyat al-Muḥtādī* (ms. of the Medersa of Algiers), f^o. 145 v^o; Maḥḥārī, *Nafḥ al-Ṭīb*, Cairo 1302, iii. 175.

(MOH. BEN CHENEB.)

IBN AL-ABBĀR, ABU DJAFAR AḤMAD B. MUḤAMMAD AL-KHAWLĀNĪ, Arab poet, lived at Seville and died in 433 (1041-1042). Besides a *Diwān*, there should, according to Ḥadjdji Khalifa, be ascribed to him four works usually attributed to the author of the *Takmila* and of the *Hullat al-Siyar'* [see next art.].

Bibliography: Ibn Khallikān, *Wafayāt*, Cairo 1310, i. 44; al-Dabbī, *Bughyat al-multamis*, p. 152, n^o. 352; Codera *al-Mu'djam* (Bibl. arab.-hispan., IV), Introduction, p. XIV; Boigues, *Ensayo bio-bibliografico*, p. 409; Ḥadjdji Khalifa, *Lexicon bibliogr.*, ed. Flügel, N^o. 934, 2165, 2646, 5159. (MOH. BEN CHENEB.)

IBN AL-ABBĀR, ABU 'ABD ALLĀH MUḤAMMAD B. 'ABD ALLĀH B. ABĪ BAKR B. 'ABD ALLĀH B. 'ABD AL-RAḤMĀN B. AḤMAD B. ABĪ BAKR AL-ḲUDĀ'Ī, an Arab historian, a scion of the Ḳudā'īs settled in Onda, their ancestral estate in Spain, born at Valencia in Rabi' II, 595 (Febr. 1199), was a pupil of Abū 'Abd Allāh b. Nuḥ, Abū Dja'far al-Ḥaṣṣār, Abū 'l-Khaṭṭāb b. Wādjiḥ, Abū 'l-Ḥasan b. Khaira, Abū Sulaimān b. Hawt, Abū 'Abd Allāh Muḥammad b. 'Abd al-Azīz b. Sa'āda etc.

For over twenty years he was on the closest terms of intercourse with the principal traditionist of Spain, Abū 'l-Rabi' b. Sālim, who induced him to complete the *Ṣila* of Ibn Bashkuwāl. He was also secretary to the governor of Valencia, Abū 'Abd Allāh Muḥammad b. Abī Ḥafs b. 'Abd al-Mu'min b. 'Alī, and afterwards to his son Abū Zaid, and lastly to Zaiyān b. Mardanish. When Don Jayme, king of Aragon, besieged Valencia in Ramaḍān 635 (April—May 1238), Ibn al-Abbār travelled with an embassy to the Sultān of Tunis, Abū Zakariyā Yaḥyā b. 'Abd al-Wāḥid b. Abī Ḥafs, to give him a document, by which the governor and people of Valencia recognised the suzerainty of the Ḥafṣid kingdom. He met Abū Zakariyā on the 4th Muḥarram 636 (17th August 1238) and recited to him a poem rhyming in *sin*, in which he appealed for help for the Muslims. Soon after his return to Valencia, only a few days before or after the capture of the town by the Christians in Ṣafar 636 (Sept.—Oct. 1238) he sailed with his whole family to Tunis. According to Ibn Khaldūn, he went straight to Tunis, while

al-Ghubrīnī assures us that he went first to Bougie and taught there for a time. The Sultān of Tunis received him graciously and appointed him his secretary, with the duty of writing the king's style and titles immediately under the *basmala* in his edicts. But soon afterwards this office was taken from him and given to Abu 'l-'Abbās al-Ghasanī, who was a matchless expert in Eastern calligraphy, which the Sultān preferred to the Maghribī hand. Ibn al-Abbār felt this insult deeply but continued in spite of all warnings to place the king's title upon the documents, which had been drawn up by him. Confined to his own house, he composed an *I'tāb al-Kuttāb* which he dedicated to the Sultān. The latter pardoned him and restored Ibn al-Abbār to office, mainly through the intervention of his son al-Mustansir. After Abū Zakariyā's death his successor al-Mustansir made Ibn al-Abbār his trusted adviser, but the latter so offended the king and his courtiers by his behaviour that he was finally put to torture. Among his confiscated writings was found a satire against the Sultān, which so enraged the latter that he ordered its author to be slain by spear-thrusts. Ibn al-Abbār died on Tuesday morning, 20th Muḥarram 658 (6th January 1260) and on the following day, his body was burned along with his books, poems, and other products of his studies on one funeral-pyre. Ibn al-Abbār, who was called *al-Fār* (the mouse) for some unknown reason, composed a number of works on history, tradition, literature, and poetry, of which only the following have survived: 1. *Kitāb al-Takmilā li-Kitāb al-Sila* (ed. Codera, Madrid 1889); 2. *al-Mu'djam fi Aṣḥāb al-Qāḍi al-Imām Abī 'Alī al-Ṣadafī* (ed. Codera, Madrid 1886); 3. *Kit. al-Hulla al-Siyarā* (one part publ. by Dozy, Leiden 1847—1851, another by Müller in *Beitr. zur Gesch. der westl. Araber*, München 1866—1878); 4. *Tuhfat al-Kādim* (Casiri, *Bibl. Arab.-Hisp.*, I, No. 354, 2; Derenbourg, *Les man. arab. de l'Escurial*, No. 356, 2); 5. *I'tāb al-Kuttāb* (Casiri, *o. c.*, No. 1726).

Bibliography: al-Ghubrīnī, *Unwan al-Dirāya fi man 'urifa min al-'Ulamā' fi 'l-Mi'a al-sābi'a bi-Bidjāya* (Algiers 1328), p. 183; Ibn Shākir al-Kutubī, *Fawā'id al-Wafayāt* (Bulāq 1299), II, 226; al-Maḥḥarī, *Nafḥ al-Tib* (Cairo 1302), I, 631; Ibn Khaldūn, *Hist. des Berbères*, transl. de Slane, II, 307, 347—350; al-Zarkashī, *Tārīkh al-Dawlatayn al-Muwahhidīya wa 'l-Hafṣīya*, transl. Fagnan, p. 36, 38, 48; Wüstenfeld, *Geschichtsch. der Araber*, p. 128, No. 344; Dozy, *Scriptorum arab. loci de Abbādis*, II, 46; Pons Boigues, *Ensayo bio-bibliográfico*, p. 409; Codera, *Bibliotheca Arabico-Hispana*, IV (Preface to *al-Mu'djam* und *al-Takmilā*); v. Schack, *Poesie und Kunst der Araber*, I, 142 sqq.; Brockelmann, *Gesch. der arab. Litt.*, I, 340 sq.; Huart, *Littérature arabe*, p. 204.

(MOH. BEN CHENEB.)

IBN 'ABD AL-ḤAKAM, 'ABD AL-RAḤMĀN B. 'ABD ALLĀH B. 'ABD AL-ḤAKAM B. A'YAN, ABU 'L-KĀSIM, the earliest Arab historian of Egypt whose work has survived, was a member of a notable Egyptian family. His father, 'Abd Allāh (died 214 = 830), was very learned in tradition and jurisprudence, and the author of books in these fields; he was the head of the Mālikite school in Egypt, and was also associated with the Qāḍi as censor of witnesses. His four sons were all men of importance: Muḥammad,

widely celebrated as a jurist and author, and his father's successor as leader of the Mālikites of Egypt; 'Abd al-Ḥakam, and Sa'd, also renowned (especially the former) for their learning; and 'Abd al-Raḥmān. The family suffered in the persecution under al-Wāthik, refusing to subscribe to the doctrine of the created Korān; later, in the year 237, they became permanently disgraced in the community because of an embezzlement which was proved against them (al-Kindī, ed. Guest, p. 462 sqq., 472, 1 sqq.).

'Abd al-Raḥmān (generally known as Ibn 'Abd al-Ḥakam) died at al-Fuṣṭāt in 257 (871). He was mainly interested in tradition and made extensive collections based on the principal Egyptian authorities, of whom his father was one. His chief work was the *Futūḥ Miṣr*, in seven Divisions, as follows: 1. Egypt, and its ancient history; 2. The Muslim conquest; 3. The *Khittas* of al-Fuṣṭāt and al-Djiza, and the *Ikhādha*'s of Alexandria; 4. Organization and administration of Egypt under 'Amr b. al-'Āṣī, and the extension of the conquest beyond Egypt to the south and west; 5. The conquest of North Africa after the death of 'Amr, and the conquest of Spain; 6. The Qāḍis of Egypt, down to the year 246; 7. Egyptian traditions derived from the Companions of the Prophet who came to Egypt. The manner of the whole compilation shows its author to have been an expert collector of traditions and not very critical of his material. His chief interest was in the period of the Companions and their immediate successors; hence in his treatment of the qāḍis he gives much space to the earliest, but less and less to the later ones down to his own day; hence also in his important chapter on the *khittas* the formal tradition holds a subordinate place, and he simply collects whatever information he can find.

The work of Ibn 'Abd al-Ḥakam was extensively used by the early historians of Egypt. Among the later works, Suyūṭī's *Ḥusn al-Muḥāḍara* is in large part a transcript of it, and it furnishes Maḥrizī with many chapters; in both cases the text quoted is much inferior to the original. Yāqūt cites it *in extenso* for a considerable part of his Egyptian material. See further the Introduction to the edition of the *Futūḥ Miṣr* now (1914) being published in the Gibb Memorial Series, London.

There are mss. of the work in the British Museum, Paris (2), and Leiden (an abridgment). Partial translations have been made by Ewald (*Zeitschr. f. Kunde d. Morgenl.*, iii. 3, 1840, p. 336—352), de Slane, Karle, Jones, La Fuente, and Torrey (in *Bibl. and Semit. Studies*, New York, 1901, p. 279—330); see Brockelmann, *Gesch. d. arab. Litt.*, with the Nachträge.

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IBN 'ABD RABBIHĪ, AḤMAD B. MUḤAMMAD ABU 'OMAR, a Spanish Arab author, born 10th Ramaḍān 246 = 29th Nov. 860 in Cordova, a freedman of the Umayyads ruling there, died 18th Djumādā I 328 = 3rd March 940. His principal work is the anthology *al-Ṭīd* (the addition al-

farīd was made by later copyists); it is divided into 25 books, which are called after jewels; the 13th book is called *al-Wāsiṭa* and the corresponding pairs on either side of it are called after the same jewels, in the second part with the addition of *al-thāniya*. The matter is taken from the usual *adab* books, the '*Uyūn al-Akhbār*' of Ibn Kutāiba being particularly made use of; the *ṣāhib* Ibn 'Abbād [q. v.] is said to have rejected the book as it disappointed his expectation of finding Spanish history in it. It was printed at Būlak 1293, Cairo 1303, 1305, 1317, 1321. Among his poems, of which al-Ḥumaidī was acquainted with more than 20 volumes, there were *Muwashshahāt* and a group which he called *Mumahaṣṣat*; they were the love poems of his youth, to which he added in his old age concluding verses of ascetic tenor in the same metre and rhyme.

Bibliography: al-Tha'libī, *Yatimat al-Dahr*, i. 412—436; Ibn Khakān, *Maṭmah al-Anfus*, Stambul 1302, p. 51—53; Yākūt, *Irshād al-Arib*, ed. Margoliouth, ii. 67—72; Ibn Khallikān, Būlak 1299, N^o. 45; al-Suyūṭī, *Bughyat al-Wuṣāt*, p. 161; Wüstenfeld, *Die Geschichtschreiber d. Araber*, N^o. 107; M. Hartmann, *Das arab. Strophengedicht i. Das Muwashshah*, p. 23; Brockelmann, *Gesch. d. ar. Litt.*, i. 154. (C. BROCKELMANN.)

IBN 'ABD AL-WAHHĀB. [See MUḤAMMAD.]

IBN 'ABD AL-ZĀHIR, MUḤYI 'L-DĪN ABŪ 'L-FADL 'ABD ALLĀH B. RAṢĪD AL-DĪN ABŪ MUḤAMMAD 'ABD AL-ZĀHIR B. NISHWĀN AL-SA'DĪ AL-RAWḤĪ, born in Cairo on the 9th Muḥarram 620 = 1223, and died there in 692 = 1292 (*Durrat al-Aṣṭāk fī Dawlat al-Atrāk, Orientalia*, ii. 1846, p. 285; Wüstenfeld, *Geschichtschreiber*, N^o. 366). Not much is known about his life but he played an important part under the three Bahrī Mamlūks al-Malik al-Zāhir Baibars, al-Manṣūr Ḳalā'ūn and al-Aṣḥraf Ḳhalīl as private secretary, *Katib al-Sirr* or *Ṣāhib Diwān al-Inshā'* (on this office see Makrīzī, *Khitaṭ*, i. 402; ii. 225 sq.; Quatremère, *Histoire des Sultans Mamlouks par Makrīzī*, ii. 2, p. 222, Note 40, and 317 sqq.). According to some he was the first holder of this office, though others say his son; in other sources the office is said to be much older (see Moberg's work quoted below p. xiii. sq.) and he is said to have succeeded Ibn Loḳmān in 678 in the reign of Ḳalā'ūn (Quatremère, ii. 1, p. 7, 27). In this office he had to read all letters coming in and to compose all important letters and documents; he seems to have performed these tasks even in the reign of Baibars, for in 661, when Baibars took the oath of fealty to the Caliph, Ibn 'Abd al-Zāhir was present and composed the caliph's *khutba* (Quatremère, i. 1, p. 150, 183; Casanova, p. 495); in 662 he drew up the *taḳlīd* by which al-Malik al-Sa'īd was installed as heir-apparent (Quatremère, i. 1, p. 241), and later he drew up the marriage contract between him and Ḳalā'ūn's daughter (*op. cit.*, i. 2, p. 132); he also wrote the *taḳlīd* which declared Ḳalā'ūn's son as heir-apparent (*op. cit.*, ii. 1, p. 26). In 666 he was with an Emīr in 'Akkā to receive the commandant's oath of fealty, but without success (*op. cit.*, i. 2, p. 57) and he looked after the affairs of state when Ḳalā'ūn's son was governor during his father's journey (Casanova, p. 495). He spent some time in Damascus (Makrīzī, *Khitaṭ*, ii. 324).

The *Annals* which he compiled on the reigns of the three Sultāns above mentioned are of great importance. The biography of Baibars (Part i. to 663, Brit. Mus., N^o. 1229) was used by Makrīzī and al-'Aṣḳalānī, *Kitāb Ḥusn al-Manāḳib* (Moberg, p. xvii sq.) and al-Naṣīrī Ṣhāfi' made an excerpt from it (Casanova, p. 499 sq.). The history of Ḳalā'ūn is traced from 681 till his death and official documents are given (Casanova, p. 502). We only possess a third of the biography of al-Aṣḥraf (years 690-691), published by Moberg except some waḳf documents (see Bibl.). Of importance also is his *Kitāb al-Rawḍa al-bahiya al-zāhira fī Khitaṭ al-Mu'izziya al-Ḳāhira* (Ḥādjdī Ḳhalīfa, ii. 147; iii. 161, 499), which Makrīzī made great use of in his *Khitaṭ* chiefly for archaeology (Becker, *Beiträge zur Gesch. Ägyptens unter dem Islam*, p. 23, 30; Guest in *Journ. Roy. As. Soc.*, 1902, p. 120, 125). His *Tamā'im al-Ḥamā'im* treats of carrier-pigeons (Makrīzī, *Khitaṭ*, ii. 231 Quatremère, ii. 2, p. 118, Note 49; Casanova, p. 505). For his other works see Brockelmann.

His son FATH AL-DĪN B. 'ABD AL-ZĀHIR is also mentioned as *Katib al-Sirr* and seems to have attained an even higher position than his father in this capacity (Makrīzī, *Khitaṭ*, i. 226; Casanova, p. 497). He died before his father in 691.

Bibliography: Axel Moberg, *Ur 'Abd Allah b. Allah b. 'Abd az-Zāhir's Biografi över Sultanen al-Melik al-Aṣḥraf Ḳhalīl*, Lund 1902 (Dissert., arab. Text, Swedish transl. and Intro.), P. Casanova in *Mémoires publiés par les membres de la mission archéologique au Caire*, vi. p. 493—505; Abu 'L-Maḥāsīn al-Taghribirdī, ed. Juynboll, ii. 411, 415, 482; Brockelmann, *Gesch. der arab. Lit.*, i. 318 sq.

(J. PEDERSEN.)

IBN 'ABDŪN, ABŪ MUḤAMMAD 'ABD AL-MADJĪD IBN 'ABDŪN AL-FIHRĪ, a Spanish Arab poet, born in Evora, whose poetical talent early attracted the attention of the governor of Evora, 'Omar al-Mutawakkil Ibn al-Aftas, and when the latter became ruler of Badajoz [see i. 178^b sq.] he became his secretary in 473 (1080). The fall of the Aftasid kingdom in 485 (1092) forced him to enter the service of Sir b. Abī Bakr, leader of the Arab troops. We afterwards find him again as secretary at the court of the Almoravid 'Alī b. Yūsuf in 500 (1106). He died in his native town Evora in 529 (1134). Ibn 'Abdūn owes his fame chiefly to a poem, much admired by the Arabs, entitled *al-Bashshāma* and dealing with the fall of the Aftasids. 'Abd al-Malik b. 'Abd Allāh al-Ḥaḍramī wrote a historical commentary on it. The latter is known as Ibn Badrūn and was born in Silves and was still alive in 608 (1211) but nothing further is known of him. This commentary with Ibn 'Abdūn's poem was published by Dozy in 1846 under the title *Commentaire historique sur le poème d'Ibn Abdoun par Ibn Badroun*; Hoogvliet had previously published *Prolegomena ad editionem celebratissimi Aben Abduni poematis in luctuosum Aphasidarum interitum*, Leiden 1839. The text of the poem itself is also given in al-Marrākushī's history, ed. Dozy, p. 53 sqq.; there is a French transl. by Fagnan and a Spanish by Pons Boigues (see Bibl.). 'Imād al-Dīn Ibn al-Aṭhīr [q. v.] also wrote a commentary on it.

Bibliography: The Arabic sources are detailed in Dozy's preface to his edition already

mentioned, in Brockelmann, *Gesch. der arab. Litt.*, i. 271, and Pons Boigues, *Essay biobibliogr.*, p. 190 sqq., 260 sqq. (on Ibn Badrūn).

IBN ABĪ 'AMIR. [See AL-MANŠŪR.]

IBN ABĪ 'L-'AWDĪJĀ', 'ABD AL-KARĪM, uncle on his mother's side of the celebrated Ma'n b. Šā'ida, a crypto-Manichaean, who was taken prisoner by Muḥammad b. Sulaimān governor of Kūfa and afterwards put to death in 155 (772) by him without the Caliph's authority, for which some sources say the governor was dismissed. When he was being led to death he is said to have boasted that he had invented 4000 traditions which were contradictory to the prescriptions and prohibitions of Muslim law. He is said, for example, to have invented in the name of Dja'far al-Šādiq [q. v.] a calculation of the commencement of the fast in the month of Ramaḍān, although the law is well known to lay it down that the exact moment for its commencement is not till the new moon has been seen. Among the Shī'īs however the period of the new moon is fixed by calculation. Cf. *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, lxviii, 406.

Bibliography: Tabarī, ed. Leiden, iii. 375 sq.; *Fihrist*, p. 338; al-Birūnī, *Chronology of Ancient Nations*, p. 80 (text 67 sq.); al-Shahraṣṭānī, transl. von Haarbrücker, ii. 419; al-Baghḍādī, *al-Farq baina 'l-Firaq*, ed. Muḥ. Badr, p. 255 sq.; Horten, *Die philosoph. Systeme*, etc., p. 155.

IBN ABĪ DĪNĀR, ABŪ 'ABD ALLĀH MUḤAMMAD B. ABĪ 'L-KĀSĪM AL-RU'AINĪ AL-KAIRAWĀNĪ, an Arab historian, wrote a history called *al-Mūnis fī Akhbār Ifrīqiya wa Tunis* in 1110 (1698) or according to a statement in a manuscript in 1092 (1681). As he mentions in the preface the work falls into eight divisions; the first contains the description of Tunis, the second of Ifrīqiya, the third of the conquest of Ifrīqiya by the Muslims, the fourth the history of the 'Ubaidis, the fifth that of the Šinhādja, the sixth that of the Banū Ḥafṣ, the seventh and eighth the history of Turkish rule. The final chapter discusses the latest events in Tunisia. The book was printed in Tunis in 1286 A. H. and translated into French by Pellissier and Rémusat, Paris 1845.

Bibliography: Roy, *Extr. du Catal. des Manuscrits de la Bibl. de la Grande Mosquée de Tunis* (Tunis 1900), n^o. 4960, p. 50; Brockelmann, *Gesch. d. arab. Lit.*, ii. 457.

(RENÉ BASSET.)

IBN ABĪ 'L-DUNYĀ', ABŪ BAKR 'ABD ALLĀH ('UBAID ALLĀH) B. MUḤAMMAD AL-KURASHĪ, Arab author, born 208 = 823, tutor of the 'Abbāsid Caliph al-Muḥtafi, died 14th Djumādā II 281 = 21st Aug. 894. Of his numerous works which were all devoted to Adab the following have survived: 1) *al-Faraḍj ba'd al-Shidda*, modelled on al-Mada'ini's work of the same title, in Berlin (see Ahlwardt, *Verzeichnis der ar. Hdss. der Kgl. Bibl.*, N^o. 8731), Damascus Zāhiriya s. Ḥabīb al-Zaiyāt, *Khaṣā'in al-Kutub fī Dimashk wa-Dawā'ihā* (Cairo 1902), p. 30, N^o. 20, 2, printed in India 1323, reprinted Cairo n. d.; al-Suyūṭī's epitome, *al-Araḍj fī 'ntiqār al-Faraḍj*, in which other sources however were also used has been printed along with Ibn Kaḍīb al-Bān's *Hall al-'Ikāl* under the title, *Tuḥfat al-Muḥaḍj bi-Talwīḥ al-Faraḍj*, Cairo 1317. 2) *Kitāb al-Ashraf*, Vol. 2, Damascus, *op. cit.*, p. 40, N^o. 132, 2. 3) *Makārim al-*

Akhṭāk, in Berlin, s. Ahlwardt, *op. cit.*, N^o. 5388 (vgl. N^o. 5436, 2), and in the Brit. Museum, Or. 7595, s. *A descriptive List of the Arabic Mss. acquired by the Trustees since 1895*, London 1912, p. 64. 4) *Kitāb al-'Aḡama*, The Wonders of Creation, in Vienna, s. Krafft, *Die arab. . . . Hdss. der k. k. orient. Akademie*, N^o. 425. 5) *Man 'asha ba'd al-Mawt*, in München, s. Aumer, *Die ar. Hdss. der K. Hof- und Staatsbibl.*, N^o. 885. 9. 6) *Faḍā'il Ashr Dhi 'l-Ḥiḍḍja*, in Leiden, s. *Catal. codd. or. Bibl. Acad. Lugd. Bat.*, N^o. 1742; C. Landberg, *Catalogue des mss. proven. d'une bibl. privée à al-Méline*, N^o. 55. 7) *Kitāb al-'Aḥl wa-Faḍlihi*, Damascus, s. al-Zaiyāt *op. cit.*, p. 29, N^o. 15. 8) *Kiṣar al-Amal*, *ibid.*, p. 33, N^o. 50, 1, 2, *Mektebe 'Umūmiye*, p. 29, N^o. 50. 9) *Kitāb al-Yaḥīn*, *ibid.*, p. 33, N^o. 50, 3, and Stambul, s. Köprülü Defteri, N^o. 388. 10) *Kitāb al-Shukr*, s. Houtsma, *Catalogue d'une collection de mss. appartenant à la Maison Brill*, Leyden, 1886, N^o. 744, Stambul, Nūrī 'Othmāniye, N^o. 1208, cf. Rescher, *Zeitschr. d. Deutsch. Morgenl. Ges.*, Vol. 64, p. 54. 11) *Kitāb Kira 'l-Daif*, s. Landberg, *op. cit.*, N^o. 54. 12) *Dhamm al-Dunyā*, Damascus, al-Zaiyāt, *op. cit.*, p. 32, N^o. 42, 1, *Mektebe 'Umūmiye*, p. 29, N^o. 46. 13) *Dhamm al-Malāḥi*, the censure of musical instruments, s. Ahlwardt, *Verzeichnis der ar. Hdss. zu Berlin*, N^o. 5504, Damascus, al-Zaiyāt, *op. cit.*, p. 33, N^o. 59, 2. 14) *Kitāb al-Djū'*, Damascus, s. *Mektebe 'Umūmiye*, p. 31, N^o. 89. 15) *Dhamm al-Muskir*, Damascus, s. *Mektebe 'Umūmiye*, p. 30, N^o. 60. 16) *Kitāb al-Riḳka wa 'l-Bukā'*, Damascus, al-Zaiyāt, p. 40, N^o. 1323. 17) *Kitāb al-Šamt*, Damascus, s. *Mektebe 'Umūmiye*, p. 29, N^o. 31. 18) *Qaḍā' al-Ḥa-wā'idj*, in Berlin, s. Ahlwardt, *Vers.*, N^o. 5389. 19) *Kitāb al-Hawāṭif*, in Cairo s. *Fihrist al-Kutub al-mahfūza bi 'l-Kutubkhāna al-Khedwiya*, I, 448.

Bibliography: *Kitāb al-Fihrist*, ed. G. Flügel, I, 185; Muḥammad b. Šakir al-Kutubī, *Fawāt al-Wafayāt*, Cairo 1299, I; A. Wiener in *Der Islam*, iv. 279 sqq., 413 sqq. (C. BROCKELMANN.)

IBN ABĪ ḤADJALA, AḤMAD B. YAḤYĀ ABŪ 'L-'ABBĀS SHIHĀB AL-DIN AL-TILIMSĀNĪ AL-ḤANBALĪ, an Arab poet, an imitator of 'Omar b. al-Fārīd, born in 725 = 1325 in Tlemcen, settled in Cairo after making the pilgrimage and died of the plague as superior of the Šufi monastery founded by Mandjak, on the 20th Dhu 'l-Ḳa'da 776 = 2nd May 1375. Of his works that have survived (detained in Brockelmann, *Gesch. d. arab. Litt.*, ii. 13), the following are printed: 1. *Diwān al-Šabāba*, a history of celebrated lovers with a selection of erotic poems, Cairo 1279, 1291, 1305 and on the margin of the *Tazayin al-Aswāk* of Dā'ūd al-Anṭākī, Bulāḳ 1291, Cairo 1308. 2. *Sukḥardān al-Sulṭān al-Malik al-Nāṣir*, an anthology on the significance of the number 7 for Egypt, composed in 757 = 1356, Bulāḳ 1288.

Bibliography: al-Suyūṭī, *Ḥusn al-Muḥāḍara*, i. 329; Ibn Ḥabīb in *Orientalia*, ii. 440; Wüstenfeld, *Geschichtschreiber der Araber*, N^o. 437. (C. BROCKELMANN.)

IBN ABĪ RANDAQA AL-TURṬUŠĪ, ABŪ BEKR MUḤAMMAD B. AL-WALĪD B. MUḤAMMAD B. KHALAF B. SULAIMĀN B. AIYŪB AL-FIHRI, known by the names of al-Turṭuṣhī and Ibn Abī Randaqa (Ibn Farḥūn vocalises it Rundaqa), an Arab authority on law and tradition, born about 451 (1059-1060) at Tortosa, died in Sha'bān 520

(22th Aug.—19th Sept. 1126) or, according to another account, in Djumādā I 525 (April 1131) at the age of 75. After studying law and belles-lettres in his native town and afterwards in Saragossa with the Kaḍī Abu 'l-Walid Sulaimān b. Khalaf al-Bādji, he made the pilgrimage to Mecca in 476 (1083) and thereafter went to Baghdad, Baṣra, Damascus, and Jerusalem to teach as well as study. On his return he spent some time in Cairo and then settled in Alexandria as a teacher of law and Ḥadīth. He spent his whole life as a pious ascetic in contented poverty and self-denial. Among his teachers in the east we may specially mention Abū Bakr Muḥammad b. Aḥmad b. al-Ḥusain al-Shāshī and Abū 'Alī Aḥmad b. 'Alī al-Tustarī. His most important pupils were Abū Bakr Ibn al-'Arabī, Abū 'Alī al-Ṣadafī, the Mahdī Ibn Tūmart and, in as much as he had obtained an *idjāza* from al-Ṭurṭūshī, also the Kaḍī 'Iyād.

Of the twelve works ascribed to him by his biographers, only three are known to us. 1. *Taḥrīm al-Istimnā'*, a small treatise in which the illegality of onanism is demonstrated. (Berlin, Ahlwardt, *Verz.*, No. 4981); 2. A synopsis of *al-Kashf wa 'l-Bayān 'an Tafsīr al-Kur'ān* of Abū Ishāq Aḥmad b. Muḥammad al-Thaḥlabī al-Nisābūrī (Cairo, Khed. Libr., *Fih.*, i. 209); 3. *Sirādī al-Mulūk*, a kind of treatise on politics and government which contains a large collection of more or less interesting anecdotes in 64 chapters (cf. Th. Zachariae, *Die Weisheitsprüche des Sānāq bei al-Ṭurṭūshī*, in *Wien. Zeitschr. f. d. Kunde d. Morgenl.*, xxviii. 182 sqq.), completed on the 14 Raddjab 516 (19 Sept. 1122) at Fustāt and dedicated to the author's patron, the vizier al-Ma'mūn Abū Muḥammad b. al-Baṭā'iḥī al-Umawī (printed, Būlāk, 1289, Cairo 1319).

Bibliography: Ibn Khallikān, *Wafayāt* (Cairo 1310), i. 479 (ed. Wüstenfeld, No. 616, wrongly "Ibn Abī Zandaqa"); Ibn Farḥūn, *al-Dibādī al-mudhhab fī Ma'rifat A'yān 'Ulamā' al-Madhab* (Fās 1316), p. 250; al-Makkarī, *Nafḥ al-Ṭib* (Cairo 1302), i. 362; al-Suyūṭī, *Ḥusn al-Muḥādḍara* (Cairo 1321), i. 213; al-Dabbī, *Bughyat al-Multamis*, p. 125, No. 295; Ibn Bashkuwāl, *al-Ṣila*, p. 517, No. 1153; Dozy, *Recherches* 3, ii. 234—249; Yāqūt, *Mu'djam al-Buldān*, iii. 529, s. v. *Ṭurṭūsh*; Wüstenfeld, *Geschichtschreiber der Araber*, p. 77, No. 229; Quatremère, *Journ. As.*, 1861; Ibn Khaldūn, *Muḥaddima*, transl. de Slane (*Not. et Extr.*, XIX), i. 82; Ibn Taghribirdī, *al-Nudjūm al-Zāhira*, ed. Popper, p. 385; Pons Boigues, *Essayo bio-bibliographico*, p. 181, No. 150; *Mémoires de l'Acad. de St. Pétersb.*, vi^e Série, Sc. polit., hist. et philol., ii. (1834), p. 92; *Bull. scient.*, iii. (1838), S. 63, *Bull. hist.-phil.*, iii. 221, iv. 338; Wüstenfeld, *Gesch. der Fatimiden-Chalifen*, p. 289, 291; Moh. Ben Cheneb, *Etude sur les personnes ment. dans l'Idjāza de Sidi 'Abdel Qādir al-Fāsī*, No. 133; Brockelmann *Gesch. der arab. Litt.*, i. 459, ii. 703 below; Huart, *Arabic Literature*, p. 287.

(MOH. BEN CHENEB.)

IBN ABĪ 'L-RIDJĀL, whose full name was ABU 'L-ḤASAN 'ALĪ B. ABĪ 'L-RIDJĀL is the Arab astrologer often quoted in mediaeval Europe under the names ALBOHAZEN (also ALBOACEN) or ABENRAGEL. Whether he belonged to Spain (Cordova) or North Africa is uncertain; we only know

that he spent a portion of his life at the court of the Zirid Mu'izz b. Bādis b. al-Manṣūr (406—454 = 1016—1062) in Tunis. It is also probable that he is identical with the Abu 'l-Ḥasan al-Maghribī, who attended the astronomical observations made in 378 (988) in Baghdad by order of the Būyid Sharaf al-Dawla under the supervision of the astronomer Abū Sahl Waidjan b. Rustam al-Kūhī. From a prophecy in his principal astrological work we may conclude that he cannot have died before c. 1040. This book is entitled *al-Bārī fī Ahkām al-Nudjūm* (the distinguished [book] on horoscopes from the constellations): it still exists in Arabic in various libraries (Brit. Mus., Ind. Off., Paris, Berlin, Escorial, etc.). It was translated by Jehuda b. Moses (1256) from Arabic into Spanish and soon afterwards from the latter language into Latin by Aegidius de Tebaldis and Petrus de Regio. The Latin translation was several times printed first of all in 1485 in Venice under the title: *Praeclarissimus liber completus in judiciis astrorum, quem edidit Albohazen Haly filius Abenragel*, etc. He also wrote an *Urdjūza* on astrology on which Aḥmad b. al-Ḥasan b. al-Kunfid al-Kuṣṭantīnī wrote a commentary in 1373 (Escorial, Brit. Museum, Oxford, Cairo).

Bibliography: Ibn al-Kifī (ed. Lippert), p. 353; Wüstenfeld, *Übersetz. arab. Werke in das Lateinische seit dem 11. Jahrh.*, p. 89; Steinschneider, *Vite di matematici arabi tratte da un' opera inedita di Bernardino Baldi*, etc. in the *Bullettino di bibliografia e di storia delle scienze mat. e fis. di Boncompagni*, V, 493—508, Estratto, 1873, p. 67—82; do., *Die hebr. Übersetz. des Mittelalters*, Berlin, 1893, p. 578—580; Suter, *Abhandl. z. Gesch. d. Math. Wissensch.*, x. 100 and xiv. 172 sq.

[H. SUTER.]

IBN ABĪ 'L-RIDJĀL, AḤMAD B. ŠĀLIḤ, Arab historian, jurist and poet, belonging to the Shī'ī sect of the Zaidis in Yemen, born in Shaḥbān 1029 (July 1620) at al-Shabaṭ, a place in the Bilād Dhurā in the district of al-Ahnūm, died in the night of Wednesday the 6th Rabi' I 1092 (25th—26th March 1681) aged 62 years and 7 months and was buried at al-Rōḍa (an hour's journey N. of Šan'a') near a house which belonged to him. He spent his whole life in Yemen. He studied the Kur'ān, tradition, and law at Shehāra, Ṣaḍa, Ta'izz, Ibb, al-Ḥardja and Šan'a' and studied under all the Zaidi, as well as the Shāfi'ī, Ḥanafī or Mālikī scholars, who lived in Yemen or travelled through it, notably the Mālikī Aḥmad b. Aḥmad al-Shābbī al-Kairawānī (died at Šan'a'), where he was expounding the *Taḳwīm* of Euclid, on the 22nd Dju-mādā I 1064 = 10th April 1654). He finally settled in Šan'a' where the Imām al-Mutawakkil 'ala 'llāh Ismā'īl b. al-Manṣūr billāh al-Ḳāsim (died 1087 = 1677) granted him for the period of his reign (1055—1087 = 1645—1677) the offices of preacher in the mosque (*Khaṭīb Šan'a'*) and secretary whose duty it was to compose official documents as well as the answers to the theological and legal questions laid before the Imām.

1. His chief work is a biographical dictionary, arranged in alphabetical order, entitled *Maṭla' al-Budūr wa-Maḍjma' al-Buḥūr*, which contains about 1300 biographies of prominent members of the Zaidī sects of 'Irāk and Yemen, ranging from the sons and descendants of Zaid b. 'Alī (died 121 = 739) down to the author's own contemporaries. It was long thought to be lost and only

known from the extracts given by al-Muhibbī (*Khulāṣat al-Athar*, i. 220; Wüstenfeld, *Geschichtsschr.*, N^o. 583). It has only recently been discovered in its entirety in Milan (see Griffini, *Lista dei manoscritti arabi nuovo fondo della Biblioteca Ambrosiana*, in *Riv. degli Studi Orient.*, iv. 1046—1048, N^o. 254—256 of the *Lista*; 18 of these biographies have been published by Griffini in his notes in an earlier essay, *I Manoscritti Sudarabici di Milano* in *Riv. d. Stud. Or.*, ii. 1—38, 133—166; iii. 65—104). For his *Maṭla' al-Budūr* the author used various biographical collections which only survive in fragments in Milan, Berlin, and London manuscripts, particularly the works of Aḥmad b. 'Abd Allāh Ibn al-Wazīr (entitled *Ta'rikh Al al-Wazīr*), al-Aḥdal (al-Tuhfa fi 'Ulamā' al-Zaidiyya), Ibn Fand (al-Lawāḥik al-nadiyya), al-Ḥakīm (al-'Uyūn fi Ridjāl al-Zaidiyya), Yahyā b. al-Mahdi al-Ḥasanī (*Ṣilat al-Ikhwān*), the author of the *Ṭabaqāt al-Zaidiyya*, and others. But he was always careful to call attention to those points in which the authorities utilised did not agree among themselves or with the historical traditions surviving down to his time in Yemen. He had also a good knowledge of the geography and archaeology of those districts of South Arabia in which he had travelled and his dictionary therefore gives information concerning them, which is of importance even for the numismatics and Arab epigraphy of Yemen.

2. His gloss (*Ta'lik*) on the *Mushadḍjar* (genealogy of the Zaidī Imāms) of Ibn al-Djālāl likewise pertains to the history of the Zaidī sect (holograph of the author in Milan, Ambrosiana, *Riv. d. St. Or.*, iii. 580). In his biography (Ambrosiana, n. f., B. 132; s. *Riv. d. St. Or.*, iv. 1047-8) there are also mentioned 3. his *Taisir al-'Iṭām bi-Tarāḍjim A'immat al-Tafsir al-'Iṭām* (biographies of Qur'ān commentators) as well as a genealogical study of his own family: *Inbā' al-Abnā' bi-Ta'rikh Salafihim al-ḥusnā ḍjāmi' li-Nasab Al Abi 'l-Ridjāl*. Other works by him are 4. *Iṭām al-Muwālī bi-Kalām Sādātihi al-'Iṭām al-mawālī*, a treatise on the evidences and authorities in support of the Imāmate of 'Alī. (Brit. Mus. Ms.; cf. Rieu, *Suppl.*, N^o. 217, ii.); 5. *Tafsir al-Shar'īa li-Wurrād al-Shar'īa*, a theological treatise in defence of the Zaidī doctrine (Brit. Mus. Ms.; cf. Rieu, *Suppl.*, N^o. 217, i.). The same subject is discussed in 6. *al-Riyāḍ al-nadiyya fi an al-Firḳat al-nadiyya hum al-Zaidiyya* (Ambrosiana, n. f., B. 133, f^o. 3a) and in 7. *al-Mawāṣin*, commentary on *al-'Aḳida al-ṣaḥiḥa*, a treatise on the articles of the sect by the above-mentioned Imām al-Mutawakkil Ismā'il b. al-Manṣūr billāh al-Kāsim (Ambros., B. 133, 3a); 8. Gloss (*Hāshiya*) on *al-Azhār* (essay on *Zaidī Furū'*; cf. Brockelmann, ii. 187) concluding with the chapter *al-Wuḍū'*; 9. *Madjālis*; 10. *al-Wadīh al-awḍāḥ fi Ḥukm al-Rūḥ alladhī ḍaiya' al-Zawāḍi*; 11. *Madjās man arāda 'l-Ḥaḳīka*; 12. *al-Hadiya ilā man nukhhiba*; 13. *Bughyat al-Ṭalib wa-Sūluhu*; 14. *al-Djauwāb al-shāfi' ilā 'Abd al-'Azīz al-Damādī*; 15. *Tadhkirat al-Kulūb allatī fi 'l-Ṣudūr fi Ḥayāt al-Rasā'il allatī fi 'l-Kubūr*; 16. a large number of *Rasā'il* or treatises on different subjects. 17. His *Dirwān* was collected by one of his brothers who gives us specimens of it in his biography of the author. In the latter besides a list of 47 scholars with whom Ibn Abi 'l-Ridjāl kept up relations, we find the complete text of the *Iḍāzāt* or diplomas which granted the holder the right to teach als

the sciences in which he had himself been instructed (see Ambrosiana, Nuovo Fondo, B. 132, f. 2a—11b, und *Riv. d. St. Orient.*, iv. 1047 sq.).

Bibliography: E. Griffini, *Lista dei manoscritti arabi nuovo fondo della Biblioteca Ambrosiana di Milano*, in *Riv. degli Studi Orient.*, iv. 1046—1048, N^o. 254—256; Brockelmann, *Gesch. der arab. Litt.*, ii. 406. (E. GRIFFINI.)

IBN ABĪ ṬĀHIR ṬĀIFŪR, ABU 'L-FADL AḤMAD, Arab man of letters and historian, born 204 (819) at Baghdād, died there in 280 (893), a descendant of an Irānian family from Khurāsān (Marw al-Rūdḥ), which was among the devoted adherents (*Abnā' al-Dawla*) of the 'Abbāsids, was first of all a teacher, then a private tutor in wealthy families and finally followed the trade of a copyist of manuscripts, for which he opened a shop in the Sūḳ al-Warrāḳin. A work by him on plagiarism (*Kitāb Sariḳāt al-Shu'ara'*), now lost, made him several enemies who charged him with superficiality and the lack of a thorough knowledge of Arabic grammar. Al-Ma'sūdī (*Murūḍi*, vii. 333) thought highly of his poems, some of which he quotes, and al-Khaṭīb al-Baghdādī praised his learning. His father's nickname *Ṭaifūr*, means a 'hopping little bird', if it is not to be derived from the Old Persian *takaputhra*, 'son of the crown'. Of his *Ta'rikh Baghdād* only the sixth volume has survived in a unique manuscript in the British Museum, lithographed and translated into German by Dr. H. Keller (Leipzig 1908); it is the history of the city and the 'Abbāsid state from 204 (819) to the death of the caliph al-Ma'mūn in 218 (833), and is one of the sources of the Annals of Ṭabari. His *Kitāb al-Manthūr wa 'l-Manẓūm* is an anthology of poetry and rhetoric, of which the eleventh (*Balāghat al-Nisā' wa-Ṭarā'if Kalāmihinna* etc., Cairo 1326) and twelfth parts (out of 13) are preserved in the Brit. Mus. His 45 other works are lost.

Bibliography: Fihrist, p. 146; F. Wüstenfeld, *Geschichtsschreiber der Araber*, N^o. 78; Brockelmann, *Gesch. d. arab. Litt.*, i. 138; Cl. Huart, *Journ. Asiat.*, xth Ser., Vol. xiii. 1909, p. 533. (CL. HUART.)

IBN ABĪ UṢAIBI'Ā, MUWAFFAḲ AL-DĪN ABU 'L-'ABBĀS AḤMAD B. AL-KĀSIM AL-SĀ'DĪ AL-KHAZRĀDJĪ, physician and biographer, born in Damascus in 600 (1203), studied medicine there and afterwards in Cairo at the al-Nāṣirī hospital. Among his teachers special mention may be made of the botanist Ibn al-Baitār [q. v.]. In 634 (1236) he received a position in a hospital in Cairo, which he exchanged in the following year for the office of physician to the Emīr 'Izz al-Dīn Aidemir in Ṣarkhad. There he died in 668 (1270). Ibn Abi Uṣaibi'ā's chief work are his biographies of celebrated physicians and doctors, which he composed under the title *'Uyūn al-Anbā' fi Ṭabaqāt al-Atibbā'* for the vizier Abu 'l-Ḥasan b. Ghazzāl al-Sāmīrī, ed. A. Müller, Cairo 1299 (1882), Preface, Königsberg 1884.

Bibliography: Leclerc, *Histoire de la médecine arabe*, ii. 187 ff.; A. Müller, *Über Ibn Abi Ogaibi'ā und seine Geschichte der Ärzte in Travaux du VI^e Congr. intern. des Orientalistes à Leide*, ii. 259 sqq., and other articles, see the references in Brockelmann, *Geschichte* etc., i. 326.

IBN ABĪ ZAID AL-KAIRAWĀNĪ, ABU MUḤAMMAD 'ABD ALLĀH B. ABĪ ZAID 'ABD AL-RAḤMĀN, a Mālikī jurist, belonged to a family which

came from Nafza whence the ethnic al-Nafzī, but he was born in 310 (922-3) at Kairawān, where he died on Monday 30th Shaʿbān 386 = 14 September 996 and was buried in his house.

He vigorously defended his school both in prose and verse and was perhaps the first who clearly expounded the principles of law. He was called Mālik the younger and was and still is regarded as an authority. His teachers were numerous not only in Africa but also in the east on the occasion of his journey to perform the pilgrimage to Mecca. We may mention here his debt to Abū Bakr Muḥammad b. Muḥammad b. al-Labbād who is his best authority, Abū ʿl-Ḥasan Ḥasan b. Muḥammad al-Khawlanī, Abū ʿl-ʿArab Muḥammad b. Aḥmad b. Tamīm, Muḥammad b. Mūsā al-Kaṭṭān, Ibn al-ʿArabī, and others; he received *idjāza*'s from the most notable teachers of his time. Among his pupils are mentioned Abū ʿl-Ḥasim al-Barādīʿī, Ibn al-Farādī, etc. Of the thirty works mentioned by his biographers only the following survive: 1^o. *al-Risāla*, a compendium of Mālikī law finished in 327 = 939, publ. several times in Cairo; ed. by A. D. Russell and Abdullah al-Maʿmūn Suhrawardī, *First Steps in Muslim Jurisprudence consisting of excerpts from Bakūrāt al-Saʿd of Abū Zayd, Arabic text, English transl., notes, and short histor. and biogr. introd.*, London 1906; Fagnan, *La Risala de Kayrawani*, French transl., Paris 1914; 2^o. A collection of traditions. Brit. Mus., *Cat. Cod. MSS. Or.*, n^o. 888, viii.; 3^o. A poem in honour of the Prophet, Brit. Mus., *Cat. n^o. 1617*, xi.

Bibliography: Ibn Farḥūn, *al-Dibādī*, Fās 1316, p. 140; Kāḍī ʿIyād, *Mukhtaṣar al-Madārik* (ms. of the writer), f^o. 240; Ibn Kūnūdūh, *Tuḥfāt* (ms. of the writer), f^o. 2 v^o; Ibn Nāḍī, *Maʿālim al-Imān*, Tunis 1320, iii. 135—152; Brockelmann, *Geschichte d. ar. Litt.*, i. 177; M. Ben Cheneb, *Etude sur les pers. ment. dans l'Idjaza du Cheik ʿAbdel Qādir al-Fāsy*, No. 322; Russell and Suhrawardī, *Muslim Jurispr., Prologue*. (MOH. BEN CHENEb.)

IBN ABĪ ZARʿ, ABŪ ʿL-ḤASAN (var. ABŪ ʿABD ʿALLĀH ʿALĪ) AL-FĀSĪ, historian of the Maghrib, author of two works, one entitled *Zuhrat al-Bustān fī Akhbār al-Zamān*, which seems lost, the other *al-Anīs al-muṭrib bi-Rawḍ al-Kirtās fī Akhbār Mulūk al-Maghrib wa Taʾrīkh Madīnat Fās*. Nothing is known of the life of the author, who is also called Abū Muḥammad Ṣāliḥ b. ʿAbd al-Ḥalīm al-Ḥarnāṭī. His work, which begins with the Idrīsid dynasty, is very important for the history of Morocco to 724 (1324), a date which cannot be much before the year of his death. He is some times quoted by Ibn Khaldūn. He made use, often without naming them, of a certain number of authorities and it seems, at least under the Marinids, of official documents also. His book forms the basis of a work (or was rewritten) by Muḥammad b. Kāsim b. Zākūr (died 20 Muḥarram 1120 = 11 April 1708), entitled *al-Muṭrib al-mubaiyin ʿammā taqammānahu ʿl-Anīs al-muṭrib wa Rawḍat al-Nasrīn* (al-ʿAlamī, *al-Anīs al-muṭrib*, Fās 1313, p. 28). It was published for the first time by Tornberg, *Annales regum Mauritaniae*, with Latin translation and notes, Upsala, 2. v., 1843—1846, and lithographed at Fās 1303 A. H. It was translated in a very unsatisfactory fashion into German by Dombay, *Geschichte der mauritanischen Könige*, Agram, 1794—7; into Portuguese by Moura, *Historia dos soberanos moha-*

metanos, Lisbon, 1824; into French by Beaumier, *Roudh al-Qartas, Histoire des souverains du Maghreb*, Paris, 1860. A fragment of the text is given in the *Crestomathia arabigo-española* of Simonet and Lerchundi, Grenade, 1881, No. 63. A new edition, with French translation, is in preparation.

Bibliography: Besides the prefaces to the translations quoted, Abū ʿl-ʿAbbās Aḥmad al-Ḥalabī, *al-Durr al-nafīs* (Fās, 1314), p. 17; Wüstenfeld, *Die Geschichtsschreiber der Araber*, No. 39; Gayangos, *The History of the Mohammedan Dynasties* (London, 1840—5), ii. 516; R. Basset, *Recherches bibliographiques sur les sources de la Salouat el-Anfās* (Algiers 1905), p. 12-13; Brockelmann, *Gesh. d. arab. Litt.*, ii. 240-1. (RENÉ BASSET.)

IBN ʿADHĀRĪ. [See IBN AL-ʿIDHĀRĪ.]

IBN ʿADĪM. [See KAMĀL AL-DĪN.]

IBN ʿADJARRAD, ʿABD AL-KARĪM, a Khāridjī sectarian, after whom his adherents are called ʿAdjārīda. We possess no data for his biography; from al-Shahrastānī's account it can only be deduced that he was one of the followers of ʿĀṭiya b. al-Aswad al-Ḥanafī. This ʿĀṭiya however was at first a follower of Naḍja b. ʿĀmir [q. v.] but afterwards separated from him and became chief of the Khāridjīs of Sidjīstān, Khorāsān, Kirmān and Kūhistān. His date is thus the first half of the viiith century and although he, like ʿĀṭiya, had separated himself politically from Naḍja, both belonged, from the point of view of the historian of religions, to that section of the Khāridjīs who are called Naḍjadāt after Naḍja or Naḍjiya after the district in which he appeared, i. e. to those who occupy a position midway between the rigid Azrakīs and the milder Ibāḍiyya. According to al-Baghḍādī, the ʿAdjārīda were divided into 10 minor divisions; the Khāzimiyya, the Shuʿaibiyya, the Maimūniyya, the Khalaḥfiyya, the Maʿlūmiyya, the Madjhuliyya, the Ṣāliyya, the Ḥamziyya, and the Thaʿaliba who are again divided into 6 sections. The tenth not mentioned by him is probably the Aṭrafiyya mentioned by al-Shahrastānī. Among these the Ḥamziyya may be particularly mentioned on account of the part which their chief, Ḥamza b. Atrak, played in politics for many years, till he finally died of wounds in the reign of al-Maʿmūn. Ṭabari only briefly mentions him but al-Baghḍādī gives many details of him.

Bibliography: al-Shahrastānī, ed. Cureton, p. 92, 95 sqq.; al-Baghḍādī, *al-Farq*, p. 72 sqq.

IBN ʿADJURRŪM, ABŪ ʿABD ALLĀH MUḤAMMAD B. MUḤAMMAD B. DĀWŪD AL-ṢANHĀJĪ, known as IBN ʿADJURRŪM, a Berber word which means, according to the commentators, religious man and sūfī (ascetic, Shīḥa: *agurram*). His grandfather Dāwūd is said to have been the first to bear this name. His relatives belonged to the neighbourhood of the little town of Ṣafrū but he was born at Fās in 672 (1273-4) and died there on Sunday 20th Ṣafar 723 (1st March 1323). He was buried the next day within the town in the Andalusian quarter near the Bāb al-Djizyin (wrongly Bāb al-Ḥadīd) which now bears the name Bāb al-Ḥamrāʾ (it is now closed) to the right of the Bāb al-Futūḥ.

After studying in Fās he performed the pilgrimage to Mecca and, while passing through Cairo, studied under the celebrated Andalusian grammarian Abū Ḥayyān Muḥammad b. Yūsuf of Gra-

nada (died at Cairo in 745 = 1345) who gave him an *idjāza*. He is said to have composed his *Muḥaddima* with his face turned toward the Ka'ba during his stay in the sacred city. According to his contemporaries, he was lawyer, man of letters, mathematician, and above all grammarian. He further possessed an extensive knowledge of the science of the orthography and recitation of the Qur'ān. He taught grammar and the Qur'ān in the mosque of the Andalusian quarter in Fās. He seems to have written a commentary on the didactic poem by al-Shāṭibī [q. v.] on the recitation of the Qur'ān and, according to the *Tadhkira* of Tādj al-Dīn b. Maktūm, several other works and numerous *urdjūza* on the variant readings and the recitation of the Qur'ān. The work which has come down to us and rendered him famous is *al-Muḥaddima al-ʿAdjurrūmiya fī Mabādī ʿIlm al-ʿArabiya*. Owing to its brevity, which is the cause of the favour in which it was and is still held even at the present day from the Atlantic to the Euphrates, this work, which is a synopsis, erring on the side of succinctness, of the *Djumal* of Abu 'l-Kāsim ʿAbd al-Rahmān b. Ishāq al-Zādjīdī, has become the basis of grammatical studies. On account of its conciseness, often at the sacrifice of clearness, it is easily learned by heart in the schools, although it is not very useful to beginners who require more lucidity in the exposition of principles. In any case the grammar contains in a concise form information on the declension of nouns and conjugation of verbs and use of the cases. The *ʿAdjurrūmiya* has been published in a number of European editions of which the most important are:

1^o. *Kit. al-ʿAdjurrūmiya*, Médecin Press, Rome 1592;

2^o. P. Kirsten, *Liber tertius Grammatices Arabicae*, Breslae, 1610 (Latin transl. of ed. of Rome);
3^o. Thomas Erpenius, *Grammatica Arabica dicta Gjarumia; et libellus auct. regent., cum version. latin. et comment.*, Leidae 1617.

4^o. R. P. F. Thomas Obicini, *Grammatica arabica الجرومية appellata. Cum versione latina ac dilucida expositione*. Press of the Propaganda, Rome, 1631;

5^o. Chr. Schnabel, (*Epist. quaedam et Particula prima Agrumiae eiusque commentariorum*, Arab. et Lat., Amstelaedami, 1755; *Contin. Agrumiae eiusque comment.*, Arab. et Lat., ibid. 1756 (commentary of al-Azhari).

6^o. L. Vauclle, *L'Adjroumieh, par Mohammed b. Daoud, grammair arabe, traduite en français et suivie du texte arabe*, Paris 1833;

7^o. E. Combarel, *La Djaroumiya, nouvelle édition du texte arabe*, Paris 1844;

8^o. L. J. Bresnier, *Djaroumiya, Grammaire arabe élémentaire . . . de Mohammed b. Dawoud al-Sanhadjī. Texte arabe et traduction française accompagnés de notes explicatives*, Algiers 1846; 2^d ed.; ibid. 1866.

9^o. J. J. S. Perowne, *al-Adjrumieh. The Arabic text, with the vowels, and an English translation*, Cambridge, 1852;

10^o. E. Trumpp, *Einl. in das Studium der arab. Sprache, Ayrūmiyah des Muḥammed bin Daūd, arab. Text mit Übers. u. Erläut.*, München 1876.

11^o. Brünnow, *Chrestomathie aus arabischen Prosaschriften*, Berlin 1895, p. 138 sqq.; 2^d ed. (by A. Fischer), p. lv—lvii;

12^o. Ad. Grohmann, II *“Kitāb al-ʿAdschurru-miyyah”*, Ital. transl., Rome 1911.

Among the numerous commentaries, it is only necessary to mention only those that are printed. As to those which are in libraries the reader may be referred to the printed catalogues and the monographs mentioned in the Bibliography.

1^o. Khālīd b. ʿAbd Allāh al-Azhari, Būlak 1259, 1280; Amsterdam 1756; published along with the glosses of

a. Muḥammad Abu 'l-Nadja al-Tandita'i (XIII^e) published at Būlak 1284, Cairo 1299, 1303, 1304; Tunis 1290.

b. ʿAbd al-Rahīm al-Suyūṭī al-Malikī al-Djardjawi: entitled: *al-Tarīf wa 'l-ʿĀlīd ʿalā Sharḥ al-Shaikh Khālīd*, Cairo 1318.

c. Ibn al-Hādīdj, *Hashiya*, Fās n. d.; Cairo 1318.

d. Muḥammad al-Inbābī, *Takrīrāt* sur Abu 'l-Nadja, Cairo 1319. On margin the same *Takrīrāt* on Ḥasan al-Aṭṭār on al-Azhariya,

2^o. Abū Zaid ʿAbd al-Rahmān b. ʿAlī b. Šāliḥ al-Makḥūdī (Makūdī, Makūdi), Tunis 1309; Cairo 1309, 1320.

3^o. Zain al-Dīn Shaikh Djabrīl, *Cheikh Djebriel Syntaxe arabe, Commentaire sur la Djaroumiya avec une glose marginale* by G. Delphin, 2^e ed., Paris 1886;

4^o. Ḥasan al-Kafrāwī, Būlak 1249, 1278, 1282, 1289, 1291, Cairo 1276. Glosses of Ismāʿīl al-Ḥāmidī, Cairo 1302, 1304, 1322.

5^o. ʿAbd Allāh b. al-Faḍīl Shaikh al-ʿAshmāwī, *Ḥāshiya*, Būlak 1287, Cairo 1302, 1322.

6^o. Aḥmad Zainī Dahlān, a very much abridged commentary with notes and explanations, edited by one of his pupils, Cairo 1319.

7^o. Aḥmad al-Nidjārī al-Dimyātī al-Ḥafnāwī, *Minḥat al-Karīm al-Waḥḥāb wa Faṭḥ Abwāb al-Naḥw li 'l-Tullāb*, with glosses by al-Kafrāwī, Cairo, 1282.

8^o. ʿAbd al-Qādir b. Aḥmad al-Kuhānī, *Munyat al-Fakīr al-mutaḍḍarrid wa Sirat al-Murīd al-mutaḍḍarrid*, Constantinople 1319.

9^o. Abu 'l-ʿAbbās Aḥmad b. Aḥmad al-Sūdānī, ḳādi of Timbuktu, *Sharḥ al-Djarrūmiya*, Fās n. d.

10^o. Sharaf al-Dīn Yahyā al-ʿAmrīṭī, *al-Durra al-baḥiya Naḡm al-ʿAdjurrūmiya*; Ibrāhīm al-Bādījūrī, *Faṭḥ al-Bariya ʿalā 'l-Durra al-baḥiya* etc. Cairo 1309, 1319.

11^o. Shams al-Dīn Muḥammad b. Muḥammad al-Ruʿainī, better known as al-Ḥaṭṭāb al-Makki al-Malikī, *Mutamminat al-ʿAdjurrūmiya*, with glosses of:

a. Muḥammad b. Aḥmad b. ʿAbd al-Barr al-Aḥdal, *al-Kawākib al-durriya fī Sharḥ Mutammimat al-ʿAdjurrūmiya*, Cairo 1302.

b. ʿAbd Allāh b. Aḥmad al-Fākihi, *al-Fawākīh al-djaniya ʿalā Mutammimat . . .*, Būlak 1309, Cairo 1318.

Bibliography: al-Suyūṭī, *Bughyat al-Wuʿāt fī Ṭabaḳāt al-Lughawīyin wa 'l-Nuḥāt*, Cairo, 1326, p. 102; Ibn al-Kāḍī, *Djadhwat al-Iḳtibās* p. 138, Fās 1309; al-Kattānī, *Salwat al-Anfās*, ii. 112, Fās 1316; Anonymous, *Sirādī al-Ruwāt li-Tarādjim al-Lughawīyin wa 'l-Nuḥāt*, f^o. 23 v^o (Ms. in the Bibl. Nat. d'Alger, n^o. 1724); O. Houdas and René Basset, *Mission scient. en Tunisie*, Bull. de Corresp. afr., 3^e année 1884, Fasc. ii.; Delphin, *Cheikh Djebriel*, p. iv., v., Paris 1886; C. Van Dyck, *Iktifa' al-Kanū bimā huwa maṭbūʿ*, p. 304, Cairo 1896; Muḥammad Bey Diyāb, *Tārīkh Adab al-Lughā al-ʿarabiya*, ii. 33, Cairo 1900; Brockelmann, *Gesch. d. arab. Litteratur*, ii. 237-238, cf. 710.

(MOH. BEN CHENEBO.)

IBN AL-AḤMAR. [See MUḤAMMAD B. YUSUF.]

IBN AL-AḤNAF, ABU 'L-FADL AL-'ABBĀS, one of the court poets of Hārūn al-Rashīd. His forefathers were Arabs of the tribe of Ḥanīfa in al-Yamāma who had settled in Khurāsān, but much Persian blood flowed in his veins. He was maternal uncle of Ibrāhīm al-Ṣulī. He accompanied Hārūn on his expeditions to Khurāsān and Armenia, and when he died about 192 A. H. (808) al-Ma'mūn was ordered to perform his funeral rites, but al-Mas'ūdī gives a different account of his end. Some say he survived al-Rashīd. All his poetry is romantic or erotic in character, and rather affected and unnatural in style. He was entirely eclipsed by his contemporary Abū Nuwās [q. v.], as in character and refined taste he far surpassed him. His *Diwān* has been printed along with that of Ibn Ma'rūh (Constantinople 1881), with a biography of each poet taken from Ibn Khallikān.

Bibliography: Ibn Khallikān (ed. Wüstenfeld), No. 319; *Aghāni*, VIII, 15 sqq.; Ibn Kūtaiba, *Kit. al-Shi'r* (ed. de Goeje), p. 363, 518, 525—7; al-Mas'ūdī, *Murūj al-Dhahab*, chap. cxvii; Brockelmann, *Geschichte* etc., i, 74 sq., cf. 514 *supra*. (T. H. WEIR.)

IBN AL-'ALKAMĪ, MU'AIYAD AL-DĪN ABU ṬALIB MUḤAMMAD B. AḤMAD, was the last 'Abbāsīd wazīr. His grandfather is said to have been named al-'Alkamī on account of having dug the canal of that name [q. v.]. Ibn al-'Alkamī was distinguished for his learning and integrity and for penmanship. He was a great collector of books and a patron of learning. Some authorities say that it was he who invited Hülāgū to come to Baghdād. After the capture of the city Ibn al-'Alkamī was put in charge of it. He died a few months later in Djumādā I 655 (1257). He had been wazīr to al-Musta'ṣim [q. v.] for fourteen years.

Bibliography: Ibn al-Tiḡṭakā, *al-Fakhri*, ed. Derenbourg, p. 455 sqq.; Abu 'l-Fida' (ed. Reiske-Adler), iv, 550 sqq.; al-Kutubī, *Fawāt al-Wafayāt*, Bulāḡ 1283, ii, 189 sqq.

(T. H. WEIR.)

IBN AL-'AMĪD, the name of two viziers:

1. ABU 'L-FADL MUḤAMMAD B. ABI 'ABD ALLĀH AL-ḤUSAIN B. MUḤAMMAD AL-KĀTIB, called Ibn al-'Amīd after his father who was known as al-'Amīd and had been Mardāwīdī's vizier. In 388 (939-940) Ibn al-'Amīd was appointed vizier by the Būyid Rukn al-Dawla. He was held in great esteem by the latter and his influence continued to increase. In 344 (955-6) the Khorāsānians under Muḥammad b. Mākān advanced against al-Raiy and Iṣfahān, which fell into their hands. Ibn al-'Amīd was defeated; while the enemy were engaged in plundering however he fell upon them and put them to flight, Ibn Mākān himself being wounded and taken prisoner. Ibn al-'Amīd then retook Iṣfahān and al-Raiy remained in the hands of Rukn al-Dawla. In 355 (966) it became known that an undisciplined horde of Khorāsānians, said to number not less than 20,000 men, were setting out to fight for Islām primarily on account of the Byzantine successes. Rukn al-Dawla granted them free passage through his territories; on reaching al-Raiy, however, they demanded help in men and money from the Būyids. The vizier promised them a moderate sum; but when it proved impossible to satisfy their demands, they began to plunder and rob and Ibn al-'Amīd's house was attacked and he himself wounded. Rukn al-Dawla

finally succeeded in driving out the undisciplined Khorāsānians and when the latter received reinforcements, they also were defeated. The prisoners were brought to al-Raiy but then released. In 359 (969-70) Ibn al-'Amīd was sent with an army against the Kurd chief Hasanwaih [q. v.]; but he died on the way, according to the usual statement in Ṣafar 360 December 970), according to others in the previous year (359). Ibn al-'Amīd was also celebrated as a scholar and was called the 'second Djaḥīz'.

Bibliography: Ibn Khallikān (ed. Wüstenfeld), No. 707 (transl. de Slane, iii, 256 sqq.); Ibn al-Athīr (ed. Tornberg), viii, 199—446; Amedroz, *The Vizier Abu-l-Fadl Ibn al-'Amīd in Der Islam*, iii, 323—351.

2. ABU 'L-FATH 'ALĪ B. MUḤAMMAD, son of the preceding, born in 337 (948-949), called *Dhu 'l-Kifāyatin* (possessor of the two faculties) on account of his skill with the sword as well as the pen. He accompanied his father on his campaign against Hasanwaih and concluded peace with the latter after his father's death, and then returned to Rukn al-Dawla in al-Raiy and assumed the office of vizier. He filled the office during Rukn al-Dawla's reign; but he made enemies through his youthful arrogance and in particular his relations with Aḡud al-Dawla, son of Rukn al-Dawla, became very strained. On the death of Rukn al-Dawla in 366 (976) he was confirmed in his office by his successor, Mu'aiyid al-Dawla; but when he incited the army against the latter's secretary, the influential Ibn 'Abbād [q. v.] and a revolution was feared, he was thrown into prison at the instigation of Aḡud al-Dawla and tortured and his possessions were confiscated. He succumbed to the torture in the same year.

Bibliography: Yāqūt, *Irshād al-Arīb* (ed. Margoliouth), v, 347—375; Ibn Khallikān, see under No. 1; Ibn al-Athīr (ed. Tornberg), viii, 446, 473 sqq. (K. V. ZETTERSTÉEN.)

IBN AL-'AMĪD. [See AL-MAKĪN.]

IBN 'AMMĀR, a) ABU ṬALIB AMĪN AL-DAWLA, AL-ḤASAN, the *Shi'ī* Qāḍī of Tripolis, who seized the reins of government towards the middle of the fifth century A. H. after the death of the Fātimid governor Mukhtār al-Dawla b. Bazzāl and made himself independent of the Egyptian caliph. The town flourished under his rule and became the centre of the intellectual life of Syria. He founded a celebrated school and a library said to have contained over 100,000 volumes. After his death his nephew Djalāl al-Mulk Abu 'l-Ḥasan 'Alī b. Muḥammad b. 'Ammār seized the throne and held it till his death in 492. He was succeeded by his brother (see next article).

Bibliography: The above account is based on Muḥammad b. Shaddād (Leiden MS., No. 1466 (*Cat.* 2, ii, 5), f. 101^b), and Nuwairi, Paris, Bibl. Nat., Ms. ar. 1578, f. 116^a); *Matériaux pour un Corpus Inscriptionum Arabicarum*, ii, fasc. i, p. 39 sqq.

b) ABU 'ALĪ FAKHR AL-MULK 'AMMĀR B. MUḤAMMAD succeeded to the throne in 492 A. H. but was unable long to enjoy the peace which had reigned under his predecessors. His rich and flourishing cities attracted the cupidity of the Crusaders. In 495 Raymond St. Gilles appeared before Tripolis and, although he had to be content with a payment of tribute, he built a fortress opposite the city on the so called "pilgrims' hill"

(the modern citadel of the town) for his operations against Tripolis. Ibn 'Ammār succeeded in defending himself for some years. Raymond died in 498, but his successor drew an even stronger ring round the town. In 501 'Ammār decided to seek the help of the Saldjuḡ Sultān Muḥammad in Baghdād and left Tripolis. His absence had disastrous results [see TRIPOLIS]. The inhabitants handed over the town to the Fātimid caliph. The latter seized 'Ammār's treasures, his followers and his family. Tripolis was thus deprived by him of its resources and its best defenders. 'Ammār, who had not been able to persuade the Sultān to send an expedition to his help, did not return to Tripolis. He occupied Djabala for a time with the help of the troops of the Atābeg Toḡhtegin of Damascus. In 502 Tripolis and Djabala fell into the hands of the Franks. 'Ammār remained for a time at Toḡhtegin's court and was granted al-Zabaḏāni (in the valley of the Barādā) in fief by the latter. He then went to the court of Mas'ūd, prince of Mōṣul, and remained his vizier till 512.

He was later in the service of the 'Abbāsīd caliph (Ibn al-Aḥir, ed. Tornberg, x. 365, 399). The family of 'Ammār seems to have come to Egypt from the Maghrib with the Fātimid caliphs; al-Ḥasan b. 'Ammār, the chief of the Kitāma, is mentioned towards the close of the ivth century A.H. as a high official in Egypt. A member of the family, ḳāḏī of Alexandria, was executed as a traitor in 487. The name of the Banī 'Ammār is associated with the zenith of Tripolis' prosperity. As Aleppo under the Ḥamdānīd Saif al-Dawla was a centre of poetry so Tripolis under the ḳāḏī al-Ḥasan b. 'Ammār was a celebrated seat of learning. To the ḳāḏī Fakhr al-Mulk 'Ammār fell the difficult task of defending Tripolis against the attacks of the Crusaders, but he could not hold out permanently on account of the discord among the Muslim chiefs.

Bibliography: As above; cf. also *Recueil des Histor. Orientaux*, iii., Paris.

(M. SOBERNHEIM.)

IBN 'AMMĀR, ABŪ BAKR MUḤAMMAD, an Arab poet of Spain, of obscure origin but a cultivated man, lived in the vth (xth) century and at first led a wandering life, singing the praises of any one who cared to reward him. He met the governor al-Mu'tamid, son of al-Mu'taḏid, Emīr of Seville, in Silves. This young prince took a liking to the wandering poet and made him his favourite. The latter, as ambitious and talented as he was poor, knew how to flatter his patron's wishes, took part in his amusements and abetted him in them. When scandalous rumours of their doings reached the Emīr of Seville's ears, Ibn 'Ammār was banished. Al-Mu'tamid did not forget him, however, and after al-Mu'taḏid's death, as heir to the throne he recalled Ibn 'Ammār from exile and gave him an office as minister.

The poet's ambition filled him with jealousy of his colleague at al-Mu'tamid's court, the vizier and poet Ibn Zaidūn. After the capture of Cordova, to which al-Mu'tamid migrated with his whole court, Ibn 'Ammār, by all sorts of intrigues and with the help of the chief of the body guard Ibn Martín, succeeded in having Ibn Zaidūn sent back to Seville. Ibn 'Ammār now thought himself sufficiently free from observation and secure from punishment to devise a plot against his master. Entrusted with the conquest of Murcia, he took the

town with the help of al-Mu'tamid's troops and declared himself an independent emīr, but was soon driven from Murcia by Ibn Rashīḡ. He took refuge in a fortress, the commander of which, Ibn Mubārak, took him prisoner and sold him to the Emīr of Seville. When brought before the latter he might have won his favour again, had not his enemies, among whom was also a son of Ibn Zaidūn, denounced him as the instigator of a conspiracy. Aroused by this new treachery of his favourite, al-Mu'tamid cut off his head (479 = 1086).

Ibn 'Ammār's poems, which show the greatest originality and technical skill, do not appear to have been collected in a *Diwān* but there are copious extracts in al-Marrākushī, *The Hist. of the Almohades*, p. 77 sqq.; al-Maḳḳarī, *Analectes*; Ibn Khakān, *Ḳalā'id al-Iḳyān*, p. 83-99; Ibn Bassām (Ms. 3322 of the Bibl. Nat. Paris) and in 'Imād al-Dīn al-Iṣfahānī (Ms. 3330 of Bibl. Nat. in Paris). (A. COUR.)

IBN AL-ANBĀRĪ, s. AL-ANBĀRĪ, i. 349^b. The work mentioned there was completely edited by G. Weil in 1913, *Die grammatischen Streitfragen der Basrer und Kufer*.

IBN (AL-) 'ARABĪ, ABŪ BAKR MUḤAMMAD B. 'ALĪ, MUḤYĪ 'L-DĪN, AL-ḤĀTIMĪ AL-ṬĀ'Ī (as a descendant of Ḥātim al-Ṭā'ī [q. v.]) AL-ANDALUSĪ, a celebrated mystic of pantheistic doctrine, styled by his followers al-Shaiḡh al-Akbar; in Spain he was also called Ibn Surāḡa but in the East generally Ibn 'Arabī, without the article, to distinguish him from the Ḳāḏī Abū Bakr Ibn al-'Arabī [see next art.]. He was born 17th Ramaḏān 560 (28th July 1165) at Murcia. In 568 (1172-3) he removed to Seville which he made his home for nearly thirty years. There and also at Ceuta he studied Ḥadīth and Fīḡh. He had visited Tunis in 590 (1194), and in 598 (1202) he set out for the East, from which he did not return. In the same year (598) he reached Mecca: in 601 he spent twelve days in Baghdād, to which he returned in 608 (1211-2), and he was back in Mecca in 611 (1214-5). Here he stayed for some months, but the beginning of the following year finds him in Aleppo. He visited also Mōṣul and Asia Minor. His fame went with him everywhere and he was the recipient of pensions from persons of means, which he bestowed in charity. When in Asia Minor he received from the Christian governor the gift of a house, but he presented it to a beggar. Finally he settled in Damascus and died there in Rabī' II 638 (Oct. 1240); he was buried at the foot of Djabal Ḳāsiyūn, where his two sons were later buried.

As to ritual, Ibn 'Arabī belonged nominally to the Zāhirī school of his compatriot Ibn Ḥazm (q. v., cf. Goldziher, *Die Zāhiriten*, p. 185 sq.), but he rejected *taḳlīd* (recognition of authority in doctrinal matters) and in matters of belief he passed for a bāṭinī (esoteric). Although conforming to the practice of the Muslim faith and professing its beliefs, Ibn 'Arabī's sole guide was the inner light with which he believed himself illumined in a special way. He held that all Being is essentially one, as it all is a manifestation of the divine substance. The different religions were thus to his opinion equivalent. He believed that he had seen the beatified Muḥammad, that he knew the Greatest Name of Allāh, and that he had acquired a knowledge of alchemy, not by his own labour, but by revelation. He was denounced as a *Zindīḡ*,

and in Egypt there was a movement to assassinate him.

His principal work, *al-Futūḥāt al-Makkiyya*, which was later epitomised by al-Sha‘rānī (d. 973), gives a complete system of mystic knowledge, in 560 chapters, of which chapter 559 contains a summary of the whole. His contemporary Ibn al-Fāriḍ (d. 632), being asked by Ibn ‘Arabī for a commentary on his *Tā’iyya*, replied that the best commentary was his own *Futūḥāt*. This work was printed in Būlāk in 1274, Cairo 1329. Next to the *Futūḥāt* comes the *Fuṣūṣ al-Ḥikam*, begun in Damascus in the beginning of 627 (end of 1229), printed with Turkish commentary, Būlāk 1252, and lithographed with the commentary of ‘Abd al-Razzāk al-Kāshānī, Cairo, 1309, 1321.

In 598 (1201-2), on his arrival at Mecca, Ibn ‘Arabī had made the acquaintance of a learned lady of that town, and, on his return thither in 611 (1214-5), he wrote a small collection of love-poems celebrating her learning and loveliness and their mutual friendship, but in the following year he found it advisable to write a commentary on these, explaining them in a mystical sense. These poems with an English translation of both poems and commentary have been published by R. A. Nicholson (*The Tarjumān al-Ashwāq, a Collection of Mystical Odes*, Or. Transl. Fund, New Ser., vol. xx. (London 1911). This is the only one of Ibn ‘Arabī’s numerous works which has appeared in a European edition with the exception of a small glossary of Sūfi terms appended to the *Ta‘rīfāt* of Djurdjānī edited by Flügel in 1845, and a short treatise, ascribed to him in a Glasgow MS., called the *Kitāb al-Adjwiba*, of which an English translation appeared in the *Journal Roy. As. Soc.* for 1901.

Other of his works which have been printed are: *Muḥāḍarat al-Abrār*, on literary and historical topics (Cairo 1282, 1305), a *Dirwān* of religious poetry (Būlāk 1271, Bombay 1890); a commentary on the Kur‘ān, Būlāk 1283, Cairo 1317; *Kit. al-Akhṭāḥ* Cairo s. a. (= *Maḥāsini Akhṭāḥ*), Turkish transl. of Aḥm. Mukhtār, Stambul 1314; *Amr Muḥkam*, with Turk. transl., Stambul 1315; *Tuḥfat al-Safara alā Ḥaḍrat al-Barara*, Constantinople 1300, Turk. transl., Stambul 1303; *Maḍmū‘ al-Rasū‘il al-Ilāhiyya*, Cairo 1325; *Mawāḥiḥ al-Nudjūm wa-Maṭālī‘ Ahillat al-Asrār wa ‘l-‘Ulūm*, Cairo 1325.

Altogether some 150 of his writings are known to exist, and this is said to be only half of what he actually composed.

Various theologians took exception to the contents of his writings and charged him with heretical doctrines such as *ḥulūl* [q. v.] and *ittiḥād* [q. v.] Still he found many followers and zealous defenders. Whilst Ibn Taimiyya, al-Taftazānī and Ibrāhīm b. ‘Umar al-Bikā‘ī denounced him as a heretic, amongst his defenders were found ‘Abd al-Razzāk al-Kāshānī [q. v.], al-Firūzābādī (cf. H. al-Zaiyāt *Khawāṣṣ al-Kutub fī Dimashq*, etc., p. 50, n^o. 20, 2) and al-Suyūṭī).

Bibliography: Siḥt Ibn al-Djawzī, *Mir‘āt* (ed. Jewett), p. 487; al-Sha‘rānī, *al-Yawāḥiṭ wal-Djawāhir*, Cairo 1306, p. 6—14; al-Maḥḥarī, ed. Dozy e. a., i. 567—583; *Khāṭimat al-Futūḥāt*, ed. Būlāk 1274, iv; Ḥājjdī Khalifa, Ind. (vii. 1171); Hammer-Purgstall, *Literaturgeschichte d. Araber*, vii. 422 sqq.; von Kremer, *Gesch. der herrsch. Ideen des Islams*, p. 102 sqq.; R. A.

Nicholson, *The Lives of ‘Umar Ibnu ‘l-Farid and Ibnu ‘l-Arabi in Journ. Roy. As. Soc.*, 1906, p. 797 sqq.; do., *A Literary History of the Arabs*, p. 399 sqq.; do., *The Tarjumān al-Ashwāq*, London 1911; do., *The Mystics of Islam*, London 1914, s. Ind.; M. Schreiner, *Beitr. z. Gesch. d. theol. Bewegungen im Islām in Zeitschr. d. Deutsch. Morg. Gesellsch.*, lii. 516—525 (also published separately, p. 52 sqq.); Asín Palacios, *La psicología segun Mohidin Aenarabi in Actes du xvi^e Congrès intern. des Orient.*, Alger 1905, iii. 79—150; Goldziher, *Vorlesungen*, p. 171 sqq. and index; Macdonald, *Muslim Theology*, p. 261 sqq.; Brockelmann, i. 441 sqq., and the literature given there. (T. H. WEIR).

IBN AL-‘ARABĪ, ABŪ BAKR MUḤAMMAD B. ‘ABD ALLĀH, a Spanish traditionist, born at Seville 468 (1076), travelled in the east while still a boy with his father and studied under the most famous jurists of the day in Syria, Baghdād, Mecca and Egypt, for example, al-Ṭurṭūshī and al-Ḡhazālī [q. v.]. When his father died in 493 (1099) at Alexandria, he returned to Seville and there filled the office of chief Qāḍī. He was afterwards forced to migrate to Fās and continued his studies there till his death in 543 (1148). He is said to have composed over 40 different works, which are however for the most part lost. The titles of several are given in the works mentioned below.

Bibliography: Ibn Khallikān, *Wafayāt*, ed. Cairo 1299, ii. 292 sqq.; Ibn Bashkuwāl, *al-Ṣila*, i. N^o. 1181; al-Maḥḥarī, ed. Dozy etc., i. 477—489, and passim; Pons Boigues, *Ensayo bio-bibliografico*, p. 216 f.; Goldziher in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, XXXVIII, 672.

IBN ‘ARABSHĀH, AḤMAD B. MUḤAMMAD B. ‘ABD ALLĀH B. IBRĀHĪM SHIHĀB AL-DĪN ABU ‘L-‘ABBĀS AL-DIMASHQĪ AL-ḤANAFĪ AL-‘ADJAMĪ, born in 791 = 1392 in Damascus, was taken with his family to Samarkand in 803, when Timūr conquered Damascus and carried off many of its inhabitants (cf. *Vita Timuri*, ed. Manger, Leovardiae, 1767—1772, ii. 143 sqq.); there he studied with al-Djurdjānī, al-Djazarī and others, and learned Persian, Turkish, and Mongol. In 811 he went to Khatā in Mongolia where he studied Ḥadīth with al-Shirāmī, later to Khwārizm and Dasht (in Serāi and Ḥājjdī Tarkhān), where he still was in 814 (*Vita Timuri*, i. 376). He came through the Crimea to Adrianople, where he became a confidant of Muḥammad I b. Bāyazid. He translated several books for him into Turkish (al-‘Awfī, *Djāmī‘ Ḥikāyāt wa-Lāmī‘ al-Riwāyāt*, Ḥājjdī Khalifa, ii. 510; Abu ‘l-Laiṭh, *Tafsīr*, Ḥājjdī Khalifa, ii. 352, Dīnawarī, *Ta‘bir*, Ḥājjdī Khalifa, ii. 312) and conducted the Sultān’s correspondence in Arabic, Turkish, Persian, and Mongol. In 824 he went to Ḥalab, in 825 to Damascus, where he studied Ḥadīth with his friend Abū ‘Abd Allāh Muḥammad al-Bukhārī (cf. *Vita Timuri*, i. 32). In 832 he performed the Ḥājj, in 840 he migrated to Cairo and was there on friendly terms with Abū ‘l-Maḥāsini al-Taghribirdī amongst others. He died in 854. His chief work is the *‘Adjāṣib al-Maḥdūr fī Nawāṣib Timūr* (Ḥājjdī Khalifa, ii. 122 sqq.; editions in Brockelmann, besides Calcutta 1818; transl. into Turkish by al-Murtaḍā Nazmī Zāde al-Baghdādī 1110 = 1698, Ḥājjdī Khalifa, iv. 190; vi. 544), in which Timūr’s conquests and the conditions under his successor are described. Timūr is represented as a cruel profligate and tyrant, but towards the end

(ed. Manger, iii. 781 sqq.) his great qualities are appreciated. The book contains valuable descriptions "of Samarkand and its learned world (iii. 855 sqq.). His *Fākihāt al-Khulafā' wa-Mufākahāt al-Zurafā'* in ten chapters, written in the month of Ṣafar 852 (Hādjīdī Khalifa, iv. 345) contains a mirror for princes and beast-fables, according to Hādjīdī Khalifa "like *Kalila and Dimna* and *Sulwān al-Mutā'*" (see Chauvin, *Bibliographie*, ii. n^o. 140—144), but, as Chauvin has shown (*op. cit.*, ii. 145—149), is actually a version of the Persian *Marzbān-Nāmāh* in the recension of Sa'd of Warāwīn (cf. Houtsma in *Zeitschr. d. Deutsch. Morgenl. Ges.*, lii. 350 sqq.; a selection in Freytag, *Locmani Fabulae*, p. 72 sqq.; complete edition see below). The introductory portion of an edition of his *al-Ta'lif al-tāhīr fī Shīyam* *Abī Sa'id Dījamak* was published as a posthumous work of S. A. Strong in the *Journ. Roy. As. Soc.*, 1907, p. 395 sqq. 10 works are mentioned under his name, among them a work on Arabic, Persian, and Turkish, *Tardjūmān al-Murtadjim* (Hādjīdī Khalifa, ii. 278). See also Hādjīdī Khalifa, iii. 158; iv. 190, 232, 270, 311; v. 479, and Freytag's work mentioned below.

Of his sons the following were authors: 1^o. AL-HASAN, wrote *Idāh al-Zulm wa-Bayān al-'Udwān fī Ta'rikh al-Nābulusi al-Khāridj al-Khawwān*, in rhymed prose, on al-Nābulusi and his tyrannical proceedings against Damascus. See Brockelmann, *Gesch. d. arab. Litt.*, ii. 30.

2^o. TĀDJ AL-DIN 'ABD AL-WAHHĀB, born 813 = 1411 in Hādjīdī Tarkhān, died 901 = 1495, wrote a commentary on Abū Laith's *Muḥaddima* and various other works of little importance. See Brockelmann, *Gesch. d. arab. Litt.*, ii. 19 sq.

Bibliography: Freytag, *Fructus Imperatorum et Jociatio Ingeniosorum*, i.—ii., Bonnae 1832 (edition of the *Fākiha*, p. xxv.—xxxiii. sketch of his life based on al-Sakhāwī and Taghribirdi); Pertsch, *Verzeichnis der arab. Hdschr. zu Gotha*, N^o. 94, 13, 1840, 1841, 2696; Wüstenfeld, *Geschichtsschreiber der Araber*, N^o. 488; Brockelmann, *Gesch. d. arab. Litt.*, i. 196; ii. 28—30. (J. PEDERSEN.)

IBN 'ASĀKIR, the name of several Arab authors, of whom the following are the best known.

1. The historian of Damascus, 'ALĪ B. AL-HASAN B. HIBAT ALLĀH ABU 'L-KĀSIM THIKĀT AL-DIN AL-SHĀFĪ'Ī, born in Muḥarram 499 = Sept. 1105 in Damascus, studied in Baghdād and the principal cities of Persia, became professor at the Madrasa al-Nūriya in his native city and died on the 11th Raddjāb = 25th January 1176. In his principal work, the *Ta'rikh Madīnat Dimashk*, he collected, after the fashion of the *Ta'rikh Baghdād* of al-Khaṭīb al-Baghdādī, the biographies of all the men who had ever been connected with Damascus. Of the 80 volumes of the original, of which Vols. 1 and 2 were printed in Damascus 1329-1330, only odd ones have survived; in addition to those given in Brockelmann, *Gesch. d. arab. Litt.*, i. 331, there are others in Strassburg (*s. Zeitschr. d. Deutsch. Morgenl. Ges.*, xl. 310), Stambul (Dāmād Ibrāhīm Pāshā, N^o. 872—882, 'Atif Efendi, N^o. 1812—1819), Cairo (*s. Fihrist al-Kutub al-mahfūza bil-Kutubkhāna al-Khedīwiya*, v. 25), Damascus (*s. Habīb al-Zaiyāt, Khazā'in al-Kutub fī Dimashk*, p. 75 sq., cf. Horovitz in *Mitt. d. Sem. f. or. Spr.*, x. 50 sq.), in Tunis, Zaitūna (Houdas-Basset, N^o. 65); cf. also the ex-

tract by Ismā'il b. Muḥammad Djarrah al-'Adjlūnī (died 1162 = 1749) in Tübingen (*s. Seybold, Verzeichnis*, N^o. 6; cf. Sauvage, *Histoire de Damas in the Journ. As.*, 1894—1896). In addition to his other works mentioned by Brockelmann, *loc. cit.*, we may now mention al-Mu'djam, notices of celebrated men, particularly Shāfi'is, with an appendix, *Kitāb al-Wahm*, by Muḥammad b. 'Abd al-Wahid al-Muḥaddasī, died 643 (1245) in the Brit. Mus., Or. 7735 (*s. Descriptive List of the Arab. Mss. acquired by the Trustees since 1804*, London 1912, p. 35), as well as a fragments of his *Amālī* in Damascus, al-Zaiyāt, *op. cit.*, p. 29, N^o. 5).

Bibliography: Yākūt, *Irshād al-Arib*, ed. Margoliouth, V, 139—146; Ibn Khallikān, *Bulāḥ* 1299, N^o. 414; al-Subkī, *Ṭabaḳāt al-Shāfi'iya al-kubrā*, iv. 273—277; *Liber classium virorum*, auct. Dahabio, ed. Wüstenfeld, Göttingae 1833-1834, xiv. 16; Wüstenfeld, *Die Geschichtsschreiber der Araber*, N^o. 267.

2. His son AL-KĀSIM, born 527 = 1132, died 600 = 1203, wrote in addition to other works *al-Djāmī' al-mustaḥṣā fī Faḍā'il al-Masdjid al-Aḥṣā*, one of the two main sources of the *Bā'ith al-Nufūs* of Ibn al-Firkāh; cf. al-Subkī, *Ṭabaḳāt al-Shāfi'iya*, v. 148. (C. BROCKELMANN.)

IBN 'ĀSIM, ABŪ BAKR MUḤAMMAD B. MUḤAMMAD B. MUḤAMMAD B. MUḤAMMAD B. ĀSIM, a Mālikī jurist, author, and grammarian, born on the 12th Djumādā I 760 (11th April 1359) at Granada, where he died on the 11th Shawwāl 829 (15th Aug. 1426).

During his studies he continued to follow the trade of a bookbinder and latter filled the delicate duties of chief ḳaḍī of Granada. His teachers were Abū Sa'id Farādj b. Kāsim b. Aḥmad b. Lubb al-Tha'labī, chief muftī of Granada, the author Abū 'Abd Allāh Muḥammad b. Muḥammad b. 'Alī al-Ḳaidjaṭī, the celebrated champion of the Sunna Abū Ishāk Ibrāhīm b. Mūsā b. Muḥammad al-Shāṭibī, 'Abd Allāh b. al-Imām al-Sharīf of Tlemcen, etc. Of the ten works ascribed to him by his biographers we know only two: 1. *Tuḥfat al-Hukkām fī Nukat al-'Uḳūd wa 'l-Aḥkām* or briefly *al-Āsimīya*, a sketch of Mālikī law in 1698 Raddjāz-verses (printed Algiers 1322, 1327 and Fās; publ. in Cairo publ. in the *Madjmū' al-Mutūn*; with French transl. by Houdas and Martel, *Traité de droit musulman, La Tuḥfat d'Ebn Acem, texte arabe avec trad. fr., comment., index, et notes philolog.*, Algiers 1882—3); 2. *Ḥadā'ik al-Azāhīr fī Mustahṣan al-Adjwiba wa 'l-Muḍhikāt wa 'l-Hikam wa 'l-Amthal wa 'l-Hikāyāt wa 'l-Nawādir*, a collection of more or less interesting anecdotes, popular proverbs, answers to which there is no reply, etc., divided into 6 *Ḥadīqa* (garden) of which each includes one, two or three chapters (printed in Fās n. d.; this edition should be compared with the Paris MS. Bibl. Nat., Catal. N^o. 3528 and the Brit. Mus. MS., Rieu, *Suppl.*, N^o. 1145, i.).

Bibliography: Aḥmed Bābā, *Nail al-Ibtihādj* (Fās 1317), p. 299; do., *Kifāyat al-Muḥtādj*, MS. of the Medresa in Algiers, f. 153 v^o; Brockelmann, *Gesch. d. arab. Litt.*, ii. 264. (MOH. BEN CHENEB.)

IBN 'ASKAR, MUḤAMMAD B. 'ALĪ B. 'OMAR B. ḤUSAIN B. MIṢBĀḤ, was born at al-Hibṭ in the district of Kaṣr al-Ṣaghīr in north Morocco. He is known to fame as the author of the *Dawḥat al-Nāshir li-Maḥāsin man kāna min al-Maghrib*

min Ahl al-Karn al-ashir, a collection of biographies of learned men and saints whom he had known personally or at second hand, composed about the year 1575. The Ḥasanī Sharif 'Abd Allāh al-Ghālīb was, contrary to custom, succeeded by his son Muḥammad in 1573. War broke out between Muḥammad and his uncle 'Abd al-Malik. Ibn 'Askar threw in his lot with the former and was slain at the battle of Wādī 'l-Makhāzin close to Kaṣr al-Kabir, in which Muḥammad along with Dom Sebastian of Portugal perished, 'Abd al-Malik dying at the commencement of the battle (August 1578: Wafrānī, *Nuzhat al-Ḥādī*, ed. Houdas, p. 73 sqq.). The *Dawḥa* is continued by al-Wafrānī, *Safwat man intaṣhar min Akhbār Sulahā' al-Karn al-ḥādī 'ashar*, Fās n.d. Cf. also *Nashr al-Mathānī* of Muḥammad b. al-Taiyib. The *Dawḥa* has been lithographed at Fās, in 1891, *Nashr al-Mathānī* in 1892.

Bibliography: La "Dāuhat an-Nachir" . . . trad. par A. Graulle, *Archives Marocaines*, xix. (1913). (T. H. WEIR.)

IBN AL-ASSĀL. During the first half of the xiiith century A. D. there took place among the Copts a pronounced religious and intellectual renaissance, assuming, by the necessity of the case, an Arabic form. In it three brothers, known as the A w l ā d al-ʿAssāl, were prominent. Al-ʿAssāl, the father, to judge from the titles given to him in the MSS., was of high rank and good family, and there is mention also of a *dār*, or great house, in Cairo as belonging to an Ibn al-ʿAssāl. Unfortunately this name is given in the MSS. to all the three brothers, and the resultant confusion was first fairly disentangled by Rieu (*Suppl. to Cat. of Arab. MSS. in Brit. Mus.*, p. 18) and Alexis Mallon (*Journ. as.*, Nov.-Déc. 1905, p. 509 sqq.). Yet much remains uncertain. Of them al-ʿAssād Abū 'l-Faraj Hibat-Allāh was the philologist and exegete. He wrote in Arabic a Coptic grammar (Mallon, *Une École de Savants égyptiens au Moyen Age* in the *Beyrouth Mélanges*, i. 122 sqq.); edited an eclectic Arabic version of the Gospels, in which he calls himself *al-kātib al-Miṣrī* (Guidi, *Le traduzioni degli Evangelii in arabo e in etiopico*; D. B. Macdonald, *Ibn al-ʿAssāl's Arabic version of the Gospels in Homenaje á Codera*, p. 375 sqq. — gives text and translation of introduction); also wrote an introduction to the Epistles of Paul (de Goeje in *Cat. Cod. orient.* (Leiden), v. p. 83). Al-Ṣafī Abū 'l-Faḍā'il was a canonist and controversialist. Besides several theological tractates he compiled an abbreviated collection of the canons formulated at the Coptic synod held in Cairo in A. D. 1239 at the church of the Ḥarat Zuwēla (Renaudot, *Hist. Patr. Alex.*, p. 585 sq. The third brother, Abū Ishāq, was apparently younger. He speaks of his two brothers as already famous, and in one place adds to their names a formula (*rahimahumā 'llāh*) implying that they were dead. He himself apparently held some official position, for he is called *al-Mu'taman*, also *Mu'taman al-dawla* and *al-dīn al-masīhī*. His most important work was a *Sullam*, a Coptic-Arabic vocabulary, embracing the words used in the liturgical books, arranged in the alphabetic order of their rhymes. This vocabulary was published in 1643 by Kircher in his *Lingua aegyptiaca restituta*, pp. 273-493, and the introduction has been given in text and translation by Mallon in his *École des Savants*

égyptiens in the *Beyrouth Mélanges*, ii. 214 sqq. A general collection of canons of the Church "from those of the Apostles to those of the Emperors" is assigned to him by Rieu on the authority of Brit. Mus. MS. Or. 1331; it was completed in A. D. 1238. In 1895 Arabic sermons (*khuṭab*) ascribed to him in some MSS. were published by Gommos Michā'il and in 1906 some theological tractates, from the *Uṣūl al-Dīn*, which are also ascribed to him in some MSS., by Louis Cheikho in his *Seize traités théologiques* (p. 110 sqq.). There they are assigned to Abū 'l-Faraj, just as Gommos gives the sermons to al-Ṣafī. Besides this uncertainty we have almost no precise dates for the lives of the brothers. The *Khuṭab* published by Gommos are asserted to be from an autograph MS. dated 1214, which is against their being by the youngest of the brothers.

Bibliography is given above. The most important references are to Alexis Mallon.

(D. B. MACDONALD.)

IBN 'AṬĀ' ALLĀH, AḤMAD B. MUḤAMMAD ABU 'L-FADL TADJ AL-DĪN AL-ISKANDARĪ AL-ṢHĀ-ḌHĪLĪ, an Arab mystic and one of the most vigorous opponents of Ibn Taimiya [q. v.], died on the 16 Djumādā II 709 = 21 Nov. 1309 in the Madrasa al-Manṣūriya in Cairo. Of his works detailed by Brockelmann, *Gesch. d. ar. Litt.*, II, 117-118, there have been printed 1) *al-Hikam al-ʿAṭā'iya* with the commentary of Muḥammad b. Ibrāhīm b. 'Abbad al-Naṣrī al-Rondī, died 796 = 1394, Bulāq 1285, Cairo 1303, 1306 (with the commentary of 'Abd Allāh al-Sharḳawī on the margins). On it there is a Turkish commentary *al-Muḥkam fī Sharḥ al-Hikam* by Māhīr Kaṣtamunilī Iḳāfīz Aḥmed, Stambul 1323; an anonymous Malay commentary printed in Mecca (1302), is mentioned by Snouck Hurgronje, *Mekka*, ii. 387, 7. 2) *Tadī al-Arūs wa Kaṣf al-Nuṣūs* (or *al-Ḥawī li Tahdhib al-Nuṣūs*), Cairo 1275, 1282, 1305, 1327. 3) *Laṭā'if al-Minan fī Manālib al-Shaikh Abi 'l-Abbās wa-Shaikhī Abi 'l-Ḥasan*, biographies of the Ṣūfis Shihāb al-Dīn Aḥmad al-Mursī (died 686 = 1287) and his teacher Taḳī al-Dīn 'Alī b. 'Abd Allāh al-Shādhilī (died 656 = 1258), Tunis 1304, lith. Cairo 1277, along with *Miftāḥ al-Falāḥ wa Miṣbāḥ al-Arwāḥ*, on the margin of the *Laṭā'if al-Minan* of al-Shāṭirānī, Cairo 1321.

Bibliography: Subkī, *Tabaḳāt al-Shāfi'iya al-kubrā*, v. 176; Suyūṭī, *Ḥusn al-Muḥādara*, i. 301; 'Alī Bāshā Mubārak, *al-Khiṭaṭ al-djādida*, vii. 70; Wüstenfeld, *Die Geschichtschreiber der Araber*, No. 382. (C. BROCKELMANN.)

IBN A'THAM AL-KUFĪ, MUḤAMMAD B. 'ALĪ, Arab historian, of whom we only know that he died about 314 = 926 (s. Frāhn, *Indications bibliographiques*, p. 16), whom Wüstenfeld (*Geschichtschr.*, No. 541) erroneously places in the year 1003 A. H. He wrote from the *Shīrī* point of view a romantic history of the early caliphs and their conquests, Pertsch, *Verzeichnis der arab. Hss. der Herzogl. Bibl. zu Gotha*, No. 1592, which Muḥammad b. Muḥammad Mustawfī al-Harawī translated into Persian in 596 = 1199, s. Rieu, *Catalogue of the Persian Mss. in the British Museum*, i. 150 (where other Mss. are detailed), from which is taken *The History of the Conquest of Zoor and The Flight and Murder of Yesdejherd-Transl. from the Persian of Ahmed ibn Asen of Cufa*, by B. Gerrans, in Ouseley's *Oriental Collections*, i.

63, 161 sqq. (Pers. text in Wilken's *Pers. Chrestomathie*, p. 152, i., Germ. transl. in *Asiat. Museum*, ii. 161) and *The Invasion of Nubia and Historical Anecdote*, transl. by W. Ouseley, in *Oriental Collections*, i. 333, ii. 58.

(C. BROCKELMANN.)

IBN AL-ATHĪR. This name was born by three brothers, natives of *Djazīrat Ibn 'Omar* [q. v.] who are among the most celebrated and important Arab scholars and authors.

1. The oldest brother was **I. MAJDĪ AL-DĪN ABŪ 'L-ŠA'ADĀT AL-MUBĀRAK B. MUḤAMMAD**, born in 544 (1149), died at Mōsul in 606 (1310) cf. *Ibn al-Athīr, Kāmil*, xii. 190. He devoted himself mainly to the study of the Qur'ān, tradition and Arabic grammar. The titles of the works composed by him are given by Ibn Khallikān, *Wafayāt*, ed. Wüstenfeld, N^o. 524, *Yākūt, Irshād*, ed. Margoliouth, vi. 238 sqq., and by Brockelmann, *Gesch.*, i. 357. As to the events of his life, he studied grammar with Ibn al-Dahhān at Mōsul, and *Hadīth* at Baghdād, then entered the service of the Emir *Qaimāz*, who acted as regent for a considerable period in the reign of Saif al-Dīn *Ghāzi*, and was chief of the chancellery under *Ghāzi's* successors Mas'ūd b. Mawdūd [q. v.] and Nūr al-Dīn Arslān Shāh [q. v.], although, as his brother tells us, he was reluctant to assume this high office, and only did so at the wish of Nūr al-Dīn. He became lame as the result of an illness and is said to have composed most, if not all as Ibn Khallikān tells, of his works after this misfortune. He made his house a *ribāṭ* for Sūfis.

2. The second brother, **'IZZ AL-DĪN ABŪ 'L-HASAN 'ALĪ B. MUḤAMMAD**, born 555 (1160) at *Djazīra*, died at Mōsul in 630 (1234) is the author of the famous history, *al-Kāmil fi 'l-Tārīkh*, often quoted here. He also wrote the history of the *Atābegs* of Mōsul (ed. in the *Recueil des Historiens arabes des Croisades*, vol. ii.), an alphabetical dictionary of the contemporaries of Muḥammad entitled *Usd al-Ghāba fī Ma'rifat al-Šahāba*, ed. Cairo, 1280, and a synopsis of the *Kitāb al-Ansāb* of al-Sam'ānī [q. v.] entitled *al-Lubāb*, which was still further epitomised by al-Suyūṭī under the title *Lubb al-Lubāb* (ed. Veth, Lugd. Bat. 1840). The most important of these works, the chronicle, ends with the year 628 and is a compilation of the greatest value. On the first part of it cf. Brockelmann, *Das Verhältniss von Ibn-el-Athīr's Kāmil fī-tārīkh zu Tabarī's Aḥbār errusūl walmulūk*. 'Izz al-Dīn studied in Mōsul and Baghdād and also travelled in Syria, for the rest he lived only for knowledge as a private scholar. Cf. Ibn Khallikān, *Wafayāt*, ed. Wüstenfeld, N^o. 433; Brockelmann, *Geschichte* i. 345 (where other literature is given).

3. The third brother, **DIYĀ' AL-DĪN ABŪ 'L-FATH NAŠR ALLĀH**, born 558 (1163) in *Djazīra*, died 637 (1239) in Baghdād, was particularly distinguished as a stylist. His work on rhetoric, *al-Mathal al-sā'ir fī Adab al-Katib wa 'l-Shā'ir* (printed Būlak 1282), enjoys a great authority in the Muslim world. Other writings of his are given by Ibn Khallikān and Brockelmann, *Gesch.*, i. 297. Unlike his brother the historian, *Diya'* al-Dīn led a very active life. Introduced to Salāh al-Dīn by the *Kādi al-Fādil* [q. v.] he entered his service in 587 and soon afterwards became vizier of al-Malik al-Afdal, son of Salāh al-Dīn. When Damascus was taken from him, *Diya'* al-Dīn escaped

with great difficulty to Egypt in a bolted box, and did not appear again till al-Afdal had become lord of Sumaisāt in compensation for his previous territory. But he only remained a short time here, entered the service of the ruler of Ḥalab in 607 (1210) only to leave it soon after to seek his fortune first in Mōsul, then in Irbil und Sindjar. In 618 (1221) he obtained a position as chief of the *Diwān al-Inshā'* at the court of Nāṣir al-Dīn Maḥmūd, prince of Mōsul. He died there an one of his journeys to Baghdād. His son Sharaf al-Dīn Muḥammad, who was also an author, died in his youth in 622 (1225).

Bibliography: Ibn Khallikān *Wafayāt*, ed. Wüstenfeld, N^o. 734; Brockelmann, *op. cit.*; Goldziher and Margoliouth in the references given by Brockelmann.

Still other authors are known under the name Ibn al-Athīr e.g. 'Imād al-Dīn Abu 'l-Fidā' Isma'īl, died 699, on whom cf. Brockelmann, *op. cit.*, i. 341; Goldziher, *Abhandlungen zur arab. Philologie*, i. 71, mentions another.

IBN AL-'AWWĀM, whose full name was ABŪ ZAKARĪYĀ YAḤYĀ B. MUḤAMMAD B. AḤMAD B. AL-'AWWĀM AL-IŠHĒLĪ, the author of a large work on agriculture, *Kitāb al-Falāḥa*. Practically nothing is known of the life of this author; we only know that he flourished towards the end of the xith century and that he lived in Seville. Ibn Khaldūn mentions him although not being acquainted with his book which he considers a recension of *al-Falāḥa al-Nabaṭiyya* [see IBN AL-WAḤSHĪYĀ]; neither *Ḥādīdī Khaliḥa* non Ibn Khallikān quote him.

Casiri in his *Catalogue* was the first to call attention to the complete manuscript preserved in the Escorial. It was then edited with a Spanish translation in 1802 by his pupil J. A. Banqueri. The book is divided into 34 chapters of which the first 30 deal with agriculture and the last 4 with cattle-rearing. E Meyer gives a summary of it in his *Geschichte der Botanik*. Clément-Mullet published a French translation in 1864. Dozy (*Suppl.*, *Introd.*, p. xviii) and after him C. C. Moncada severely criticise both editor and translator.

Bibliography: J. A. Banqueri, *Libro de Agricultura. Su autor el doctor excelente Abu Zacaria Iahia.... Ebn El Awam, Sevillano*, Tom. i—ii, Madrid 1802; C. C. Moncada, *Sul taglio della vite di Ibn al-'Awwām in Actes du 8^e congrès des Orientalistes*, Stockholm 1889, ii. 215—257; E. Meyer, *Geschichte der Botanik*, iii. 260—266; Brockelmann, *Gesch. d. arab. Litt.*, i. 494 sq. (J. RUSKA.)

IBN BĀBŪYA, ABŪ DJĀ'FAR MUḤAMMAD B. 'ALĪ B. ḤUSAIN B. MUSA AL-ḲUMMĪ AL-ŠADŪK, was one of the four greatest of the collectors of the *Shi'a* Traditions. In the prime of life, 355 (966), he went from *Khurāsān* to Baghdād and many learned men of the place became his pupils. He died in Rai 381 (991) and is also known as al-Šadūk. Of his writings the following may be mentioned: 1. *Kitāb man lā yaḥḍuruḥu 'l-Fakīh*, a work on the *Shi'a* Traditions. It is one of the four books of *Shi'a* Traditions, called *al-Kutub al-Arba'a*. [The other three are a. *al-Kāfī* by Abū Djā'far Muḥammad b. Ya'qūb al-Kulīnī, d. 328 (939) or 329 (940); b. *Tahdhīb al-Aḥkām*; c. *al-Istibṣār* both by Abū Djā'far Muḥammad b. al-Ḥasan b. 'Alī al-Ṭāsi, d. 460 (1067)]. 2. *Ma'ānī al-Aḥbār*, a collection of *Shi'a* Traditions. 3. *Uyūn Aḥbār al-Riḍā*, an ac-

count of the life and sayings and doctrines of 'Alī al-Riḍā, the eighth Imām of the Shī'as. 4. *Kitāb Ikmāl al-Dīn wa Itmām al-Ni'ma*, a work on the Shī'a doctrine of the hidden Imām, partly edited by E. Möller, *Beiträge zur Mahdilehre des Islams*, i., Heidelberg 1901.

It is said that he was the author of three hundred works; al-Nadījāshī in his work *Kitāb al-Riḍāl*, p. 276 (Bombay ed. 1317), enumerates 193 of his works.

Bibliography: *Fihrist*, p. 196; al-Tūsī, *List*, ed. Sprenger, n^o. 661, cf. n^o. 471; *Muntaha 'l-Makāl*, p. 282; *Amal al-Amīl*, p. 65; al-Nadījāshī, *loc. cit.*; *Rawḍat al-Djannāt fī Ahwāl al-'Ulamā' wa 'l-Sādāt*, p. 557; Brockelmann, *Gesch. d. arab. Litter.*, i., 187; Goldziher, *Abhandlungen zur arab. Philologie*, ii. 65.

(M. HIDAYET HOSAIN.)

IBN BĀDJIDJĀ, i. e. AVENPACE (according to Ibn Khaldūn *bādjīja* is a Frankish word, meaning silver) or to give him his proper name ABŪ BAKR MUḤAMMAD B. YAḤYĀ, also known by the name of IBN AL-ṢA'IGH, i. e. filius Aurificis, a celebrated Arab philosopher. Ibn Bādjīja was born in Saragossa towards the end of the vith (xith) century and was for about 20 years vizier to Abū Bakr b. Ibrāhīm, a brother-in-law of the Almoravid 'Alī b. Yūsuf, who acted as the latter's governor in Granada and afterwards in Saragossa. He afterwards went to Fās and there fell a victim to the intrigues of his enemies. In 533 (1138) he is believed to have been poisoned at the instigation of the physician Ibn Zuhr. His enemies, among whom was Faṭḥ Ibn Khakān [q. v.], stirred up the populace and the authorities against him by decrying him as an atheist, who had rejected the Qur'ān and the dogmas of Islām.

Ibn Bādjīja, who died young, was not only a philosopher but was also well acquainted with natural science, astronomy, mathematics and medicine; he had also a great reputation as a musician. He wrote commentaries on several works of Aristotle and published other treatises also, which are detailed by Leclerc from Ibn Abī Uṣaibi'a but are for the most part now lost or have only survived in Hebrew or Latin translation. Cf. *Die Abhandlung des Abū Bekr Ibn al-Sāig "Vom Verhalten des Einsiedlers"* (*Kit. Tadbīr al-Mutawāḥhid*), according to Moses Narbonis synopsis . . . ed. by Dr. D. Herzog, Berlin 1896 (*Beitr. zur Philos. des Mittelalters*, Heft 1). For an appreciation of his philosophical views the reader may be referred to the works of Munk and de Boer given below.

Bibliography: Ibn Khakān, *Kalā'id*, p. 298 sq.; Ibn Khallikān, *Wafayāt*, ed. Wüstenfeld, N^o. 681; Ibn Abī Uṣaibi'a, ed. Müller, ii. 62 sqq.; Ibn al-Kifṭī, *Ta'rikh al-Hukamā'*, ed. Lippert, p. 406; Munk, *Mélanges*, p. 383 sqq.; Leclerc, *Histoire de la médecine arabe*, ii. 75 sqq.; de Boer, *Geschichte der Philosophie im Islam*, p. 156 sqq.

IBN BADRŪN. [See IBN 'ABDŪN.]

IBN AL-BAIṬĀR, ABŪ MUḤAMMAD 'ABD AL-LĀH B. AḤMAD ḌIYĀ' AL-DĪN IBN AL-BAIṬĀR AL-MĀLAḲĪ, the celebrated botanist and herbalist. He probably belonged to the Ibn al-Baiṭār family of Malaga (cf. Ibn al-Abbār, *al-Mu'djam*, N^o. 35, 165, 241) and was born in the last quarter of the vith (xith) century. As his teacher of botanical subjects, special mention should be made

of Abu 'l-'Abbās al-Nabātī, with whom he used to collect plants in the vicinity of Seville. When about 20 he set out to travel through North Africa, Morocco, Algiers and Tunis to study botany. Reaching Egypt, where the Ayyūbid al-Malik al-Kāmil was then reigning, he entered his service, was appointed *Ra'īs 'alā sā'iri 'l-'Ashshābin* i. e. "chief botanist"; on al-Kāmil's death he continued in the service of his son al-Malik al-Ṣāliḥ Nadjm al-Dīn who lived in Damascus. From Damascus Ibn al-Baiṭār botanised in Syria and Asia Minor as a herbalist and wrote the two books, which have made his name famous, as the result of his studies and practical research: the *Kitāb al-Djāmi' fī 'l-Adwiyā al-mufradāt* (so Ibn Abī Uṣaibi'a, ii. 133); printed in 1291 under the title *Kitāb al-Djāmi' li-Mufradāt al-Adwiyā wa 'l-Agh-dhiya*, a collection of "simple remedies" from the animal, vegetable, and mineral worlds collected from Greek and Arabic authors and his own experiments and arranged in alphabetical order, and the *Kitāb al-mughnī fī 'l-Adwiyā al-mufrada*, a book on *materia medica* arranged according to the organs affected, in brief form for the use of physicians. Ibn Abī Uṣaibi'a was a pupil of Ibn al-Baiṭār and accompanied him on botanical excursions in the neighbourhood of Damascus, but he does not give much information about him. Ibn al-Baiṭār died in 646 (1248) in Damascus.

J. v. Sontheimer's translation of the first named work is defective; the edition published by Leclerc in *Notices et Extraits*, xxiii. 1., xxv. 1., xxvi. 1. (1877—1883) may be considered reliable.

Bibliography: Ibn Abī Uṣaibi'a, ed. A. Müller, ii. 133; Wüstenfeld, *Gesch. d. arab. Ärzte*, N^o. 231; Fr. R. Dietz, *Analecta Medica etc.*, i. 1. *Elenchus materiae medicae Ibn Beitharis . . . etc.*, *pars prima*, Lipsiae 1833; L. Leclerc, *Études historiques et philologiques sur Ebn Beithār*, *Journal Asiatique*, 5^e Sér., T. xix. (1862), p. 433—461; do., *Hist. de la médecine arabe*, ii. 225, Paris 1876; do., *Traité des simples par Ibn el-Beithar in Notices et Extraits*, v. supra; J. v. Sontheimer, *Grosse Zusammenstellung über die Kräfte der bek. einf. Heilm.*, Stuttg. 1870—1872; Meyer, *Gesch. d. Botanik*, iii. 227—234; Dozy, *Zeitschr. d. Deutsch. Morgenl. Ges.*, xxviii. 183; E. Sickenberger, *Les plantes égyptiennes d'Ibn al-Baiṭār*, *Bull. Inst. Ég.*, 2nd Ser., N^o. 10, 1890; Brockelmann, *Gesch. d. arab. Lit.*, i. 492, vgl. ii. 705. (J. RUSKA.)

IBN BAKĪYA, NAṢĪR AL-DAWLĀ ABŪ 'L-TĀHIR MUḤAMMAD B. MUḤAMMAD B. BAKĪYA, *Bakhtiyār's* vizier. Ibn Bakīya was born in Awānā and was of humble origin. He was first employed at Mu'izz al-Dawla's court as master of the kitchen and in *Dhu 'l-Hijidja* 362 (Sept. 973) *Bakhtiyār* gave him the office of vizier. After the conquest of Baghdād and the imprisonment of *Bakhtiyār* in 364 (975) by 'Aḍud al-Dawla, Ibn Bakīya went over to the latter and was granted *Wāsiṭ* and the surrounding country. As soon as he entered this town he abandoned his allegiance to 'Aḍud al-Dawla. The latter was defeated and had to retire to al-Fārs and abandon the capital Baghdād to *Bakhtiyār*. Ibn Bakīya then reappeared in Baghdād where he did his utmost to incite *Bakhtiyār* against 'Aḍud al-Dawla. In 366 (976-7) the latter advanced and defeated *Bakhtiyār* at al-Ahwāz. The latter had to flee and went to *Wāsiṭ*. In *Dhu 'l-Hijidja* of the same year (August 977)

he had Ibn Baqiya seized and blinded as the latter had shown himself too independent. Soon afterwards the vizier was handed over to his enemy 'Aḍud al-Dawla, who had him trampled to death by elephants in Shawwāl 367 (May 978). Ibn Baqiya was 50 years of age at the time of his death.

Bibliography: Ibn Khallikān (ed. Wüstenfeld), N^o. 709 (transl. by de Slane, iii. 272 sqq.); Ibn al-Athīr (ed. Tornberg), viii. 462—6, 479—482, 493 sq., 507.

(K. V. ZETTERSTÉEN)

IBN AL-BALADĪ, SHARAF AL-DĪN ABŪ DJĀFAR AḤMAD B. MUḤAMMAD B. SA'ĪD, al-Mustandjīd's vizier. In 563 (1166-8) Ibn al-Baladī, who at that time was *Nāṣir* in Wāsiṭ, was appointed vizier. There was an old feud between him and the Ustād-dar 'Aḍud al-Dīn Muḥammad b. 'Abd Allāh. After the murder of the caliph in Rabī' II 566 (December 1170) by 'Aḍud al-Dīn and the Emīr Kuṭb al-Dīn, they forced his successor al-Mustaḍī to appoint 'Aḍud al-Dīn vizier, whereupon Ibn al-Baladī was executed.

Bibliography: Ibn al-Ṭīkṭakā, *al-Fakhri* (ed. Derenbourg), p. 426—9; Ibn al-Athīr (ed. Tornberg), xi. 216 sqq., 230, 237.

(K. V. ZETTERSTÉEN.)

IBN AL-BANNĀ ('son of the architect'), whose full name was ABŪ 'L-'ABBĀS AḤMAD B. MUḤAMMAD B. 'OTHMĀN AL-AZDĪ, a versatile Moroccan scholar, especially distinguished in mathematics, astronomy, astrology and other secret sciences, and also in medicine. He was born in Marrākush on the 9th Dhū 'l-Hijja 654 = 38th Dec. 1256 (according to others 639, 649 or even 656). After studying grammar, Ḥadīth, Fiqh, and mathematics in his native town, he went to Fās where he studied under the physician al-Mirrikh, the mathematician Ibn Ḥadja, and the astronomer Ibn Makhlūf al-Sidjilmāsi. He was for a considerable time a follower of the Ṣūfī 'Abd al-Raḥmān al-Hazmī, who admitted him to his order. He often fasted in complete retirement; his biographers praise his noble character and pure life. Ibn al-Bannā died on Saturday the 6th Raddjab 721 (Aug. 1321) in Marrākush, where he was buried outside the Bāb Aghmāt; 723 or 1724 is also given as the year of his death. Of the 74 writings which are ascribed to him, a whole series of mathematical and astronomical works are still extant in libraries (cf. the references in Brockelmann, *op. cit.*). Here we will only mention *Talkhīs A'māl al-Ḥisāb* (Synopsis of the operations of Calculation), publ. in a French transl. by A. Marre in the *Atti dell' Acad. pontif. de' Nuovi Lincei*, Vol. xvii. 1864, repr. Rome 1865. Several Arab scholars have written commentaries on this *Talkhīs* which is said to be a synopsis of the arithmetic of a certain Abū Zakariyā al-Ḥaṣṣār (cf. *Bibliot. mathem.* 3^d Ser., Vol. ii., p. 12—40); among these we may mention Aḥmad b. al-Madjdī and 'Alī b. Muḥammad al-Kāḷasādī (cf. *Abhandl. z. Gesch. d. math. Wissensch.*, x. 180—182). F. Woepcke has made an excerpt on the summation of series from the first commentary, entitled *Passages relatifs à des sommations de séries de cubes*, Rome, 1864; the same scholar has given several passages in translation from the second in the above mentioned treatise and in the *Journal Asiatique*, Ser. vi., Vol. i. (1863), p. 58—62. — Ibn al-Bannā shows some advance on the older Arab mathematicians

of the East in Arithmetic, particularly in counting with fractions; he is also to be considered one of the chief users of Indian numerals in the form used by the Western Arabs (*Ghubār* figures). [Cf. the article *ḤISĀB*.]

Bibliography: Aḥmad Babā, *Nail al-Ibtihādī*, Fās 1317, p. 41; do., *Kifāyat al-Muhtādī*, f^o. 6 v^o. (Ms. of the Medresa of Algiers); Aḥmad b. Khālid al-Salāwī, *K. al-Istikṣā*, Cairo 1312, ii. 88; Ibn al-Kāḍī, *Djadhwat al-Iktibās*, Fās 1309, p. 73; Ibn Ḳunfudh, *Ṭabaḳāt* (Ms. belonging to Prof. Ben Cheneb), f^o. 9v^o; al-Kattānī, *Salwat al-Anfās*, Fās, 1316, ii. 48; Intro. to the Commentary on the *Talkhīs* by al-Kāḷasādī, Ms. Gotha, N^o. 1477; Ibn Khaldūn, *Muḥaddima*, tr. de Slane, *Intro.*, p. xxv.; A. Marre, *Biographie d'Ibn al-Banna in Atti dell' Accad. pontif. de' Nuovi Lincei*, xix. 1 sqq.; Brockelmann, *Gesch. d. arab. Litt.* ii. 255, cf. 710; H. Suter, *Die Mathematiker u. Astronomen der Araber u. ihre Werke* (*Abhandl. zur Gesch. der Mathem. Wiss.*, Number x., Leipzig 1900), p. 162 sqq., N^o. 399.

(H. SUTER—MOH. BEN CHENEBO.)

IBN BARRĪ, ABŪ MUḤAMMAD 'ABD ALLĀH B. BARRĪ B. 'ABD AL-DJABBĀR B. BARRĪ AL-MAKDISI AL-MIṢRĪ, Arab grammarian and philologist, born at Damascus 5th Raddjab 499 (13th March 1106), died at Cairo in the night of Friday/Saturday 27th Shawwāl 582 (9th—10th Jan. 1187), a scholar of extraordinary repute, who is considered a philological authority and is called by many "king of the grammarians". The author of the *Lisān al-'Arab* has borrowed a great deal from him. His teachers were the grammarians Abū Bakr Muḥammad b. 'Abd al-Malik al-Shantarīnī, Abū Ṭalīb 'Abd al-Djabbār b. Muḥammad b. 'Alī al-Ma'āfirī al-Kurṭubī, Abū Ṣāḍīk al-Madīnī, Abū 'Abd Allāh al-Rāzī etc. His best pupil was Abū Mūsā 'Isā b. 'Abd al-'Azīz al-Djazūlī. He is the author of the following works. 1. *Kitāb al-Tanbīh wa 'l-Idāh 'ammā* (var. 'alā mā) *waḳa'a min al-Wahm fī Kitāb al-Ṣiḥāḥ*, corrections and additions to Djawharī's *Dictionary*; he is said to have died when engaged on the root *wksh* and 'Abd Allāh b. Muḥammad b. 'Abd al-Raḥmān al-Bastī completed his work (Derenbourg, *Mss. ar. de l'Escurial*, N^o. 585); 2. *Hawāshī 'ala 'l-Mu'arris*, critical notes and additions to al-Djawālīkī's dictionary of foreign words (Derenbourg, *op. cit.*, N^o. 772, 5); 3. *Kitāb Ghalaṭ al-Du'afā min al-Fukahā*, a collection of neologisms or errors of speech in the jurists (ed. by Ch. C. Torrey in *Oriental. Stud. Th. Nöldeke gewidmet*, Gießen 1906); 4. *al-Dhabb 'an al-Ḥarīrī*, a small pamphlet in defence of the Makāmas of al-Ḥarīrī against the sharp criticism of Ibn al-Khashshāb (pr. Constantinople 1320).

The thirteen verses on the different meanings of the word *khāl*, which Brockelmann ascribes to him and which are in the *Lisān*, are by Ṭhalab (cf. Abū Hilāl al-'Askarī, *Kitāb al-Ṣinā'at*ain, Constantinople 1320, p. 335).

Bibliography: Ibn Khallikān, *Wafayāt* (Cairo 1310), I 268; al-Suyutī, *Ḥuṣn al-Muḥāḍara* (Cairo 1321), i. 255; do., *Bughyat al-Wu'at* (Cairo 1326), p. 278; Abū 'l-Fidā', *Tārikh* (Constantinople 1286), iii. 75; al-Subkī, *Ṭabaḳāt al-Shāfi'iya* (Cairo 1324), iv. 233 sqq.; Brockelmann, *Gesch. d. arab. Litt.*, i. 301 sq.; *Tādī al-Arūs* s. *br.* (MOH. BEN CHENEBO.)

IBN BARRĪ, ABŪ 'L-ḤASAN 'ALĪ B. MUḤAM-

MAD B. 'ALĪ B. MUḤAMMAD B. AL-ḤUSAIN AL-RIBĀṬĪ, an Arab philologist, born about 660 (1261-2) at Tāza, where he died in 730 or 731 or 733 (1329-1333) and was buried, although some place his tomb in Fās, wrongly.

Widely acquainted with Islāmic sciences he was particularly esteemed as an authoritative critic of the different recensions of the Qur'an and his *al-Durar al-Lawāmi'* is as popular in North Africa as the *Adjurrūmiya*.

After being 'adl (professional witness) for a period he was appointed to conduct the official correspondence of the government at Tāza, an office which he held till his death, on the recommendation of a pupil of his, a qāḍī, who did not care to see his former teacher in this subordinate position.

Of his works only two have survived to us: 1. 30 radjab verses *fī Makḥārīdj al-Hurūf*, in which the author marks the place of articulation of the Arabic letters (Ms. Berlin, *Verzeichn.*, No. 548); 2. *al-Durar al-Lawāmi' fī Aṣl Makra' al-Imām Nāfi'*, a poem of 242 Radjaz verses, which was completed in 697 (1298) and deals with the recension of the Qur'an according to Nāfi' b. 'Abd al-Rahmān b. Abī Nu'aim al-Madanī (d. 159 = 775-6 or 169 = 785), often published in Cairo and Tunis in the collections of treatises on recensions of the Qur'an and its orthography).

Bibliography: Ibrāhīm b. Ahmed al-Mārighnī al-Tunisi, *al-Nudjūm al-tawālī' ala 'l-Durar al-lawāmi'* etc. (Tunis 1322), p. 231; Brockelmann, *Gesch. d. arab. Litt.*, ii. 248 sq. (MOH. BEN CHENEB.)

IBN BASHKUWĀL, ABU 'L-KĀSIM KHALAF B. 'ABD AL-MALIK B. MAS'UD B. MUSA B. BASHKUWĀL B. YUSUF B. DAHA B. DAHA B. NAŠR B. 'ABD AL-KARIM B. WAQID AL-ANŠARĪ, Arabic biographer, a descendant of a family belonging to Shorroyón (Xorroyón, Sorrión) near Valencia, born on the 3^d Dhu 'l-Hijja 494 = 29th Sept. 1101 at Cordova, acquired here and in Seville a great knowledge of Tradition and the history of his native land and was for a period representative of the Qāḍī Abū Bakr Ibn al-'Arabī in a quarter of Seville. He died at Cordova on the night of Tuesday/Wednesday the 8th Ramaḍān 578 = 4th/5th Jan. 1183. His most important teachers were Abū Muḥammad Ibn 'Attāb, Abū 'l-Walid Ibn Ruṣhd, Abū Bakr Ibn al-'Arabī, etc.; among his pupils all of whom predeceased him, we may mention Abū Bakr b. Khair and Abū 'l-Kāsim al-Qanṭarī.

Ibn Bashkuwāl enjoyed a special reputation among all compilers of Arabic biographical dictionaries and, according to Ibn al-Abbār, he was the last authority on Tradition in Cordova and the soundest authority on the history of Spain.

Of the 50 works which he is said to have composed only two are known to us: 1. *Kitāb al-Šila fī Ta'rikh A'immat al-Andalus* etc., a biographical dictionary of the Arab scholars of Spain, completed on the 3^d Djumādā I 534 = 27th Dec. 1139, a supplement to the biographical dictionary of Ibn al-Farāḍī (ed. F. Codera in *Bibl. Arab. Hisp.*, Vol. i. and ii., Madrid 1883); 2. *Kitāb al-Ghawāmiḍ wal-Mubhamāt min al-Asmā'*, a dictionary of authorities on Tradition, whose names are difficult to spell or are easily confused with others (Berlin, *Verz.*, no. 1673).

Bibliography: Ibn Khallikān, *Wafayāt* (Cairo 1310), i. 172; al-Dhahabī, *Tadhkirat al-Huffāz* (Haidarābād n. d.), iv. 132 sqq.; Ibn

Farhūn, *al-Dibādī* (Fās 1316), p. 116; Ibn al-Abbār, *Takmilā*, no. 179; do., *al-Mu'djam*, no. 70; al-Suyūṭī, *Ṭabaqāt al-Huffāz*, ed. Wüstenfeld, xvii., no. 1; Wüstenfeld, *Die Geschichtsschreiber der Araber*, no. 270; Pons Boigues, *Ensayo-bibliografico*, no. 200; Brockelmann, *Gesch. der arab. Litt.*, i. 340. (MOH. BEN CHENEB.)

IBN BAṬṬŪTA (BAṬŪṬA), MUḤAMMAD B. 'ABD ALLĀH B. MUḤAMMAD B. IBRĀHĪM, ABŪ 'ABD AL-LĀH, AL-LAWĀṬĪ AL-TANḌĪJĪ, Arab traveller and author, born on the 14th Radjab 703 = 24th Febr. 1304 at Tangier, began the pilgrimage to Mecca 725 = 1325. He went via North Africa through Upper Egypt to the Red Sea. As he could not find a safe crossing here he turned back and reached his destination via Syria and Palestine. From Mecca he went through the Irāk and thence visited Persia as well as Mōṣul and Diyār Bakr. He next paid a second visit to Mecca where he spent the years 729 and 730. A third journey led him over South Arabia to East Africa and back to the Persian Gulf. From Hormuz he returned to Mecca and thence went via Egypt and Syria to Asia Minor and the Crimea. He visited Constantinople in the retinue of a Greek princess, wife of Sultān Muḥammad Uzbek. From the Volga he went through Khwārizm, Bukhārā, and Afghānistān to India. In Dihli he undertook the office of qāḍī. Two years later he joined an embassy setting out for China but only reached the Maldives where he filled a judicial office for 1½ years. From there he went to China via Ceylon, Bengal and Further India. Whether he went beyond Zaitun and Canton is uncertain. Via Sumatra (cf. Snouck Hurgronje, *Arabie en Oost-Indië*, Leiden 1907, p. 7 sqq.; French transl. *Rev. de l'Hist. des Rel.*, lviii. 1908, 62 sqq.) he returned to Arabia where he landed in Muḥarram 748 at Zafār. After a journey through Persia, Syria and Mesopotamia he made the pilgrimage for the fourth time, from Egypt. He then went back through North Africa and entered Fās in Shaḥbān 750. After a very brief stay here he went to Granada. His last long journey took him in 753-4 to the Negro lands, to Timbuktu and Melli. He returned to Morocco via the oases of Agadez and Tawāt. Here he dictated the account of his travels to the scholar Muḥammad b. Muḥammad b. Djuza'iy (cf. de Slane, *Journ. As.*, 1843, i. 244 sqq.), who wrote the narrative in a literary style frequently modelled on Ibn Djubair's work. The latter died in 757 = 1356 soon after the completion of his task; his holograph is partly preserved in the Paris Ms. Suppl. 907. Ibn Baṭṭūta died in 779 = 1377 in Morocco. His work *Tuhfat al-Nuẓẓār fī Gharā'ib al-Amṣār wa 'Adjā'ib al-Asfār*, was edited by Defrémery and Sanguinetti, 4 vols., Paris 1853-1859; 3rd ed. 1893; repr. Cairo 1287-1288, 1322. Further literature given is by H. von Mzik, *Die Reise des Arabers Ibn Baṭṭūta durch Indien und China* (XIV. Jahrh.), in *Bibl. denkwürdiger Reisen*, Vol. v., Hamburg 1911. (C. BROCKELMANN.)

IBN AL-BAWWĀB, "the porter's son" a name of ABU 'L-ḤASAN 'ALĀ' AL-DĪN 'ALĪ B. HILĀL, a celebrated Arab calligrapher, son of a porter of the audience hall of Baghdād. He was also called Ibn al-Sitrī. He died in 413 = 1022 or 423 = 1032 and was buried beside the tomb of Aḥmad b. Ḥanbal. He had a wide knowledge of law, knew the Qur'an by heart, and wrote

out 64 copies of it. One of these written in *Rihānī*-script is in the Lāleli mosque in Constantinople, to which it was given by Sultān Selim I. The *Diwān* of the pre-Islamic poet Salāma b. Dīandal, copied by him, is in the library of the Aya Şöfya. He invented the *Rihānī* and *Muḥakkik* scripts and founded a school of calligraphy which survived to the time of Yāqūt al-Mustaʿşimī.

Bibliography: Cl. Huart, *Calligraphes*, p. 80; Ibn Khallikān, *Wafayāt*, n^o. 468, transl. de Slane, II, 282; Ḥabib-Efendi, *Khaṭṭ u Khaṭṭ-fāṣān*, p. 44. (CL. HUART.)

IBN BIBĪ, NAṢĪR AL-DĪN YAḤYĀ B. MAḌJĀD AL-DĪN MUḤAMMAD TARJUMĀN (the "interpreter"), Persian historian. His father was *munshī* and interpreter at the court of the Saldjūks of Asia Minor and more than once a member of diplomatic missions to foreign princes. He died in 670 = 1272. He received the name Ibn Bibī from his mother, who had a great reputation as a fortune-teller and was therefore held in great esteem by Sultān Kaiḡubād I (616—634 = 1220—1237); we know nothing of the life of Ibn Bibī himself, but he appears to have been well acquainted with the famous Mongol vizier 'Atā' Malik Djuwainī [q. v.], for he dedicates to him his chief work, a history of the Saldjūks of Asia Minor in the viith (xiiith) century. This chronicle, which is composed in unusually florid Persian, is entitled *al-Awāmir al-ʿalāniya fi 'l-Umūr al-ʿalāniya*, because it deals mainly with the history of 'Alā' al-Dīn (Kaiḡubād), and survives in a unique ms. (Aya Şöfya, n^o. 2985). An unknown epitomiser composed a synopsis of it, which was published in 1902 by Houtsma in his *Recueil de textes relatifs à l'histoire des Seldjoucides*, Vol. iv. The latter also published a Turkish version of the same work in the 3rd volume of this collection (incomplete). At the time of the publication of his work, the existence of a manuscript of the original work was unknown to Houtsma.

IBN BUṬLĀN, JOANNES or ABU 'L-ḤASAN AL-MUKHTĀR B. ḤASAN, a Christian physician in Baghdād. From there he set out in 440 (1049) via al-Rahba and al-Ruṣāfa to Ḥalab and thence to Antākiya and Ladhikiya, finally reaching al-Fustāt in Egypt, where he met his colleague 'Alī b. Riḍwān. Their intercourse led to sharp polemics and produced several controversial pamphlets. Extracts from Ibn Buṭlān's epistle are given in Ibn al-Kifṭī *Ta'rikh al-Ḥukamā'*, ed. Lippert, p. 298 sqq. Relations finally became so strained that Ibn Buṭlān left Egypt and went to Constantinople, where the plague was then raging (446 = 1054). It is evident from this that the statement in Ibn al-Kifṭī, *op. cit.*, that he died at Antākiya in 444 (1052) is wrong, although Ibn Abī Uṣaibī'a also tells us that he returned to Antākiya. He was still alive in 455 (1063). His principal work is called *Taḳwīm al-Şihḥa*, of which a Latin transl. was published in 1531 at Strassburg under the title: *Tacuiini sanitatis Elluchasem Elimithar medici de Baldath*. In the following year there appeared at the same place a German transl. by M. Herum, *Schachtelfeln der Gesundheit*. Other works are given by Leclerc and Brockelmann, s. the *Bibl.* The *Da'wat al-Aṭibbā' alā Madhhab Kalila wa-Dimna* mentioned there was published in 1901 by Dr. Bashshāra Zalzal in Alexandria.

Bibliography: Ibn Abī Uṣaibī'a, ed. Müller, i. 241 sqq.; Ibn al-Kifṭī, ed. Lippert, p. 294

sqq.; Leclerc, *Histoire de la médecine arabe*, i. 489 sqq.; Brockelmann, *Geschichte der arab. Litt.*, i. 483; H. Derenbourg, *Vie d'Ousāma ibn Mounkidh*, p. 15, 488 sqq.

IBN AL-DAIBA^c was called after his ancestor 'Alī b. Yūsuf (*Daiba^c* is said to mean "white" in Nubian, according to al-Muhibbī, *Khulāṣat al-Aṭhar*, iii. 192, and *Tādīj al-ʿArūs*, v. 325), the South Arabian Historian and Traditionist ABŪ 'ABD ALLĀH 'ABD AL-RAḤMĀN B. 'ALĪ B. MUḤAMMAD B. 'UMAR . . . B. ALĪ B. YŪSUF, WAḌJĪH AL-DĪN AL-ṢHAIBĀNĪ AL-ZABĪDĪ, who was born on the 4th Muḥarram 866 (9th Oct. 1461) at Zabid. From his tenth year he had the benefit of the tuition of his uncle, Djamāl al-Dīn Muḥammad b. Ismā'īl, Muṭī of Zabid, under whose guidance, after learning the Qur'an, he proceeded to study various sciences, notably mathematics and *fiqh*. After studying under other teachers and making the pilgrimage in 884 and 885, he became a pupil of Zain al-Dīn Aḥmad b. 'Abd al-Laṭīf al-Ṣhārdjī (died 893), devoting particular attention to history. He afterwards went to Bait al-Faḡih where he specially studied Ḥadīth under two members of the scholarly family of Ibn Djamān. After a third pilgrimage (896), with which he combined a stay in Mecca in order to study Ḥadīth under al-Sakhāwī (d. 902 = 1497), he began to devote himself to literature. Through his work as a historian he won high favour with the Ṭāhirid al-Malik al-Zāfir II Ṣalāḥ al-Dīn 'Āmir (894—923 = 1489—1517), who presented him with robes of honour, allotted him lands and gave him a professorship at the Djamī' of Zabid. Ibn al-Daiba^c died in Rajab 944 (Dec. 1537). His works are: 1. *Bughyat al-Mustafid fi Akhbār Madīnat Zabid*, a history of Zabid and its rulers to the year 901 (begins 21 Sept. 1495), the most important part of which is the section on the ixth (xvth) century; it finishes with his autobiography as *khātima*. This work has been rendered into Latin by C. Th. Johannsen, with introduction and notes, from the defective Copenhagen ms. (*Historia femanae*, Bonn 1828, Mss. in Brockelmann, l. c., and Aya Şöfya, N^o. 2988; Blochet, *Cat. de la Coll.* . . . Schefer, N^o. 5897, 6069). Continuing this work down to 923 (1517) he wrote *al-Faḍl al-mazīd*. A second appendix brings it to 924 (Mss. in Brockelmann, o. c., and Aya Şöfya, N^o. 2988); 2. *Kurrat al-'Uyūn fi Akhbār al-Yaman al-maimūn*, which is in part compiled from al-Khazradjī's *Kit. al-Kifāya*, and in part contains the same material as the preceding work. (Mss. in Brockelmann and Blochet, o. c., N^o. 5821, 6058); 3. *Aḥsanu 'l-Sulūk fi man (fi naḥm man) waliya Zabid min al-Mulūk*, a historical Radjāz poem on the princes of Zabid, Berlin, *Verz.*, N^o. 9763; Brit. Mus., *Cat.*, N^o. 1583, i.; Khed. Bibl., *Fihṛ.*, v. 138; Blochet, o. c., N^o. 5832, ii.; Houtsma, *Catal. d'une Coll.* . . ., N^o. 490, iii.; 4. *Taisir al-Wuṣūl ilā Djamī' al-Uṣūl min Ḥadīth al-Rasūl* (cf. Brockelmann, i. 357), printed Cairo 1331; 5. *Tamyiz al-Ṭayyib min al-Khabīth mim mā yadūr 'alā Alsinat al-Nās min al-Ḥadīth* (Mss. in Brockelmann, l. c., and Princeton, *List*, N^o. 32; pr. Cairo 1324); 6. *Kit. Faḍā'il Ahl al-Yaman* (oder *F. al-Y. wa-Ahlihi*), cf. Griffini, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lxix. 75. Ibn al-Daiba^c further mentions in his autobiography *Ghāyat al-Maṭlūb wa-aḡamū 'l-Manna fīmā yaghfiru 'l-lāh bihi 'l-Dhūnūb* and *Kashf al-Kirba fī Sharḥ Du'ā Abī Ḥirba*; Ḥādjdjī Khalifa (iv. N^o.

8176) further mentions *al-ʿIqd al-bāhir fī Taʾrīkh Dawlat Banī ʿAḥir*, which is said to be taken from the *Bughyat al-Mustafid*.

Bibliography: Johannsen, *op. cit.*, p. 8 sqq., cf. 197 *infra sq.*, 239, 249; Rieu, *Suppl.*, N^o. 586, i.; Brockelmann, *Gesch. d. arab. Litt.*, ii. 400 sq., cf. 185 and 712; (biographical material in ms., which could not be used here, is mentioned in *Cat. Cod. Mss. Orient. Mus. Brit.*, ii. p. 672^b, note a). (C. VAN ARENDONK.)

IBN DAIŠAN, a Syrian philosopher of Parthian origin, known by his graecised Syriac name Bardesanes. His father was called Nu-hama, his mother Nabsiram; both migrated from Persia to Edessa after 139 A.D. Their son was born in 154 and received his name from the river Daišan which waters Edessa. Brought up at the court of king Ma'nū along with the latter's son Abgar he learned astronomy and astrology; in 179 he was converted to Christianity by Bishop Hystaspes. Although an opponent of Valentine, Marcion and the other gnostics, he created a cosmological system closely allied to the gnostic. He died in 222. The Muslims are only acquainted with his speculations on good and evil and light and darkness, from which it appears that his system was dualistic. The school founded by him lasted till late in the middle ages. His followers were divided into two sects, of which one represented the view that light mixed with darkness of its own accord, in order to improve it, but could not free itself again; the others hold that light after it has felt the density and the evil smell of darkness, which involuntarily overwhelms the light, attempts to free itself from it. One section of his followers inhabited the swampy lands (*baṭā'iḥ*) of the lower Euphrates, others were found scattered as far as Khurāsān and China. He was regarded as a precursor of Mānī. He actually seems to have been particularly an astrologer (Eusebius, *Praepar. evang.*, vi. 9). As such, he teaches that individual beings are subject to the power of controllers or rulers above them, namely the planets. What is called fate is the mode of activity which God has allotted the planets and elements; this activity modifies the intelligence in its descent to the soul and the soul in its descent to the body. Human life is limited by natural laws and further by fate; human freedom consists in taking up the battle with fate and limiting its power as far as possible.

Bibliography: *Fihrist*, i. 338; Ibn Hazm, *Fīṣal*, i. 36; al-Shahrastānī (ed. Cureton), p. 194 sq., transl. by Haarbrücker, i. 293 sq.; al-Mas'ūdī, *al-Tanbīh* (ed. de Goeje), p. 130, 135 (*Livre de l'avertissement*, transl. by Carra de Vaux, p. 182); Mutaḥhar al-Maḥḍisī, *al-Bad' wa 'l-Ta'rikh*, ed. Huart, i. 91, 142; iii. 8 (transl. by Huart, i. 82, 131; iii. 9); Abu 'l-Faradj Ibn al-ʿIbrī (ed. Ṣāḥnānī), p. 125; Flügel, *Mani* (Leipzig 1862), passim; F. Nau, *Le livre des lois des pays* (Paris 1899), p. 8—25; do., *Biographie inédite de Bardesane l'astrologue* (Paris 1897); F. Haase, *Zur Bardesanischen Gnosis* (Texte u. Unters. z. Gesch. d. altchristl. Lit., xxxiv.), Leipzig 1910, and the literature there given. (CL. HUART.)

IBN DJAHĪR, the name of four viziers:

1. **FAḤR AL-DAWLA ABŪ NAṢR MUḤAMMAD B. MUḤAMMAD B. DJAHĪR**, born in Mōṣul in 398 (1007-8). He first entered the service of the

Banū 'Uḡail, who had been ruling in his native city since 386 (996); but when the 'Uḡailid Ḳuraish b. Badrān wished to throw him into prison he fled to Aleppo where the Mirdāsīd Mu'izz al-Dawla b. Ṣāliḥ appointed him his vizier. He next left Aleppo and was appointed vizier to Naṣr al-Dawla Aḥmad b. Marwān, lord of Diyār Bakr. After the latter's death in 453 (1061-2) he was confirmed in this office by his son and successor Niẓām al-Dīn; but he refused to stay and went to Baghdād. Here the Caliph al-Ḳā'im appointed him vizier in the following year. In 460 (1067-8) Faḥr al-Dawla was dismissed but was restored to office in Ṣafar 461 (December 1068). The Caliph died in 467 (1075) and his successor al-Muḥtadī confirmed the vizier in his office but dismissed him in 471 (1078-9). Faḥr al-Dawla was sent in 476 (1083-4) by the Saldjūḳ sultān against Diyār Bakr, to take it from the Marwānids. Manṣūr b. Naṣr, the ruler of Diyār Bakr, thereupon allied himself with the 'Uḡailid Muslim b. Ḳuraish; the latter had however to flee to Āmid where he and Manṣūr were besieged by Faḥr al-Dawla. Muslim succeeded in escaping; but as Mōṣul was captured about the same time by 'Āmid al-Dawla, Faḥr al-Dawla's son, Muslim had to sue for peace and soon afterwards the governorship of Mōṣul was restored to him. After Za'im al-Ru'asā', another of Faḥr al-Dawla's sons, had seized the town of Āmid, Faḥr al-Dawla took Maiyāfāriḳin and was appointed governor of Diyār Bakr. According to the usual account, this happened in 478 (1085). He was soon afterwards dismissed however, but in 482 (1089-1090) Malikshāh sent him to Mōṣul of which he took possession. He died there in 483 (1090).

Bibliography: Ibn Khallikān (ed. Wüstenfeld), N^o. 711 (transl. de Slane, iii. 280 sq.); Ibn al-Tiḡṭakā, *al-Faḥrī* (ed. Derenbourg), p. 394 sq.; Ibn al-Aṭhīr (ed. Tornberg), x. 11—121; Ibn Khaldūn, *ʿIbar*, iv. 320 sq.; Weil, *Gesch. der Chalifen*, iii. 128—132; Amedroz, *The Marwānid Dynasty at Mayyāfāriḳin*, *Journ. Roy. As. Soc.*, 1903, p. 136 sqq.

2. **ĀMĪD AL-DAWLA ABŪ MANṢŪR MUḤAMMAD B. FAḤR AL-DAWLA B. DJAHĪR**, son of the preceding, born in 435 (1043-4). By his marriage with a daughter of the vizier Niẓām al-Mulk in 462 (1067-1070) he entered into closer relations with the ruling Saldjūḳ family. After her death in 470 (1077-8) he married her niece and in Ṣafar 472 (August 1079) the Caliph al-Muḥtadī appointed him his vizier at the request of Niẓām al-Mulk. In 476 (1083-4) he was dismissed but restored to office in Dhu 'l-Hiǧǧja 484 (Jan.-Febr. 1062) and held this office for nine years. In Ramaḍān 493 (July-August 1100) he was dismissed through the efforts of Barkiyārūḳ. The latter accused him of embezzling the revenues of Diyār Bakr and Mōṣul, which his father and he had governed during the time of Malikshāh, and had him arrested with his brothers. Āmid al-Dawla had to pay a huge fine and died in prison on the 10th Shawwāl 493 (24th Aug. 1100).

Bibliography: Ibn al-Tiḡṭakā, *al-Faḥrī* (ed. Derenbourg), p. 399 sq.; Ibn al-Aṭhīr (ed. Tornberg), x. 41—203 [see also under N^o. 1].

3. **ZĀ'IM AL-RU'ASĀ' KĀWĀM AL-DĪN ABŪ 'L-KĀSIM 'ALĪ B. FAḤR AL-DAWLA B. DJAHĪR**, brother of the preceding. In 478 (1085) Za'im al-Ru'asā' conquered Āmid [see under N^o. 1] and after

Maiyāfārikīn also had fallen into the hands of his father, the latter sent him with the booty, won from the Marwānids, to Isfahān to the Sultān Malikshāh. In *Shābān* 496 (May—June 1103) the Caliph al-Mustazhir appointed him vizier but dismissed him in Ṣafar 500 (October 1106). Zaʿīm al-Ruʿasāʾ then went to al-Hilla to the Mazyadī Saif al-Dawla Ṣadaqa; in 503 (1109-1110) he was again appointed vizier by the Caliph.

Bibliography: Ibn al-Tiṭṭakā, *al-Fakhri* (ed. Derenbourg), p. 404; Ibn al-Athīr (ed. Tornberg), x. 93-4, 223, 251, 262, 275, 305, 335. 4. NIẒĀM AL-DĪN ABŪ NAṢR AL-MUẒAFFAR B. ʿALĪ B. MUḤAMMAD B. DJAHĪR AL-BAGHDĀDĪ (or ABŪ NAṢR MUḤAMMAD B. MUḤAMMAD B. DJAHĪR). Nizām al-Dīn was first of all Ustād-dār (master of ceremonies); after the death of the vizier Saḍid al-Dawla Ibn al-Anbārī in 535 (1140-1) the Caliph al-Muṭtafi appointed him his successor.

Bibliography: Ibn al-Tiṭṭakā, *al-Fakhri* (ed. Derenbourg), 418 sq.; Ibn al-Athīr (ed. Tornberg), xi. 52; Houtsma, *Recueil de textes relatifs à l'histoire des Seldjoukides*, ii. 194.

(K. V. ZETTERSTEEN.)

IBN DJAMĀʿA, the name of family of scholars belonging to Ḥamāt, whose members are therefore quoted by this name only and not infrequently confused with one another. Here may be mentioned:

1. BADR AL-DĪN ABŪ ʿABD ALLĀH MUḤAMMAD B. IBRĀHĪM AL-KINĀNĪ AL-ḤAMAWĪ an Arab. jurist, born 639 (1241) and died 733 (1333). He studied at Damascus and was afterwards mudarris there; in 687 (1288) he became kāḍī of Jerusalem, in 690 (1291) chief kāḍī of Cairo, in 693 (1294) chief kāḍī of Damascus. From 702 he again held the office of chief kāḍī of Cairo, with one brief interruption till 727 (1327). His official duties did not prevent him teaching in several madrasas and also engaging in literary work. His most important work is his book on constitutional law, *Tahrir al-Aḥkām fī Tadbīr Ahl al-Islām*, on which cf. von Kremer, *Culturgesch. des Orients*, i. 403 sq. Through an error in Ḥādījī Khalifa, ii. 210, also in Flügel, *Cat. Wiener Hofbibliothek*, N^o. 1839, Brockelmann, *Geschichte* etc., ii. 94, has ascribed this work to N^o. 4 below, although he attributes it correctly on ii. 75, (only with a slightly different title which he gives from Cod. Berol., Ahlwardt, N^o. 5613). For other writings of Ibn Djamāʿa see Brockelmann.

2. ABŪ ʿOMAR ʿABD AL-AZĪZ, ʿIZZ AL-DĪN, certainly the son of the preceding, born in 694 (1294) at Damascus, afterwards chief kāḍī of Egypt and Syria. But when his representative at Damascus died in 765 (1364), he resigned the office and became mudarris in Cairo. He died in 767 (1366) on a pilgrimage to Mecca. On his writings cf. Brockelmann, ii. 72, and references given there.

3. IBRĀHĪM B. ʿABD AL-RAḤMĀN, BURHĀN AL-DĪN, grandson of N^o. 1., born 725 (1325) in Cairo. He studied in his native city and in Damascus, became khaṭīb in Jerusalem in 773 (1371), chief kāḍī of Egypt and mudarris at the Ṣalāhiya, but returned to Jerusalem in the following year. In 781 (1379) he again became chief kāḍī of Cairo and finally in 785 (1383) kāḍī of Damascus, where he died in 790 (1388). See Brockelmann, ii. 112.

4. ABŪ ʿABD ALLĀH MUḤAMMAD B. ABĪ BAKR, grandson of N^o 2, born in 759, became a physi-

cian and teacher of philosophy in Cairo. He died in 819 (1416) of the plague. See Brockelmann, *op. cit.*, ii. 94. He wrote a commentary on the dogmatic poem, *Badʾ al-Amālī*, see Brockelmann, *op. cit.*, i. 429.

Bibliography: given in the article.

IBN AL-DJARRĀH, the name of two viziers:

1. ʿABD AL-RAḤMĀN B. ʿISĀ B. DĀʿUD. After the dismissal of Ibn Muḥla in 324 (936) the Caliph al-Rāḍī offered the vacant office to the former vizier ʿAlī b. ʿIsā; but as he declined the offer, on the grounds of old age and feeble health, the office was given to his brother ʿAbd al-Raḥmān. But the latter was not fit for the onerous duties and only held office for three months; he was then thrown into prison with his brother and condemned to pay a heavy fine. In 329 (941) he again appears in history; after the appointment of Kūrteġīn as Amīr al-Umarāʾ he performed the duties of a vizier for a period at the court of the Caliph al-Muttaḥī but without receiving the corresponding title.

Bibliography: Ibn al-Tiṭṭakā, *al-Fakhri* (ed. Derenbourg), p. 381 sq.; Ibn al-Athīr (ed. Tornberg), viii. 135, 211, 234 sq., 280; Weil, *Gesch. der Chalifen*, ii. 662.

2. ʿALĪ B. ʿISĀ B. DĀʿUD, brother of the preceding, born in 245 (859). As a supporter of the pretender ʿAbd Allāh b. al-Muʿtazz, ʿAlī was banished to Wāsiṭ in 296 (908) after the murder of ʿAbd Allāh, but received permission to go to Mecca from al-Muṭṭadīr's vizier Ibn al-Furāt. In 300 (912-3) the Caliph appointed him vizier and he reached the capital in the beginning of the following year. He materially improved the finances of the state by his rigid economy; the troops were discontented however because he decreased their pay and his measures also brought him into disfavour in other quarters. He therefore asked the Caliph to accept his resignation; but the latter declined. Towards the end of 304 (917) however he was dismissed and imprisoned. Ibn al-Furāt was appointed his successor. The latter clung to office for a year or two, until he was replaced in Djumādā I 306 (November 918) by Ḥāmid b. al-ʿAbbās, who was old and feeble and at first allowed himself to be guided by ʿAlī b. ʿIsā. ʿAlī however soon quarrelled with Ḥāmid and, after a rising in Baghdād in 308 (920-1) on account of the increased cost of living, ʿAlī was offered the vizierate but declined it. As Ḥāmid lost the Caliph's favour and ʿAlī's economy aroused discontent, the vizierate was again given to Ibn al-Furāt in Rabiʿ II 311 (August 923). ʿAlī was thrown into prison and after Ibn al-Furāt had extorted a considerable sum from him, he banished him to Mecca and gave the governor there instructions to send him on to Ṣanʿā. On the intercession of Muʿnis, the prefect of police, ʿAlī was pardoned on the fall of Ibn al-Furāt and returned from exile in 312 (925). In Dhū ʿl-Qaʿda 314 (Jan.—Feb. 927) he was summoned to Baghdād from Damascus, where he was then living, through the influence of Muʿnis and given the vizierate. He did not take up office till the beginning of the following year; but when it was found that the finances were again in a chaotic condition and the Caliph declined to follow his advice, he asked leave to resign on the ground that he was too old for the duties of the office. The Caliph at first declined but was finally persuaded and in

Rabī' I 316 (May 978) 'Alī was dismissed and replaced by Ibn Muḳla [q. v.]. The Caliph al-Rāḍī afterwards twice offered him the vizierate, first immediately after his accession and again in 324 (936). As he refused on both occasions, Ibn Muḳla and the brother of 'Alī, 'Abd al-Raḥmān, respectively were given it. 'Alī b. 'Isā died in Dhū l-Ḥijja 334 (July-August 946).

Bibliography: Hilāl al-Sābi', *Kitāb al-Wuzarā'* (ed. Amedroz, p. 281—364; Yāqūt, *Irshād al-Arib* (ed. Margoliouth), V, 277—280; Ibn al-Tiḡṭākā, *al-Fakhri* (ed. Derenbourg), p. 364—6; Ṭabarī, iii, 2190 sqq.; 'Arib (ed. de Goeje), passim; Ibn al-Athīr (ed. Tornberg), viii, see Index; Ibn Khaldūn, *Ibar*, iii, 539 sqq.; Weil, *Gesch. d. Chalifen*, ii, 544 sqq.; Müller, *Der Islam im Morgen- und Abendland*, i, 533.

(K. V. ZETTERSTÉEN.)

IBN AL-DJAWZĪ, 'ABD AL-RAḤMĀN B. 'ALĪ B. MUḤAMMAD ABU 'L-FARĀDJ (ABU 'L-FADĀ'IL) DJAMĀL AL-DĪN, an Arab author, Ḥanbalī faḳīh, preacher and universal historian, born in 510 = 1116 at Baghdād, settled there after the usual journeys of study, and died in 597 = 1200. His ardent devotion to his *madhhab* led to the strictest criticism of Tradition; he even prepared an edition of al-Ghazālī's *Iḥyā'* purified of all weak traditions. His literary activity covered all the knowledge of his time. He exercised the greatest influence as a preacher (cf. Ibn Djbair, 2nd ed., p. 220 sqq.); his numerous edifying works are recommended for public reading even by al-Subkī, *Mu'īd al-Ni'am*, p. 163, 7. Brockelmann, *Gesch.*, i, 502 sq. gives a list of his writings. Of his history of the world, *al-Muntaẓam wa-Multaḳaṭ al-Multazam*, the most important of his works to us, there have since become known the mss. in Paris, Bibl. Nat. (Blochet, *Catal. de la Coll. . . . Schefer*), No. 5909, in the British Museum (Add. 7320; s. Amedroz, *Journ. Roy. As. Soc.*, 1906, p. 851 sqq., 1907, p. 19 sqq.; cf. *ibid.*, 1904, S. 273 sqq.), Damascus, Ḥabīb al-Zaiyāt, *Khasa'in al-Kutub fi Dimashq* etc., p. 78, No. 62; on the Stambul Mss. s. Horovitz, *Mitt. Sem. Or. Spr.*, x, 6. The following works from his pen are now also known: 1) *Kashf al-Niḳāb 'an al-Asmā' wal-Aḳbāb*, cod. Leid. 1487 (not yet catalogued), s. Barbier (de Meynard, *Journ. As.*, 1907, 173 sqq. 2) *A'mār al-A'yān*, Damascus, al-Zaiyāt, p. 31, No. 28, 4, vgl. Horovitz, *op. cit.*, x, 43. 3) *Mukhtaṣar Uḍḍālat al-Muntaẓir, Sharḥ Ḥāl al-Khadir*, Damascus, al-Zaiyāt, p. 33, No. 63, 1. 4) *Dar' al-Lawm wa 'l-Daim fi Ṣawm Yawm al-Gḥaim*, *ibid.*, p. 45, No. 37, 3. 5) *al-Mudjītibā min al-Mudjītibā* (from No. 32 in Brockelmann?), *ibid.*, p. 37, No. 124, 2. 6) *Muthīr al-Gharām al-Sākin fi Fadā'il al-Biḳā' wa 'l-Amākin*, *ibid.*, p. 82, No. 46. 7) *Daryāḳ al-Dhunūb* (so to be read) *wa-Kashf al-Rān* (so to be read) *'an al-Kutub*, s. C. Crispo Moncada, *I Codd. ar. nuovo fondo della Bibl. Vatic.*, No. 1309. 8) *al-Madḡālīs*, s. Vollers, *Katal. der islam. . . . Hdss. zu Leipzig*, No. 166. 9) *Nukat al-Madḡālīs fi 'l-Wa'z*, *ibid.*, No. 167. 10) *Tadhkirat al-Ayḳāz*, anon. extract from his *Tabsirat al-Wu'āz*, Damascus, al-Zaiyāt, p. 82, No. 63.

Bibliography: Ibn Khallikān, ed. Bulāḳ, No. 343; *Liber classium virorum auctore Dahabio*, ed. Wüstenfeld, iii, 45, No. 2; al-Suyūṭī, *De Interpretibus Korani*, p. 17, No. 5; Wüstenfeld, *Geschichtschreiber*, p. 287.

(C. BROCKELMANN).

IBN AL-DJAWZĪ, SIBṬ, SHAMS AL-DĪN ABU 'L-MUẒAFFAR YŪSUF B. KIZOĞLU, grandson of the preceding on his mother's side. His father Kizoghlu was a Turkish slave of the vizier Ibn Ḥubaira [q. v.] and afterwards manumitted by him. Yūsuf was born in 582 (1186) in Baghdād and brought up by his grandfather; he studied in his native city, set out to travel in 600 and finally became professor and preacher in Damascus, where he died in 684 (1257). He is the author of a universal history (not yet printed) in several volumes, entitled *Mir'āt al-Zamān fi Tārīkh al-A'yān*. The latter part of it covering the years 495—654 has been reproduced in facsimile by J. R. Jewett (Chicago 1907), while some extracts from the years 450—532 were given in the *Recueil des Historiens des Croisades, Historiens Orientaux*, Vol. iii, p. 65 sqq.

Bibliography: in Brockelmann, *Gesch. d. arab. Litt.* i, 347.

IBN AL-DJAZARĪ, SHAMS AL-DĪN ABU 'L-KHAIR MUḤAMMAD B. MUḤAMMAD B. MUḤAMMAD B. MUḤAMMAD B. 'ALĪ B. YŪSUF AL-DJAZARĪ, an Arab theologian and authority on the readings (*qirā'at*) of the Qur'ān, born at Damascus in the night of Friday/Saturday 25th Ramaḍān 751 (30th Nov.—1st Dec. 1350), know the Qur'ān by heart by the year 763 (1363) and a year later was able to recite pieces from it in prayer. After devoting some attention to Ḥadīth, he studied the various ways of reading the Qur'ān, of which he mastered seven in 768 (1367). In the same year he made the pilgrimage to Mecca and thereafter went to Cairo where by the year 769 (1368) he had mastered thirteen ways of reading the Qur'ān. Returning to Damascus he devoted himself to Ḥadīth and law and studied under the two pupils of al-Dim'yāṭī, al-Abarkūhī and al-Asnawī. He then went back to Cairo to study rhetoric and the sources of law, and then went to Alexandria to hear the pupils of Ibn 'Abd al-Salām. In 744 (1373) he received permission to deliver fatwās from Abu 'l-Fidā' Ismā'il b. Kaṭhīr, in 778 (1376) from Ḍiyā' al-Dīn, and in 785 (1383) from the Shaikh al-Islām al-Bulḳīnī.

After teaching *Qirā'at* for a period he was appointed *qāḍī* of Damascus in 793 (1391). But when his property in Egypt was confiscated in 798 (1795), he went to Brusa to the court of Sulṭān Bāyazīd b. 'Oṭmān. After the battle of Angora (end of 804 = 1402), he was sent by Timūr to Kashsh in Transoxania, and later to Samarḳand, where he lectured publicly and met the Sharīf al-Djurdjānī. After Timūr's death in Shaḥbān 807 (Febr. 1405) Ibn al-Djazarī went to Khorāsān, then to Herāt, Yazd, Isfahān and finally to Shirāz, where, after teaching for some time, he was appointed *qāḍī* by Pīr Muḥammad against his will. He then went to Basra and thence to Mecca and Medīna (823 = 1420). After a stay of several years in these towns he returned to Shirāz where he died on Friday the 9th Rabī' I 833 (2nd Dec. 1429).

He is the author of the following works: 1. *Kitāb al-Naṣṣir fi 'l-Kirā'at al-ʿaṣṣir* (Berlin, No. 657; Escorial, Derenbourg, *Les mss. arab.*, No. 129; Constantinople, Nūr-i 'Osmāniya, No. 97; Khed. Libr., *Fihrr.*, i, 117; Tunis, Maktaba 'Abdalliya, i, 176); 2. *Taḥbīr al-Taisir fi 'l-Kirā'at*, commentary on the *Taisir* of al-Dānī on the readings of the Qur'ān (Khed. Libr., *Fihrr.*, i, 92; Berlin,

N^o. 590; Constantinople Nūr-i 'Osmāniya, N^o. 60); 3. *Taiyibat al-Nashr* fi 'l-Kirā'at al-*ashr*, poem of 1000 Radjāz verses on the ten ways of reading the Qur'an, completed in Sha'bān 799 = Mai 1396 (pr. Cairo 1282, 1307); 4. *al-Durra al-muḍiyya fi Kirā'at al-'Imma al-thalātha al-marḍiyya*, poem of 241 Ṭawil verses, finished 823 = 1420; pr. Cairo 1285, 1308); 5. *Hidāyat* (var. *Ghāyat*) *al-Mahara* fi *Ziyadat al-ashara*, poem on the same subject (Aya Sofya, N^o. 39); 6. *Mundjid al-Mukarrabin wa-Murshid al-Talibin*, treatise in seven chapters on the same subject (Berlin, N^o. 656); 7. 41 Ṭawil verses rhyming in *lā* on 40 difficult questions of Qur'an readings (Berlin, N^o. 526); 8. *al-Mukaddima al-Djazariyya*, a poem of 110 Radjāz verses on the recitation of the Qur'an (pr. Cairo 1282, 1307); 9. *al-Tamhid fi 'Ilm al-Tadwid*, treatise on the recitation of the Qur'an, finished 769 = 1367 (Paris Bibl. Nat., N^o. 592, ii.); 10. *Kifayat al-Alma' fi Ayat ya Ardu 'bla'i*, on the different ways of reciting Sūra xi. 46 (Khed. Libr., *Fihr.*, vii. 578); 11. *Mukhtasar Tabakat al-Kurra' al-musamna bi-Ghāyat al-Nihāya*, the shorter of two works which the author devoted to the same subject (Constantinople, Nūr-i 'Osmāniya, N^o. 85); 12. *Mukaddimat 'Ilm al-Hadith*, on the technology of Ḥadith (Berlin, *Verz.*, N^o. 1084); 13. *al-Hidāya ilā Ma'alim al-Riwāya*, a poem of 370 Radjāz verses on the tradition of Qur'an recitation preserved by the Qur'an readers (Escorial, Casiri, N^o. 1786, 1808); 14. *Ikd al-La'ali fi 'l-Aḥādith al-musalsala wal-awāli*, finished 808 = 1405 at Shirāz (Paris, Bibl. Nat., N^o. 4577, iii.; a similar work is contained in N^o. 4577, iv.); 15. *al-Risāla al-bayāniyya fi Haḥk Abawai al-Nabi*, a treatise on the conversion of the parents of the prophet to Islām (Berlin, N^o. 10343); 16. *al-Mawlid al-kabir*, a biography of the Prophet (Brit. Mus., *Suppl.*, N^o. 515); 17. *Dhat al-Shifa' fi Sirat al-Nabi wa 'l-Khulafā'*, a Radjāz poem on the biography of the Prophet and the first four caliphs with a brief survey of the history of Islām to the reign of Bayazid and the siege of Constantinople by the Turks, composed at the request of Pir Muḥammad, ruler of Shirāz, and finished on the 25th Dhu 'l-Hijja 798 = 30th Sept. 1396 (Mss. in Brockelmann); 18. *al-Hiṣn al-ḥaṣin min Kalām Sayid al-Mursalīn*, a Ḥadith collection for use in prayers (pr. Cairo 1279, 1315; Algier 1328); 19. *Mukhtasar al-Naṣiha bi 'l-Adillat al-saḥiḥa*, a treatise on ethics based on Ḥadith texts (Khed. Libr., *Fihr.*, vii. 564); 20. *al-Zahr al-fāih*, an exhortation to virtue (pr. Cairo 1305, 1310); 21. *al-Iṣāba fi Lawāzim al-Kitāba*, a short treatise on calligraphy (Berlin, N^o. 6); 22. 52 Radjāz verses on astronomy (Berlin, N^o. 8159, iii.).

Bibliography: Tashkoprüzade, *al-Shakā'ik al-Nu'māniyya fi 'Ulamā' al-Dawlat al-'Uthmāniyya* (on the margin of Ibn Khallikān, *Wafayāt*, Cairo 1310), i. 39; al-Suyūṭī, *Ṭabakat al-Huffaz*, xxiv, N^o. 5; Muḥammad 'Abd al-Haiy al-Luknawī, *al-Fawā'id al-bahīyya fi Tarāḍim al-Hanafiyya* (Cairo 1324), p. 140, note 1; Wüstenfeld, *Die Geschichtsschreiber der Araber*, N^o. 474; *Journ. As.*, Ser. 9, iii. 259; Brockelmann, *Gesch. d. ar. Litt.*, ii. 201 sqq.; Huart, *Arab. Lit.*, London 1903, p. 356. (MOH. BEN CHENEB.)

IBN DJAZLA, ABU 'ALĪ YAḤYĀ b. 'ISĀ of Baghdād, known in the West as Ben Gesla, was a Christian, but, under the influence of his Mu'tazilī schoolmaster, he turned Muḥammadan on the

11th Djumādā II 466 (11th Febr. 1074). On account of his fine handwriting he was employed as copyist by the Ḥanafī kādī at Baghdād. He learnt medicine from Sa'īd b. Hibat Allāh, physician to the Caliph al-Muḥtadī. He lived in the Qarkh quarter of Baghdād and not only gave his services both to the people of that quarter and to his own acquaintances without reward, but supplied them with medicine as well. He died in Sha'bān 493 (June 1100). His best known work is the *Takwīm al-Abdān fi Tadbir al-Insān*, tables in which diseases are arranged as are the stars in astronomical tables, of which a Latin version was printed at Strassburg in 1532. He also drew up an alphabetical list of medicinal herbs and drugs called *Minhādī al-Bayān fīmā yasta'miluhū 'l-Insān* for the Caliph al-Muḥtadī. He composed, besides, a treatise against Christianity, and wrote verses.

Bibliography: Ibn Abī Usaib'a, ed. Müller, i. 255; Ibn al-Kifī, *Tārīkh al-Hukamā'*, ed. Lippert, p. 365; Ibn Khallikān, ed. Wüstenfeld, N^o. 822; Wüstenfeld, *Geschichte d. arab. Aerzte u. Naturforscher*, p. 84; Leclerc, *Histoire de la médecine arabe*, I, 493 sqq.; Steinschneider, *Polem. und apologet. Lit.*, p. 57; Brockelmann, I, 485 cf. ii. 705. (T. H. WEIR.)

IBN DJINNĪ, ABU 'L-FATH 'UTHMĀN, was born in Mōṣul before 300 A. H. (Pröbster, p. x., ca. 320), the son of a Greek slave belonging to Sulaimān b. Fahd b. Aḥmad al-Azdī. His teacher was the Baṣrī Abū 'Alī al-Fārisī al-Fasawī, with whom he was associated for forty years till the latter's death, partly at the court of Saif al-Dawla in Ḥalab and partly at the court of 'Aḍud al-Dawla in Persia; according to Yāqūt, he held the post of *Katib al-Inshā'* at the court of the latter and his successor. In both places he was on friendly terms with al-Mutanabbī, with whom he discussed grammatical questions and on whose *Dirwān* he wrote a commentary. He also sought other teachers (Rescher, p. 5 sq.). He succeeded al-Fārisī in Baghdād and died in 392 = 1002. He devoted himself especially to grammar and is celebrated as the most learned authority on *taṣrīf*; he occupied a position midway between the Kūfa and Baṣra schools. His most important works are *Kitāb Sirr al-Ṣinā'a wa-Asrār al-Balāgha* (on Arabic vowels and consonants) and *Kitāb al-Khaṣā'is fi 'Ilm Uṣūl al-'Arabiyya*; besides other philological works he also wrote poems.

Bibliography: Brockelmann, *Geschichte der arabischen Litteratur*, i. 125 sq.; G. Flügel, *Die grammatischen Schulen der Araber*, p. 248—252; E. Pröbster, *Ibn Ginnī's Kitāb al-Muḡtaṣab* (*Leipziger Semitistische Studien*, i. 3, 1904); O. Rescher, *Studien über Ibn Ginnī* (*Zeitschr. f. Assyriologie*, Vol. xxiii., 1909, p. 1—54); Ibn Khallikān, *Wafayāt al-A'yān*, ed. Wüstenfeld, iv. N^o. 423; Yāqūt, *Irshād al-Arib* (Gibb Memorial), v. 15—32 (his works, p. 29—32).

(J. PEDERSEN.)

IBN DJUBAIR, ABU 'L-HUSAIN MUḤAMMAD b. AḤMAD AL-KINĀNĪ, Arab traveller, born at Valencia in 540 (1145), studied *fikh* and *ḥadith* at Játiva, to which his family belonged. As secretary to the governor of Granada Abū Sa'īd b. 'Abd al-Mu'min, he is said to have been forced to drink wine on one occasion and to atone for this sin he undertook a pilgrimage. From Granada he set out in 1183 via Tarifa to Ceuta and thence by ship to Alexandria. As the

Christians barred the usual way to Mecca he had to travel by Cairo, Kūs, Aīdhāb and Dīdda. He afterwards visited Medina, Kūfa, Baghdad, Mōsul, Aleppo, and Damascus and then embarked at Acre for Sicily to return to Granada via Cartagena in 1185. He travelled in the East on two further occasions, 585—587 (1189—1191) and 614 (1217), but on the latter journey he only reached Alexandria, where he died. His description of his travels is one of the most important works in Arabic literature, and is also particularly important for the history of Sicily under William the Good. Cf. M. Amari, *Voyage en Sicile sous le règne de Guillaume le Bon, texte arabe suivi d'une traduction et de notes*, 1846, and his *Bibliotheca Arabico-Sicula*; edition of the Arabic text by Wright, Leiden 1852, new edition by de Goeje, 1907 (Gibb Memorial, vol. v.); Italian transl. by Schiaparelli: *Viaggia in Ispagna, Sicilia, Siria e Palestina, Mesopotamia, Arabia, Egitto etc.*, 1906.

Bibliography: Pons Boigues, *Ensayo bibliogr.*, p. 267 sqq. (further references there); Brockelmann, *Geschichte* etc., i. 478.

IBN DUḲMĀK, ŠĀRIM AL-DĪN IBRĀHĪM B. MUḤAMMAD AL-MIŠRĪ (the name is derived from the Turkish *tuḡmak* "hammer", cf. Ḥādjīdjī Khalīfa, ii. 102) was a zealous Ḥanafī and wrote a work on the *ṭabaqāt* of the Ḥanafīs, *Naṣm al-Djumān*, in 3 volumes, the first of which deals with Abū Ḥanīfa (Ḥādjīdjī Khalīfa, iv. 136, vi. 317); on account of his depreciatory references to al-Shāfiʿī he was flogged and thrown into prison. His history of Egypt, *Nuḡhat al-Anām*, in about 12 vols. to the year 779, was of the greatest importance (Ḥādjīdjī Khalīfa, ii. 102; vi. 323; G. Weil, *Gesch. d. Chalifen*, iv. vii. sq.). By command of the Sulṭān al-Malik al-Zāhir Barkūk he wrote a history of the rulers of Egypt to the year 805; he further wrote a separate history of this Sulṭān, *ʿIqd al-Djawāhir fī Sirat al-Malik al-Zāhir Barkūk*, abbreviated under the title *Yanbūʿ al-Maẓāhir* (Ḥādjīdjī Khalīfa, ii. 102; iv. 230; vi. 514). According to Ḥādjīdjī Khalīfa, his historical works were largely utilised by al-ʿAīnī and al-ʿAsḳalānī (i. 442; ii. 118). A work now lost dealt with Cairo and Alexandria. He wrote a large work on 10 cities of Islām, *Kitāb al-Intiṣār li-Waṣīfāt ʿIqd al-Amṣār*, devoting one volume to each city; of these the volumes describing Cairo and Alexandria are preserved in Cairo and have been published by Vollers. According to Vollers (p. 4) he used better authorities than al-Makrīzī. The latter, for a time his pupil, did not use his work, according to Vollers. Ibn Duḡmāk also wrote a work on Šufī biographies, *al-Kunūs al-maḥḥfiya fī Tārīkh al-Šufiyya*, also a book on the organisation of the army, *Tardjumān al-Zamān* (Ḥādjīdjī Khalīfa, ii. 277), and a book on the interpretation of dreams, *Fayṣid al-Fawṣid* (i. c., iv. 392). According to al-Suyūṭī, *Ḥusn al-Muḥādara fī Akhbār Miṣr wa ʿl-Kāhira*, i. 255, he died in 790 = 1388, aged over 80; so also Ḥādjīdjī Khalīfa, i. 447; ii. 102, 277; but in any case he was still alive in 793 (s. Vollers, *Introduction*) and Ḥādjīdjī Khalīfa elsewhere gives the date of his death as 809 = 1406 (ii. 149; iv. 230, 392; vi. 323, 357, 514).

Bibliography: Wüstenfeld, *Die Geschichtsschreiber der Araber*, No. 457; Vollers, *Description de l'Égypte par Ibn Doukmaḥ* (*Bibliothèque Khédiviale*), Cairo 1893. (J. PEDERSEN.)

IBN D-UMAINA, ʿABD ALLĀH B. ʿUBAID ALLĀH B. AḤMAD, ABU ʿL-SARĪ, an Arab poet

of the clan of ʿAmir b. Taim Allāh of Kḥathʿam. Very little is known of his life. In the *Kit. al-Aḡḥānī* it is related that he treacherously slew Muzāḥim b. ʿAmr, a relative of his wife Ḥammāʾ who had relations with her and had reviled him in a poem, and then strangled Ḥammāʾ and beat to death her little daughter. Ibn al-Dumaina was arrested on the accusation of Djanāḥ, the murdered man's brother, but was released for want of evidence. A long time afterwards he was attacked in Tabāla, while reciting his poems, by Muṣʿab, another brother of Muzāḥim, and mortally wounded. According to another tradition, a (second?) attempt by Muṣʿab on his life in the market place of al-ʿAblāʾ was successful. If the Aḥmad b. Ismāʿīl, mentioned in *Aḡḥānī*, xv. 153, 9 sqq., is identical with the governor of Mecca who appears in Ṭab., iii. 740, Ibn al-Dumaina was a contemporary of al-Raḥīd.

His poems were highly prized and several were set to music. The Mss. Berl., *Verz.*, No. 7476, i., and No. 8255, i., are said to contain several of his *kaṣīdas* with biographical details. Al-Zubair b. Bakkr wrote a *Kit. Akhbār Ibn al-Dumaina*, as did Ibn Abi Ṭāhir Ṭāfir (Fihrr., p. 111, 12 sq., 147).

Bibliography: *K. al-Aḡḥānī* 1, xv. 151 sqq., and Ind.; Ibn Kṭaiba, *K. al-Šiʿr* (ed. de Goeje), p. 458 sq.; *Ḥamāsa* (ed. Freytag), p. 541, 598 sq., 604 sq., 606, 620 (Egypt. ed. 1296, iii., 115 sq., 170 sq., 176 sq., 178, 191); ʿAbd al-Raḥīm al-ʿAbbāsī, *Maʾāhid al-Taṣīṣ*, Ms. Leyden, p. 82—86 (Cairo 1274 [p. 74], 1316).

(C. VAN ARENDONK.)

IBN DURĀID, ABU BAKR MUḤAMMAD B. AL-ḤASAN B. ʿATĤIYA AL-AZDĪ (on the name Durāid, see *Ḥamāsa*, ed. Freytag, p. 377 i. m.), according to his own account, a native of Ḥaḥṭān, was born in the reign of al-Muʿtaṣim in 223 = 837 in Baṣra (in the *Sikka Šāliḥ*). He studied in Baṣra under such teachers as Abū Ḥatīm al-Sidjīstānī, al-Riyāshī, al-Uḥḥandānī and al-ʿAṣmaʿī's nephew. In 257, when the Zandj were massacring in Baṣra, he escaped the danger and went with his uncle al-Ḥasan (others al-Ḥusain), who had undertaken his education, to ʿOman where he spent 12 years. He then went to Džazirat Ibn ʿOmar (read this for ʿUmāra; Ibn Khalīkān has Baṣra) and thence to Fārs, where he stayed at the court of the Mikālids as their favourite and was chief of a Diwān. He compiled for them a *Kitāb al-Djāmhara fī ʿIlm al-Luḡha*, which is dedicated to Abu ʿl-ʿAbbās Ismāʿīl b. ʿAbd Allāh b. Mikāl (Ḥādjīdjī Khalīfa, ii. No. 4202), and he wrote in honour of the Mikālids his famous poem *Maḳṣūra* (on the difference between Ibn Hishām, al-Masʿūdī, and Ibn Khalīkān with regard to the names of the corresponding Mikālids see Axel Moberg, *Gedichte von ʿObeidallāh b. Aḥmed al-Mikālī*, Leipzig, 1908, p. 10). He had older models for this kind of poetry, in which each verse ends in an *alif maḳṣūra* (see al-Masʿūdī, *Murūdī*, viii. 304) and was himself imitated by his successors; this poem has been several times annotated and published. When the Mikālids were deposed in 308 = 920 and migrated to Kḥurāsān Ibn Durāid went to Baghdad; here he was recommended by al-Kḥuwārī to the Caliph al-Muḥtadir and received from him a pension of 50 dīnārs a month. In spite of the fact that he was a noted spendthrift and winerdrinker, he reached a great age. When 90 he was seized with paralysis; he recovered

however and lived two more years in spite of a second shock. He died in 321 = 933 on the same day as al-Djubbā'i and was buried in the 'Abbāsīya cemetery in Baghdād. He is represented as the most learned philologist of his time and the best critic of poetry; he is also called *a'lamu 'l-Shu'arā' wa-ash'aru 'l-'Ulamā'*. Besides the great dictionary, *al-Djamhara*, he wrote on various special branches of lexicography, e.g. *Kitāb al-Sardj wa 'l-Lidjām* (ed. Wright, in *Opuscula Arabica*, Leiden 1859), two books on the horse, one on weapons, on clouds and rain, on ambiguous expressions useful for one forced to swear an oath (*Kitāb al-Malahin*, ed. Thorbecke, Heidelberg 1882) etc. His philology was to him a patriotic duty; against people like the Shu'ubiya he wrote the *Kitāb al-Ishṭikāk* (ed. Wüstenfeld, Göttingen 1854) to explain the etymological connections of Arab names (see Goldziher, *Muhammadanische Studien*, i. 209). Among his pupils were al-Shirāfi, al-Marzubāni, Abu 'l-Faradī 'Alī al-Iṣbahāni.

Bibliography: Ibn Khallikān, *Wafayāt al-A'yan*, ed. Wüstenfeld, N^o. 648; Wüstenfeld, *Register zu den genealogischen Tabellen*, 1853, p. 313 sq.; *Kitāb al-Fihrist*, ed. Flügel, p. 61—62; Abu 'l-Fidā, *Annales*, ed. Adler, ii. 376 sq.; de Sacy, *Anthologie grammaticale arabe*, Paris 1829, p. 131, 196; *Al-Maḥṣūra al-Duraidiya*, Abu Bcri... Ibn Doreidi... *Poemation*, ed. E. Scheidius, Harderovici, 1768; *Carmen Mak-sura dictum ... Ibn Doreidi ...*, ed. L. Nanne-stad Boisen, Copenhagen 1829 (with commen-tary [incomplete] and biography by Ibn Hishām); Mas'ūdi, *Murūdj al-Dhahab*, ed. Paris, viii. 304; Abu 'l-Mahāsīn Ibn Tagrī Bardī, *al-Nudjūm al-Zāhira*, Lugduni 1861, p. 256—258; Flügel, *Die grammatischen Schulen der Araber*, 1862, p. 111; Yāqūt, *Irshād al-Arib ilā Ma'rifat al-Adīb* (Gibb Memorial, vi.), vi. 483—494; Brockelmann, *Geschichte der arabischen Litteratur*, i. III sq. (J. PEDERSEN.)

IBN FAḌL ALLĀH. [See FAḌL ALLĀH.]

IBN FAḌLĀN, properly AḤMAD B. FAḌLĀN B. AL-'ABBĀS B. RĀSHID B. ḤAMMĀD, Arab author, composer of an account (*risāla*) of the embassy sent by the Caliph al-Muqtadir to the king of the Volga Bulgḥars [cf. BULGHĀR, i. 786 sqq.]. As he was a client (*mawlā*) of the Caliph and of the conqueror of Egypt Muḥammad b. Sulaimān [see CAIRO, i. 818^a] he was certainly not of Arab origin. He seems to have taken part in the embassy as a theologian and authority on religious matters. The real ambassador appointed by the government was Sūsan al-Rassī, a client of Nuḍhair al-Ḥaramī mentioned by Arib (ed. de Goeje, p. 58). The embassy left Baghdād on the 11th Ṣafar 309 (21st June 921), went first to Bukhārā, thence to Khwārizm, and only then to the land of the Bulghars, the capital of which was reached on the 12th Muḥarram 310 (12th May 912). Nothing is known of the route or time of the return to Baghdād; as little is known of the life of the author of the *Risāla*. The latter seems to be used as early as the ivth (xth) century by al-Iṣṭakhri and al-Mas'ūdi; it is expressly quoted and extracts given by Yāqūt (s. v. Itil, Bāshghird, Bulghār, Khazar, Khwārizm and Rūs); the work is only known to later writers from these quotations, although Yāqūt (i. 113, 15) mentions specially that in his time the *Risāla* was extant in numerous copies. Cf. C. Brockelmann, *Gesch. der arab. Litt.*,

i. 227 sq.; Bar. V. Rosen, *Prolegomena k novomu izdaniju Ibn Fādlana (Zapiski Vost. Otd. Imp. Russk. Arkh. Obskē.*, xv. 39 sq.); bibliographical references also there. (W. BARTHOLD.)

IBN AL-FAḤĪH, ABU BAKR AḤMAD B. MUḤAMMAD B. IṢḤĀK AL-ḤAMADHĀNĪ, Arab geo-grapher, wrote a comprehensive *Kitāb al-Bul-dān*, about the year 290 (903), which is often quoted by al-Muḥaddasi and Yāqūt. The work itself is lost; a compendium prepared from it which, according to de Goeje, is possibly the work of a certain 'Alī b. Ḥasan al-Shaizarī (about 413 = 1022) was published by the latter scholar in 1885 (*Bibl. Geogr. Arab.*, Vol. v.). He is further said to have written a book on the best poets of his time. Practically nothing is known of the life of the author; to the few data collected by de Goeje in his *Praefatio* may be added a brief notice in Yāqūt's *Irshād al-Arib*, ed. Margoliouth, ii. 63, from which it appears that he and his father were both celebrated as traditionists.

Bibliography: given in the article.

IBN AL-FARADĪ, ABU 'L-WALĪD 'ABD ALLĀH B. MUḤAMMAD B. YUSUF B. NAṢR AL-AZDĪ B. AL-FARADĪ, an Arab biographer, born in the night of the 23rd Dhū 'l-Ka'da 351 = 22nd/23rd Dec., 962 in Cordova, studied law and tradition there as well as literature and history, particularly with Abū Zakariyā Yahyā b. Malik b. 'A'idh and with the ḳāḍī Muḥammad b. Yahyā b. 'Abd al-'Aziz, known as al-Kharraz.

In 382 (992) he made the pilgrimage and on his way attended the lectures of the jurist Ibn Abī Zaid al-Ḳairawānī and Abū 'l-Ḥasan 'Alī b. Muḥammad b. Khalaf al-Ḳabīsī in Ḳairawān and also studied in Cairo, Mecca and Medina. Returning to Spain he taught for a time in Cordova and then became ḳāḍī of Valencia in the reign of the Marwānid Muḥammad al-Mahdī. During the conquest and sack of Cordova by the Berbers he was murdered in his house on Monday the 6th Shawwāl 403 = 20th April 1013. His body was not found till the fourth day after his death in a heap of rubbish, already so disfigured and decomposed that it had to be buried without washing and without a winding-sheet. It is said that on his pilgrimage to Mecca Ibn al-Faradī seized the covering of the Ka'ba and prayed God that he might die a martyr's death, but afterwards regretted his prayer when he thought of the horrors of a violent end, although he hesitated to recall his petition out of reverence for the pact he had made with God. He had an extensive knowledge of law, Ḥadīth, literature, and history and had collected a valuable library on his travels. Only one work of his has survived, a *Kitāb Tārīkh 'Ulamā' al-Andalus*, a collection of biographies of the Arab scholars of Spain (ed. by Codera, *Bibl. Ar.-His.*, vii. viii., Madrid 1891).

Bibliography: Ibn Khallikān, *Wafayāt* (Cairo 1310), i. 268; al-Dhahabī, *Tadhkirat al-Huffāz* (Haidarābād n. d.), iii. 277; al-Maḳkārī, *Nafḥ al-Tib* (Cairo 1302), i. 383; Ibn Bāsh-kuwāl, *al-Sila*, p. 248, N^o. 567; Ibn Farḥūn, *al-Dibādī* (Fās 1316), p. 149; al-Faṭḥ b. Khā-ḳān, *Maṭmaḥ al-Anfus* (Constantinople 1302), p. 57; al-Dabbī, *Bughyat al-Multamis*, p. 321, N^o. 888; al-Suyūṭī, *Ṭabaḳāt al-Huffāz*, xiii. 51; Wüstenfeld, *Die Geschichtsschreiber der Araber*, p. 55, N^o. 165; Codera, *Aben Alfaradhi Hist. Vir. Doct.*, Vol. ii. (*Bibl. Arab.-His.*, viii.),

preface; Pons Boigues, *Ensayo bio-bibliografico*, p. 105, No. 71; Brockelmann, i. 338; Huart, *Arabic Lit.*, p. 203. (MOH. BEN CHENEBO.)

IBN FARĀḌĪ AL-ISHBĪLĪ, whose full name was **SHIHĀB AL-DĪN ABU 'L-'ABEĀS AḤMAD B. FARĀḌ B. AḤMAD B. MUḤAMMAD AL-LAKHMĪ AL-ISHBĪLĪ AL-SHĀFĪ'Ī**, born in 625 (began 10th December 1227) at Sevilla (Ishbiliya), was taken prisoner in 646 (began 26th April 1248) by the Franks (al-Ifranj) i. e. the Spaniards under Ferdinand III the Saint, of Castile (1217—1252) at the conquest of the Spanish capital of the Almohads [q. v.], Seville, but escaped and afterwards went, in the sixth decade of the century (650 *sqq.* = 1252 *sqq.*), to Egypt; after hearing the most celebrated teachers of Cairo, he studied under those of Damascus, where he settled and gave lectures in the Umayyad mosque, as a great authority on Tradition, while he declined the professorship offered him in the school of Tradition, Dār al-Ḥadīth al-Nūriya. Among those who heard him were al-Dim'yāṭī (cf. al-Kutubī, *Fawāṭ al-Wafayāt*, ii. 17), al-Yūnīnī [q. v.], al-Mukāṭilī, al-Nābulusī, Abū Muḥammad b. al-Walid, al-Birzālī [q. v.], and notably the great authority on history and tradition al-Dhahabī [q. v.]. He died in the *tūrbe* of Umm al-Ṣāliḥ of diarrhoea (*bi 'l-ishāl*) on the 9th Dju-māda II 699 = 19th February 1300. Nur al-Suyūṭī, *Ṭabaqāt al-Mufasssīrīn* (ed. Meursinge), No. 88, (wrongly) makes our Ibn Farāḍ the son of another, the well-known author of the eschatological *Tadhkira bi Aḥwāl al-Mawtā wa Umūr al-Ākhira* and of the great Ḳur'ān-commentary, *Djāmī' Ahkām al-Ḳur'ān*, Muḥammad b. Aḥmad b. Abī Bakr b. Farāḍ (al-Makḳārī, i. 600, wrongly b. Fardj) al-Anṣārī al-Mālikī al-Ḳurṭubī, died 9th Shawwāl 671 = 29th April 1273.

Ibn Farāḍ al-Ishbīlī's most celebrated work is the scholastic didactic poem on 28 technical expressions of the science of Tradition in 20 (Ḥādjdjī *Ḳhalifa*, vi. 190, wrongly gives 30) *Ṭawil* verses with the rhyme-letter (*rawī*) *l* (hence *Lāmiya*) in the form of a love-poem, so that it was described correctly by al-Ṣafādī in al-Makḳārī, i. 819, as a *Ḳaṣida gharāṭiya fī Aḳbāb al-Ḥadīth* (a love-poem on technical expressions of Tradition) (Brockelmann's quotation, i. 372, al-Makḳārī, i. 819, l. 819). It is usually called *Manẓūmat Ibn Farāḍ* or *Gharāmī Ṣaḥīḥ* after the two opening words of the first verse: *Gharāmī ṣaḥīḥ wa 'l-Radjā fika mu'dalu — wa-Huznī wa-Dam'i mursal wamu-salsalu* "My longing is real, but my desire which is set on thee is difficult to gratify; my misery unceasing, my tears uninterrupted."

The text of the *Ḳaṣida* was first printed by Krehl in al-Makḳārī's *Analectes*, i. 819 *sq.* (from al-Ṣafādī) and again in *Madjmu' al-Mutūn*, Cairo 1313, p. 51 *sq.*, and in al-Subkī's *Ṭabaqāt al-Shāfi'iya al-kubrā*, v. 12 *sq.* (Cairo 1324 = 1906-7), where only 18 verses are given. The commentary of 'Izz al-Dīn Abū 'Abd Allāh Muḥammad b. Aḥmad b. Djāmā'a al-Ḳinānī, died 816 = 1413, *Zawāl al-Taraḥ fī Sharḥ Manẓūmat Ibn Farāḍ*, is published by Fr. Risch, Leiden 1885 (there is another Ms. not yet used, in the British Museum, *Cat. Cod. Orient.*, ii. No. 169, ii.); in the notes there is also published almost the entire commentary of Shams al-Dīn Abū 'Abd Allāh b. 'Abd al-Hādī al-Makḳasī, died 744 = 1343 (s. al-Dhahabī, *Ṭab. al-Huffāz*, ed. Wüstenfeld, xxi. No. 12) from the Mss. Leiden, *Cat. Cod. Or.*, iv., No.

1749, and Gotha, No. 578 (s. Pertsch, v. 20). We may also mention that Berlin, *Verz.*, No. 1055, *Ṭa'lik 'alā Manẓūmat Ibn Farāḍ*, gloss on Ibn Farāḍ's poem of the year 894 = 1489, is not a gloss on 'Izz al-Dīn's commentary, as Brockelmann says, but belongs to the poem itself; Cairo i. 2, 250, contains the commentary of Muḥammad b. Ibrāhim b. Ḳhalīl al-Titāī (Boinet, *Dictionnaire*, p. 154 and 899) al-Mālikī, died 937 = 1530-1, *al-Bahdjat al-saniya fī Hall al-Ishārāt al-Sunniya*. The principal *nisba* of the commentator Yaḥyā b. 'Abd al-Rahmān al-Iṣfahānī, i. e. al-Ḳarāfi, by which alone he is often quoted, is not given by Brockelmann [Paris 4267, l. 4257, i. (*Cat. de Slane*)]. Muḥammad b. al-Amīr al-Ḳaṭhīr in Brockelmann is rather Muḥammad (b. Muḥammad) al-Amīr al-Kabīr, according to Berlin, *Verz.*, No. 1056.

Besides Ibn Farāḍ's didactic poem there is also a commentary by him on al-Nawawī's [q. v.] 40 Traditions, *Sharḥ al-arba'in Ḥadīth al-Nawawīya*, Berlin, No. 1488-9.

Bibliography: Given in text.

(C. F. SEYBOLD.)

IBN FARḤŪN, BURḤĀN AL-DĪN IBRĀHĪM B. 'ALĪ B. MUḤAMMAD B. ABU 'L-ḲĀSIM B. MUḤAMMAD B. FARḤŪN AL-YA'MARĪ, a Mālikī jurist and historian, descendant of a family belonging to Uiyān, a village near Jaén in Spain, was born in Medina, where he died, heavily in debt, on the 10th Dhu 'l-Hidjdja 799 = 4th Sept. 1397, as the result of paralysis of his left side.

In addition to his father, his teachers were his father's brother, Abū Muḥammad Sharaf al-Dīn al-Asnawī, Djāmāl al-Dīn al-Damanḥūrī Muḥammad b. 'Arafa, and the latter's son, whose teaching Ibn Farḥūn received on his pilgrimage in 792 = 1390, and others. He often visited Cairo and in 792 (1390) Jerusalem and Damascus. In Rabī' II, 793 = March 1391 he became *ḳāḍī* of Medina. As a devout Muslim he frequently recited the Ḳur'ān and often repeated the Ḳur'ānic prayers (*wird*); he also reintroduced the Mālikī rite into Medina. He is the author of the following works: 1. *Ṭabṣirat al-Hukkām fī Uṣūl al-Aḳdiya wa Manūḥidj al-Aḥkām*, a treatise on legal practice according to the Mālikī school (pr. Cairo 1301, 1302; Bulāḳ 1300); 2. *al-Dibādj al-mudḥḥab fī Ma'rifat al-Yān 'Ulamā' al-Madḥḥab*, a collection of about 630 biographies of Mālikī jurists compiled from about 20 works detailed at the end and finished in Sha'bān 761 = June 1360 (according to Codera, in 857 = 1453 the text was revised cf. also Houtsma, *Catal. d'une Coll. de manuscr.*, etc., Leiden 1889, No. 204; pr. Fās 1316, Cairo 1329). This work is often quoted as *Ṭabaqāt 'Ulamā' al-'Arab* oder *Ṭabaqāt al-Mālikiya*; 3. *Durar* (var. *Nubdhat*) *al-Ghawwāṣ fī Muḥāḍarat al-Khawwāṣ*, a collection of riddles on various points of Mālikī law (Khed. Libr., *Fihri.*, iii. 187); 4. *Tashīl al-muḥimmāt fī Sharḥ Djāmī' al-Ummahāt*, a commentary on the legal handbook of Ibn al-Ḥādij (Brit. Mus., *Cat.*, No. 872, ix.).

Bibliography: Aḥmad Bābā, *Nail al-Ibtihādj* (Fās 1317), p. 5; do., *Kifāyat al-Muḥtādj* (Ms. of the Madrasa in Algier), f. 33 v^o; Wüstenfeld, *Die Gesichtschreiber der Araber*, p. 191, No. 448; Pons Boigues, *Ensayo bio-bibliografico*, p. 348, No. 298; Fagnan, *Les Ṭabaqāt malikites in Homenaje á D. Fr. Codera*, p. 110; Brockelmann, *Gesch. der arab. Lit.*, ii. 175 *sq.*, 263; R. Basset, *Recherches*

bibliogr. sur les sources de la Salouat al-Anfās, Algiers 1909, p. 9—11.

(MOH. BEN CHENEZ.)

IBN AL-FĀRID. [See 'OMAR B. AL-FĀRID.]

IBN FĀRIS, ABU 'L-HUSAIN AHMAD B. FĀRIS B. ZAKARIYĀ B. MUHAMMAD B. HĀBIB, philologist and grammarian of the school of Kūfa, died at al-Raiy in Safar 395 = Nov.-Dec. 1004. The date and place of his birth are unknown but it is supposed that he was born in a village named Kursuf in the district of al-Zahrā. He studied in Kāzwin, Hamadhān, Baghdad, and on the occasion of his pilgrimage, in Mecca. Among his teachers we may specially mention his father, who was a philologist and Shāfi'i jurist, Abū Bakr Ahmad b. al-Hasan al-Khaṭīb, Abū 'l-Hasan 'Alī b. Ibrāhīm al-Kaṭṭān, Abū 'Abd Allāh Ahmad b. Tāhir al-Munadjjim, etc.

After teaching for some time in Hamadhān, where the celebrated Badī' al-Zamān al-Hamadhānī was his pupil, the Būyid Fakhr al-Dawla summoned him to al-Raiy as tutor to his son Maḍjīd al-Dawla Abū Tālib. Originally an adherent of the Shāfi'i school, he afterwards went over to the Mālikī. He was so generous that he frequently gave the clothes he was wearing to the poor.

The *Ṣāhib* Ibn 'Abbād, who out of modesty called himself his pupil, declared that the works of Ibn Fāris were free from error. Although he himself was of Persian origin, Ibn Fāris defended the Arab grammarians in their controversies with the *Shu'ubīs*.

He left the following works: 1. *Kitāb al-Muḍjmal fi 'l-Lughā*, an Arabic dictionary arranged after the first radical (Mss. cf. Brockelmann, *l. c.*); 2. *al-Ṣāhibī fi Fiqh al-Lughā wa-Sunan al-Arab fi Kalāmihā*, treatise on Arabic literature, lexicology and syntax (pr. Cairo 1910); 3. *Kitāb al-Thalātha*, in which the author endeavours to prove that words of 3 like consonants, in which 3 combinations are possible, are synonymous (Derenbourg, *Les mss. arab. de l'Esc.*, N^o. 363, 3); 4. *Awḍāḥ al-Siyar li-Khair al-Bashar*, a brief biography of the Prophet (8 pp. Bombay n. d.); 5. *Dhamm al-Khaṭa' fi 'l-Shi'r*, a treatise on poetic license (Berlin, *Verz.* N^o. 7181); 6. *Kitāb al-Itbā' wa 'l-Muzāwadjā*, a collection of words which have similar form and are used in inseparable pairs (ed. by Brünnow in *Orient. Studien*, Th. Nöldeke zum 70. Geburtstag gewidmet, Giessen 1906); 7. *Kitāb al-Nairūz*, Ḥabīb al-Zaiyāt, *Kharā'in al-Kutub fi Dimashk* etc., p. 29, N^o. 9, 3; 8. *Kitāb al-Lamāt*, *ib.*, p. 33, N^o. 71, 2.

Bibliography: Ibn Khallikān, *Wafayāt* (Cairo 1310), i. 35; al-Suyūṭī, *Ṭabaqāt al-Mufasssirīn*, p. 4, N^o. 6; do., *Bughyat al-Wu'at* (Cairo 1326), p. 153; al-Anbārī, *Nuzhat al-Alibba'* (Cairo 1294), p. 392; Ibn Farhūn, *al-Dibāḍi* (Fās 1316), p. 49; al-Tha'alibī, *Ya'imāt al-Dahr* (Damascus 1304), iii. 214; Yāqūt, *Irshād al-Arib*, ii. 6 sqq.; biography of Ibn Fāris at the beginning of the edition of his work *al-Ṣāhibī fi Fiqh al-Lughā* etc., see above; Flügel, *Die grammatischen Schulen der Araber*, p. 247; Brockelmann, *Gesch. d. arab. Litt.*, i. 130; Huart, *Arab. Lit.*, London 1903, p. 159 sq.

(MOH. BEN CHENEZ.)

IBN AL-FURĀT, the name of several persons who filled high offices of state.

1. ABU 'L-HASAN 'ALĪ B. MUHAMMAD B. MŪSĀ B. AL-HASAN B. AL-FURĀT, born in 241 = 855.

'Alī belonged to the district of al-Nahrawān and was first of all secretary of State in Baghdad. After the unsuccessful attempt to place Ibn al-Mu'tazz [q. v.] on the throne, 'Alī was appointed vizier in Rabi' I 296 (December 908) by the Caliph al-Muqtadir and became the real ruler. In Dhu 'l-Hijja 299 (July 912) he was dismissed on the pretext that he had arranged a raid on the capital with the rapacious Bedouins. To make his former favourite harmless, the Caliph had him imprisoned and confiscated his vast wealth. He managed to regain the Caliph's confidence however and was set free in Dhu 'l-Hijja 304 (June 917) and restored to office. The wars and extravagances of the vizier brought the finances of the State into disorder and this brought about his fall. In Djumādā I 306 (November 918) he was dismissed for a second time, imprisoned and had all his property confiscated. He succeeded in being pardoned again through the influence of his son al-Muḥassin and in Rabi' II 311 (August 923) the Caliph made him vizier for the third time. His avaricious and revengeful nature made him so hated however that al-Muqtadir had finally to get rid of him. In Rabi' I 312 (June 924) 'Alī and al-Muḥassin were arrested and executed on 13th Rabi' II of the same year (July 19th 924).

Bibliography: Hilāl al-Ṣābi', *Kitāb al-Wuzarā'* (ed. Amedroz), p. 8 sqq.; Ibn Khallikān (ed. Wüstenfeld), N^o. 498 (transl. by de Slane, ii. 355 sqq.); Ibn al-Tiḡṭākā, *al-Fakhri* (ed. Derenbourg), p. 360 sqq.; 'Arib (ed. de Goeje), p. 28—37, 61—77, 100, 109—121; Ibn al-Athīr (ed. Tornberg), viii. 11—15, 47 sq., 72 sqq., 81—83, 101—114; Ibn Khaldūn, *Ibar*, iii. 359 sq.; Weil, *Gesch. d. Chalifen*, ii. 540—556; Müller, *Der Islam im Morgen- und Abendland*, i. 533 sq.

2. ABU 'ABD ALLĀH (or ABU 'L-KHATTĀB) DĪA' FAR B. MUHAMMAD, brother of the preceding. After 'Alī b. al-Furāt had been appointed vizier in 296 (908), he entrusted his brother with the administration of the finances of the eastern and western provinces. According to the usual date Dīa'far died as early as Shawwāl 297 (Juni-July 910). His office was then divided between the vizier's two sons, al-Faḍl and al-Muḥassin, so that the former administered the eastern and the latter the western provinces.

Bibliography: Hilāl al-Ṣābi', *Kitāb al-Wuzarā'* (ed. Amedroz), p. 204, 237, 256; 'Arib (ed. de Goeje), p. 29, 34; Weil, *Gesch. d. Chalifen*, ii. 546.

3. ABU 'L-FARHĀN AL-FAḌL B. DĪA' FAR B. MUHAMMAD, son of the preceding, born in Sha'bān 279 (November 892), also called Ibn Hinzāba after his mother Hinzāba, a Greek slave. In 320 (932) he was appointed vizier by al-Muqtadir, but absolute anarchy was then reigning in the capital and, as the new vizier was not able to cope with the situation, he had to call in the aid of Mu'nis, the commander of the body guard. When the latter advanced in the town, the Caliph was persuaded to go out against him. Al-Muqtadir's troops were defeated and he himself slain. Al-Faḍl thus lost his office. He was appointed collector of taxes for Egypt and Syria under the caliphate of al-Rāḍī; the actual ruler however was not the Caliph but the Amīr al-Umarā' Muḥammad b. Rā'ik. In 324 (936) or 325 (937) the latter induced the Caliph to make al-Faḍl vizier; but he was weak

and not fitted for such a post and by the next year we find him begging permission from Ibn Rā'ik to retire to Syria to attend to the revenues of that province and of Egypt. Ibn Mukla succeeded him as vizier. Al-Faql died in 327 (939).

Bibliography: Ibn al-Tiṭṭakā, *al-Fakhri* (ed. Derenbourg), p. 374, 383—5; Hilāl al-Ṣabi', *Kitāb al-Wuzarā'* (ed. Amedroz), p. 208, 310, 314 sq.; Ibn al-Aṭhīr (ed. Tornberg), viii, 111, 134, 176, 211, 245, 257 sq., 266; Weil, *Gesch. d. Chalifen*, ii. 572, 663, 669.

4. ABU 'L-FADL DJA'FAR B. AL-FADL B. DJA'FAR B. MUHAMMAD, son of the preceding, born in Dhu 'l-Hidjja 308 (April 921). Dja'far, who was also called Ibn Hinzāba, held the office of vizier to the Ikshidids in Egypt. The real ruler however was the Abyssinian Kāfir, under whose protection Dja'far held office and who was soon recognised in name also as king. On Kāfir's death in 357 (968) the minor Aḥmad b. 'Alī b. al-Ikshid became head of the dynasty, while Dja'far continued in office. Although the vizier by no means omitted to practice all kinds of extortion he was unable to satisfy the claims of the Kāfurids, the Ikshidids and the Turkish mercenaries, and had twice to hide while the mutineers plundered his palace and the houses of some of his followers. The real ruler was now Abū Muhammad al-Ḥasan b. 'Abd Allāh b. Ṭughdī, the commander of the Syrian troops. In 358 (969) the latter appeared in Egypt, arrested Dja'far and appointed al-Ḥasan b. Djabir al-Riyāhī vizier. Dja'far was soon released and when Ḥasan returned to Syria, he restored the government of Egypt to his hands. In the same year however the Ikshidids were overthrown. Dja'far died in Ṣafar or in Rabi' I 391 (January 1001) or, according to another authority, in Ṣafar 392 (Jan. 1002).

Bibliography: Ibn Khallikān (ed. Wüstenfeld), N^o 132 (transl. de Slane, i. 319 sqq.); Yākūt, *Irshād al-Arib* (ed. Margoliouth), ii. 405—412; Ibn al-Aṭhīr (ed. Tornberg), ix. 119, 120; Weil, *Gesch. d. Chalifen*, iii. 9.

(K. V. ZETTERSTÉEN.)

IBN AL-FURĀT, NĀSIR AL-DĪN MUHAMMAD B. 'ABD AL-RAḤĪM B. 'ALĪ AL-MIṢRĪ, Arab historian, b. 735 (1334), d. 807 (1405), author of a comprehensive chronicle, *Ta'rikh al-Duwal wa 'l-Mulūk*. He began with the viiith century and worked backwards but only reached the fourth century A. H. He gave extracts from his predecessors verbatim which adds a high value to his work. The only manuscript (Vienna, cf. Flügel, *Die arab. . . . Hss.*, N^o 824) is still unedited, although it has been used by several scholars.

Bibliography: See Brockelmann, *Gesch. d. arab. Litt.*, ii. 50 and Nachträge.

IBN GHĀNIM, 'IZZ AL-DĪN 'ABD AL-SALĀM B. AḤMAD AL-MAKDISĪ, author of the well-known *Kaṣf al-Aṣrār 'an Ḥikam al-Tuḥūr wa 'l-Azhār*, which was published in 1821 by Garcin de Tassy under the title *Les oiseaux et les fleurs* (repr. in *Allégories, récits poétiques*, etc., 1876); German transl. by Peiper, *Stimmen aus dem Morgenlande*, Hirschberg 1850. Other works are detailed by Brockelmann, *Geschichte* etc., i. 450 (cf. ii. 703). Biographical details are lacking. The year 678 (1279) is given as the year of his death.

The same name Ibn Ghānim al-Makdisi is also given to a Ḥanafī jurist on whom cf. Brockelmann, *op. cit.*, ii. 312.

IBN GHĀNIYA, YAḤYĀ B. 'ALĪ B. YUSUF AL-MASŪFĪ, Governor of Spain under the Almoravids, born in Cordova, according to Ibn al-Khaṭīb, and died in 543 (1148) at Granada. He is best known as Ibn Ghāniya, after his mother, a relative of the great Yūsuf b. Ṭāshfin, the real founder of the Almoravid empire.

Ibn Ghāniya, as well as his brother Muḥammad grew up at the Almoravid court of Marrākush, where their father seems to have held a high position. In 520 (1126) 'Alī b. Yūsuf appointed Ibn Ghāniya governor of Western Spain. From 520—538 (1126—1143) he successfully warded off the attacks of the Christians and completely defeated the army of Alfonso the Fighter, King of Aragon in 528 (1133—1134) at Fraga. Beginning about 538 (1143) however, the revolutionary movement of the Andalusian Muslims (Agarenos) against the Almoravid empire, led by chiefs like Abu 'l-Kāsim Aḥmad (Abencasi), the Kādī Ibn Ḥamdīn of Cordova, Abu 'l-Ḥakīm b. Ḥassūn of Malaga, al-Mustanṣir b. Ḥud (Zafadola) of Saragossa and many others so shattered Almoravid dominion in Spain that it soon fell to pieces.

The governor Ibn Ghāniya, who lived in Seville, performed prodigies of valour and showed great qualities in organising the resistance. He recaptured Cordova in 539 (Jan. 1146) from Ibn Ḥamdīn, who then obtained the support of Alfonso VII of Castile. Ibn Ghāniya had to retire before the latter's army to the citadel of Cordova in 540 (1146). The arrival in Spain of the first Almohad armies forced Alfonso VII to abandon Cordova to Ibn Ghāniya, who however became his vassal. In face of Alfonso VII's increasing demands, Ibn Ghāniya allied himself with the Almohad general Barrāz, governor of Seville, with whom he exchanged Cordova and Carmona for Jaén in 543 = 1148.

The successes of the Almohads were rapid and soon Granada alone remained to the Almoravids, while Ibn Mardaniṣh [q. v.], an independent lord, was master of Murcia, Valencia and the whole of Eastern Spain.

One of Ibn Ghāniya's last acts of loyalty to the Almoravid empire was to send to Ceuta the governor al-Ṣaḥrāwī at the Kādī 'Iyād's request in 543 (1148). He died soon afterwards in Granada on the 10th Sha'bān 543 (December 1148), when the ruin of the Almoravids had been completed in Spain.

Ibn Ghāniya seems to have left no children. If we may believe Ibn al-Khaṭīb in the *Iḥāṭa*, he early sent away his wife, lest her company might diminish his warlike ardour. His brother Muḥammad, appointed governor of the Balearic Islands [q. v., i. 617^b] in 520 A. H., left sons, who with their descendants maintained Almoravid rule there till 580 (1188). It was the grandsons of Muḥammad who attempted an Almoravid restoration in Barbary, where they fought till 633 (1235—1236) against the Almohads.

Bibliography: See the references in F. Codera, *Decadencia y desaparición de los Almoravides en España*, Saragossa, 1899; A. Bel, *Les Benou Ghāniya, derniers représentants de l'empire almoravide, et leur lutte contre l'empire almohade*, Paris, 1903. (ALFRED BEL.)

IBN AL-HABBĀRIYA, NIẒĀM AL-DĪN ABU YA'LA MUHAMMAD B. MUHAMMAD, a celebrated Arab poet, a descendant of the 'Abbāsīd prince

ʿIsā b. Mūsā [q. v.]; cf. his genealogy in Wüstenfeld, *Tabellen*, W, 35. His maternal grandfather was a certain Habbār, whence his name the "son of the Habbār lady". Born at Baghdād about the middle of the vth (xth) century he received his education at the madrasas, which had just been founded there, presumably at the Nizāmiya founded by Nizām al-Mulk in 459 (1067); but he could take no pleasure in theological disputes (cf. Ibn al-Athīr, x, 71, 80). He therefore spent his youth in the taverns of Kuṭrabbul, a suburb of Baghdād, in the company of the gay spirits and the *jeunesse dorée* of the capital of his day. He also fell a victim to sexual perversities, as he himself tells frankly in his poems. His great poetic gifts, his keen wit, his skill in the Arabic language, however, preserved him from utter ruin, but poverty forced him to come forward as a panegyrist of the rulers of his time, the Banū Ḍjāhīr and Nizām al-Mulk. His high birth and his fondness for satire unfitted him for this sycophantry and he soon quarrelled with his noble patrons. When, for example, the younger Ibn Ḍjāhīr became the Caliph's vizier for the second time in 484 (1091) through the favour of his father-in-law Nizām al-Mulk, our poet greeted this appointment with a biting satire which was soon on every one's lips. He did not even spare the Caliph and the all-powerful Nizām al-Mulk, so that it was only through the intercession of the influential Ṣadr al-Dīn Muḥammad al-Khōdjandī, that the incident had no evil consequences for him. In the meanwhile, he had migrated from Baghdād to Iṣfahān, but his new patrons, the unfortunate viziers Tādī al-Mulk and Madjīd al-Mulk, met a miserable fate in the troubled times that followed the death of Malikshāh and there was an end to his stay in Iṣfahān. He finally went to Kirmān, where the Saldjūk Irānshāh had been reigning since 490 (1096), a prince in whom al-Habbāriya found a kindred spirit. Nothing is known with certainty of the rest of his life and various dates are given for his death. The correct one is perhaps that given by Sibṭ Ibn al-Djawzī, according to whom he died in 509 (1115).

The *Diwān* of Ibn al-Habbāriya which, according to Ibn Khallikān, contained four volumes, has unfortunately not survived to us, which is a great loss, for the study of contemporary history also. ʿImād al-Dīn gives rather long extracts in his *Kharīda*. He also wrote a rhymed version of the *Kalīla wa-Dimna* entitled *Natāʾidī al-Fiṭna fī Naẓm Kalīla wa-Dimna* (cf. *Orientalische Studien*, Th. Nöldeke gewidmet, i. 41 sqq.); 2. a kind of anthology in 12 chapters entitled *Fuḥl al-Maʿānī*; cf. Barthold in *Zapiski Vost. Otd. Imp. Arch.* Oöc., xviii. 0144 sqq.; 3. *Kitāb al-Ṣādīḥ wa 'l-Bāghim*, rhymed tales of a didactic nature after the style of *Kalīla wa-Dimna*. This poem is very popular in the East; the author worked on it for 10 years and dedicated it to the Mazyadī Ṣadaqa b. Manṣūr. Ed. Cairo 1292, Bairūt 1886.

Bibliography: in addition to references in the article, Ibn Khallikān, *Wafayāt*, ed. Wüstenfeld, N^o. 687; *Recueil de textes relatifs à l'histoire des Seldj.*, ii. 65 and s. Index; Brockelmann, *Geschichte der arab. Litt.*, i. 252 sq.; Chauvin, *Bibliographie des ouvrages arabes*, ii. 171 sqq.

IBN ḤABĪB, ABŪ MARWĀN ʿABD AL-MALIK B. ḤABĪB AL-SULAMĪ, on Arab jurist, born at Ḥiṣn Wāt (Huétor Vega, according to Simonet)

near Granada. He studied at Elvira and Cordova, then made the pilgrimage to Mecca and at Medina became acquainted with the Maliki school of law which he introduced into Spain. He died at Cordova 238 (853). He is said to have published over 1000 writings on different subjects, but the only work (with the exception of an unimportant fragment), which has come down to us under his name, is, as Dozy, *Recherches* 3, i. 28, has pointed out, a later compilation.

Bibliography: Wüstenfeld, *Die Geschichtsschreiber der Araber*, N^o. 56; Pons Boigues, *Essayo bio-bibliogr.*, p. 29 sqq. (where further references are given); Brockelmann, *Geschichte* etc. I, 149 sq.

IBN ḤABĪB, MUḤAMMAD, an Arab philologist, a pupil of Kuṭrub [q. v.], died at Samarrā in 245 (859). Of his many works only a treatise on the similarities and differences between Arab tribal names has come down to us and was published by Wüstenfeld (*Ueber die Gleichheit und Verschiedenheit der arabischen Stämmennamen*, Göttingen 1850).

Bibliography: *Fihrist*, p. 106; Flügel, *Die grammatischen Schulen der Araber*, p. 67; Wüstenfeld, *Die Geschichtsschreiber der Araber*, N^o. 59; Brockelmann, *Geschichte der arab. Litt.*, i. 106.

IBN ḤABĪB, BADR AL-DĪN ABŪ MUḤAMMAD AL-ḤASAN B. ʿOMAR AL-DIMASHQĪ AL-ḤALABĪ, an Arab historian and scholar, born at Damascus in 710 (1310). He studied at Ḥalab, where his father filled the office of *muḥtasiḥ* and also taught tradition. In 733 (1332) he made the pilgrimage and again in 739 (1338). During these journeys he stayed in various towns of Egypt and Syria. We afterwards find him now at Ṭarābulus, now back in Damascus, then in Ḥalab, where he died in 779 (1377). Of his works, which are detailed by Wüstenfeld and Brockelmann, we may here mention his history of the Mamlūk Sultāns of Egypt from 648—777 (1250—1375), *Durrat al-Aṣṭāk fī Mulk al-Aṭrāk*, of which extracts have been published by Weyers and Meursinge in *Orientalia*, ii. 196 sq. Of quite another character is his work in rhymed prose, intermingled with verse, called *Nasīm al-Ṣabāʾ*, and repeatedly printed in the East, e.g. Alexandria, 1289; Constantinople, 1302; Cairo, 1307.

Bibliography: Wüstenfeld, *Geschichtsschreiber*, N^o. 440; Brockelmann, *Geschichte* etc., ii. 36 sq. (where further references are given).

IBN ḤADJAR AL-ʿAṢKALĀNĪ, whose full name was AḤMAD B. ʿALĪ B. MUḤAMMAD B. MUḤAMMAD B. ʿALĪ B. AḤMAD, SHIHĀB AL-DĪN ABU 'L-FADL, AL-KINĀNĪ AL-ʿAṢKALĀNĪ AL-MIṢRĪ AL-KĀHIRĪ, a famous authority on tradition, faḳīh and historian, of the Shāfiʿī school. He was born on the 12th Shaʿbān 773 (18th February 1372) in Old Cairo; his father Nūr al-Dīn, whom he lost along with his mother at a very early age, was a notable scholar and was entitled to deliver fatwās and impart instruction. The son grew up under the protection of one of his guardians, Zakī al-Dīn al-Kharrūbī, a prominent merchant. Even by his ninth year he knew the Qurʾān by heart and soon mastered the elementary works on Fikḥ and grammar. He then studied for a considerable period with the most noted scholars of his day, for example, Ḥadīth and Fikḥ with al-Bulḳinī [q. v.],

Ibn al-Mulakkin (d. 804), ʿIzz al-Dīn Ibn Djamāʿa [see IBN DJAMĀʿA, 4], the various readings (*ḳirāʾāt*) of the Qurʾān with al-Tanūkhī, Arabic language and lexicography with Muḥibb al-Dīn Ibn Hishām (d. 799) and al-Firūzābādī [q. v.]. From 793 (beginning Dec. 1390) he devoted himself by preference to the study of Ḥadīth. For this purpose he undertook several journeys in Egypt, Syria, Ḥijāz and Yemen, which brought him into contact with philologists and literary men. He studied Ḥadīth for ten successive years with Zain al-Dīn al-ʿIrāqī (d. 800). The majority of his teachers granted him authority to deliver fatwās and impart instruction.

After several times declining to fill a judicial office he finally yielded to the entreaties of his friend, the Ḳāḍī ʿI-Ḳuḍāt Djamāl al-Dīn al-Bulḳinī, to act as his deputy. In Muḥarram 827 (Dec. 1423) he was appointed Chief Ḳāḍī. He held this office for about 21 years in all, being repeatedly dismissed and restored to office. At the same time he held professorships in various (al-Sakhāwī, mentions 10) mosques and madrasas, lecturing on Qurʾān exegesis, Ḥadīth and Fikḥ. The lectures of the "authority on Ḥadīth of his day" (*ḥāfiẓ ʿas-rihi*) were eagerly attended even by specialists. He was also mufti of the Dār al-ʿAdl, rector-warden of the Baibarsīya, khaṭīb first in the Azhar and then in the Ḳubba al-Maḥmūdiyya.

Ibn Ḥadjar, who was also esteemed as a writer both of prose and poetry, displayed a considerable literary activity; his works, several of which are very important for the study of Islām, were much sought after even in his lifetime, notably his commentary, *Fath al-Bārī fī Sharḥ al-Buḫḥārī* (Bulāḳ 1300-1), which was sold for 300 dinārs. Of his writings, the number of which is estimated at over 150, we may here mention: *al-Iṣāba fī ʿam-yiz al-Ṣaḥāba* (ed. Sprenger etc., Calcutta 1856-73, and Cairo 1323-5); *Tahdhīb al-Tahdhīb* (ed. Haidarābād 1325-27); *Taʿdīl al-Manfaʿa bi-Zawāʾid Ridḡāl al-ʿImma al-arbaʿa* (ibid. 1324); *al-Ḳawl al-musaddad fī ʿl-Dḥabb ʿan al-Musnad li ʿl-Imām Aḥmad* (ibid. 1319); *Futūḡ al-Marām min Adillat al-Aḥḳām fī ʿl-Ḥadīth* (Cairo 1330); *Nuḫbat al-Fikar fī Muṣṭalah Ahl al-Aṭhar* and *Nuṣhat al-Nazar fī Tawḍīḥ Nuḫbat al-Fikar* (ed. Lees etc., *Bibl. Ind.*, New Ser., No. 37, Calcutta 1862); *al-Durar al-kāmina fī Aʿyān al-Mīʾa al-thāmina*; *Inbāʾ al-Ghumm bi-Aḥnāʾ al-ʿUmr*; *Rafʿ al-Isr ʿan Kuḍāt Miṣr* (MSS. of these three works in Brockelmann; select biographies from the latter are published by R. Guest in the appendix to *The Governors and Judges of Egypt*, Gibb Mem., Vol. xix.); *Tawālīf al-Taʿsis fī Maʾāli Ibn Idrīs and Diwān* (printed together Bulāḳ 1301); *Ghibṭat al-Nāzir fī Tarājamat al-Shaikh ʿAbd al-Ḳādir*, ed. E. D. Ross, Calcutta 1903. — Further information on these works is given in Brockelmann, *op. cit.*, where several other writings are mentioned; cf. also Landberg, *Cat. de Mss. arabes...*, No. 31, 32, 53, 67, 88, 98, 106, 228, 279, 319; Houtsma, *Cat. d'une Coll.*, No. 763, 764 (?), 783 II, 1026 (?); Vollers, *Die islam. ... Hss. (Leipzig)*, s. Ind., and the list in the *Tarājama of the Tahdhīb*.

Ibn Ḥadjar died towards the end of Dhū ʿl-Ḥijja 852 (Febr. 1449). His pupil al-Sakhāwī wrote a very full biography of him entitled *al-Djawāhir wa ʿl-Durar fī Tarājamat Shaikh al-Islām Ibn Ḥadjar*.

Bibliography: al-Sakhāwī, *al-Ḍawʾ al-lāmī*, Ms. Leiden (Cat. 2, ii. 117 sq.), p. 389 sqq.; do., *Dḥail ʿalā Rafʿ al-Isr*, Ms. Leiden (Cat. 2, ii. 190 sq.), f. 29^a—33^b; Quatremère, *Notice sur Ahmed-Ebn-Hadjar-Askelani in Hist. des Sultans Mamlouks*, i. 2, p. 209—219; *Tarājama* at the end of *Tahdhīb al-Tahdhīb*, xii. (Haidarābād 1327); Ibn Iyās, *Badʿ al-Zuhūr*, Bulāḳ 1311, ii. 7, 9 *infra*, 18, 19, 20, 28, 29, 32 sq.; Brockelmann, *Gesch. d. arab. Litt.*, ii. 67 sqq. and the references there given.

(C. VAN ARENDONK.)

IBN ḤADJAR AL-HAITAMĪ, whose full name was AḤMAD B. MUḤAMMAD B. MUḤAMMAD B. ʿALĪ IBN ḤADJAR, SHIHĀB AL-DĪN, ABU ʿI-ʿABBĀS, AL-HAITAMĪ AL-SAʿDĪ (after the Banū Saʿd in al-Sharḳīya, where his family was originally settled), a famous Arab jurist of the Shāfiʿī school, was born at Maḥallat Abi ʿl-Haitam in al-Gharbiya [q. v.] towards the end of the year (some say Raddjāb) 909 (1504). After, while still a child, he lost his father, the latter's *shaikhs* Shams al-Dīn Ibn Abi ʿl-Ḥamāʾil (died 932), a noted mystic, and Shams al-Dīn Muḥammad al-Shanāwī, a pupil of the latter, undertook his maintenance and education. Al-Shanāwī placed him in the Maḳām of Saiyid Aḥmad al-Badawī; on the completion of his elementary education he let his ward prosecute his studies from 924 onwards in the Azhar mosque. In spite of his youth, he studied here under the scholars of the day, such as Zakariyā al-Anṣārī [q. v.], ʿAbd al-Ḥaḳḳ al-Sunbātī (d. 931), Shihāb al-Dīn Aḥmad al-Ramlī (d. 958), Naṣir al-Dīn al-Ṭablāwī (d. 966), Abu ʿl-Ḥasan al-Bakrī (d. 952), Shihāb al-Dīn Ibn al-Nadjdjār al-Hanbalī (d. 949). Distinguishing himself in theological and legal studies he received, when barely 20 years of age, authority to deliver fatwās and impart instruction. After marrying at al-Shanāwī's suggestion in 932 the latter's niece, he made the pilgrimage in 933 to Mecca, where he also spent the following year. The start which he made there as a legal writer, he followed up on his return to Egypt, till in 937 he undertook the pilgrimage with his family and again made a stay in Mecca. After a third pilgrimage in 940 he settled permanently in the holy city where he devoted himself to authorship and teaching and was appealed to for fatwās from far and near. That his authority there was not entirely undisputed is evident from a statement by al-Fākihī (*Chron. d. Stadt Mekka*, ed. Wüstenfeld, iii. 56 sqq.). He conducted a series of vigorous polemics with the Shāfiʿī mufti of Zabīd, Ibn Ziyād (cf. Brockelmann, *op. cit.*, ii. 404) (Snouck Hurgronje, *Islam und Phonograph*, p. 4 sqq. = *Tijdschr. van het Bataviaasch Genootschap*, xlii. 396 sqq.). He died on the 23rd Raddjāb 974 (3 Febr. 1567) in Mecca and was buried on the Maʿlāt.

Ibn Ḥadjar's commentary on the *Minḥādī al-Ṭalīb* of al-Nawawī [q. v.], *Tuḫfat al-Muḥṭādī li-Sharḥ al-Minḥādī*, was with the *Nihāya* of al-Ramlī [q. v.] the authoritative textbook of the Shāfiʿī madhhab. After the Ḥadjariyūn (chiefly in Ḥadramūt, Yemen and Ḥijāz) and the Ramlīyūn (in Egypt and Syria) had at first disputed fiercely with one another, the opinion finally prevailed that Ibn Ḥadjar as well as al-Ramlī had to be considered the indispensable transmitter of the correct Shāfiʿī point of view, (Snouck Hurgronje, *l. c.*, and in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, liii. 142 sq.). Among his writings we may first mention *al-Fatāwā al-*

kubrā al-fikhriya (Cairo 1308), in which are inserted several lengthy treatises with separate titles, e. g. his two polemics against Ibn Ziyād; *al-Fatāwā al-hadithiyya* (Cairo, 1307); *al-Ṣawā'iq al-muhriqa fi 'l-Radd 'alā Ahl al-Bida' wal-Zandaqa* (Cairo 1308), a polemic against the Shī'a, discussed by Goldziher, *Sitzungsber. d. Kais. Akad. d. Wiss. zu Wien*, phil.-hist. Cl., lxxviii. 453 sqq.; on the margin of the latter: *Kit. Taṭhīr al-Djānān wal-Lisān 'an al-Khutūr wal-Tafawwuh bi-Thalib Saiyidinā Mu'āwiya b. Abī Sufyān*. Besides the editions given by Brockelmann, l. c., we may mention: *al-Zawādjir 'an Iktirāf al-Kabā'ir* with marginal editions of Kaff al-Ra'ā' 'an Muḥarramūt al-Lahw wal-Simā' and *al-'Iṭm bi-Ḳawāqif al-Islām* (Cairo 1325) and *al-Minah al-Makkīya fi Sharḥ al-Hamīya* (ib. 1307 in two ed., and 1322); *Riyād al-Riḍwān fi Ma'āthir al-Musnid al-'ālī Aṣafkhūn*, cf. *An Arabic Hist. of Gujarat*, ed. E. D. Ross, London, 1910, p. 333 sqq. The MSS. of these and other works are given by Brockelmann, l. c.; cf. also Houtsma, *Cat. d'une collection de manusc.*, N^o. 50, 234, 499, 741, 1090, 1117, 1163, 2; Ḥabīb al-Zaiyāt, *Khazā'in al-Kutub fi Dimashq* etc., p. 53, N^o. 95, 96; 59, N^o. 126; 60, N^o. 134; 72, N^o. 24; 73, N^o. 30—33; 75, N^o. 68; Vollers, *Die Islam. Hss. (Leipzig)*, s. Ind. Further works are given in the biographical articles mentioned below.

Bibliography: Besides the references in the article, the biographical details in the preface to the *al-Fatāwā al-kubrā* (I, 3—5); biographical articles in *al-Nūr al-sāfir*, Cod. 1742 Leyden (*Cat.* 2, II, 123), f. 14^a—14^b, and *al-Rūḥ al-bāṣir 'alā ba'd Wafayāt A'yān Ahl al-Ḳarn al-'āshir*, ib., f. 14^oa—14^ob; *Manāḥib*, app. to *Tuḥfat al-Muhtādī*, Cairo 1308; Brockelmann, *Gesch. d. arab. Litt.*, ii. 387 sqq., cf. i. 162, 266, 364, 394, 395, 396; ii. 156, 157.

(C. VAN ARENDONK.)

IBN AL-ḤĀDJĪDĪ ABU 'ABD ALLĀH AL-ḤUSAIN B. AḤMAD B. MUḤAMMAD B. DJĀ'FAR, poet of the Būyid period. He belonged to a family which was engaged in the public service, and was himself trained by Abū Ishāk Ibrāhīm al-Ṣābī' in secretarial work. He found however that he could earn more by verse, and became an encomiast of the most important among his contemporaries, especially 'Izz al-Dawla Bakhtiyār, who appointed him to the office of *muḥtasib* or censor in Baghdād; a most unsuitable appointment, since this poet specialized in obscenity, and indeed against one of the headings in the Paris abridgment of his *Dīwān* "encouragement to fornication" a reader has written the question "Is this the business of the censor?" After a time he was deprived of this office and vainly endeavoured to recover it. In his poems he mentions various estates which he had acquired or inherited, and several odes deal with a dispute between himself and a Kurd for the possession of one of them.

Among the eminent men with whom he came in contact were the vizier Muḥallabī, who desired him to satirize Mutanabbī: Sābūr b. Ardāshīr: Ibn Bakīya: 'Aḍud al-Dawla and Bahā al-dawla: Ibn 'Abbād and Ibn al-'Amīd. He earned 1000 dinārs by an encomium on "the ruler of Egypt" who feared his satire; and much of his wealth appears to have been acquired by blackmail of this sort. Ibn al-Ḥādjīdī died 391 (1001).

His *Dīwān* when complete filled many volumes; a volume preserved in the British Museum contains rhymes in *dāl* and part of those in *rā*. A selection of the less obscene poems was made by his contemporary and friend the Sharīf al-Raḍī, called *al-Naḥif min al-sakhif*; a selection by no means free from obscenity was made in 510 by Hibat Allāh al-Iṣṭarlābī, in 141 sections; this is preserved in the Paris MS. 5913, with prefatory note by the grammarian Ibn al-Khashshab. A considerable collection of his verses is also given by Tha'alibī in the *Yatima* ii. 211—270. Other selections are mentioned by Brockelmann i. 82.

The subject with which the poems chiefly deal is the vice explained by Mez, *Ein ba.'hdder Sittenbild*, p. xxvii; the society in which the poet moved is that which is known from the *Yatima*, especially vol. ii.; the Sharīf al-Raḍī is said to have incurred infamy by his lament over Ibn al-Ḥādjīdī (*Dīwān*, p. 862—864), who however had earned it by his attacks on the Companions, which the Sharīf as an 'Alawid approved.

Bibliography: MSS. cited above. *Mir'āt al-Zamān* of Sibṭ Ibn al-Djāwzī (MSS).

(D. S. MARGOLIOUTH.)

IBN AL-ḤĀDJĪB, DJAMĀL AL-DĪN ABU 'AMR 'OTHMĀN B. 'OMAR B. ABĪ BAKR B. YUNUS, an Arab grammarian, son of a Kurdish chamberlain of the Emir 'Izz al-Dīn Mūsak al-Ṣalāhī, born in the village of Fanā in Upper-Egypt in the closing days of the year 570 = 1175, studied the Ḳur'ān and the sciences connected with it, Mālikī law and its sources, grammar, and belles lettres, in Cairo. His chief teachers were the Imām al-Shaṭībī, the jurist Abū Manṣūr al-Abyārī, etc.. He made a journey to Damascus and after spending a long time there teaching publicly in the Mālikī zāwiya of the great Umayyad mosque he went to Cairo and afterwards moved to Alexandria, where he died on the 26th Shawwāl 646 = 11 Febr. 1249.

Although he also wrote works on law and prosody, it is as a grammarian that he is specially celebrated and in this field he differs in many points from his predecessors. As a jurist he was the first to combine the doctrines of the Mālikīs of Egypt with those of the Maghribī Mālikīs. We owe to him the following works, of which those in prose are so clear in their style that they require no commentary: 1. *al-Kāfiya*, a short manual of Arabic syntax (*naḥw*; Rome 1591; Cawnpore 1888, 1891; Kazan 1889; Tashkent 1311, 1312; Constantinople 1305; Cairo repeatedly; commentary Constantinople 1319); 2. *al-Shāfiya*, short treatise on Arabic accidence (*ṣarf*; pr. 1805; Constantinople 1850; Cawnpore 1885; extracts publ. with notes by F. Buhl, *Sproglige og historiske Bidrag til den arab. Gramm. med udv. Tekststykker af Ibn al-Ḥāḡibis al-Sāfiya*, Leipzig 1878); 3. *al-Maḥṣad al-djālil fi 'Ilm al-Khalīl*, a didactic poem in the *Basīṭ* metre on prosody (Leiden, *Cat.* 2, N^o. 273; Berlin, *Verz.*, N^o. 7126; Bodl., *Cat.*, I, MSS. Hebr., N^o. 36, ii., MSS. Arab., N^o. 1267, ii.; publ. with transl. by Freytag in his *Darstell. der arab. Verskunst*, Bonn 1830, p. 334—371); 4. *al-Amālī*, discourses on the Ḳur'ān, on al-Mutanabbī etc. (Berlin, N^o. 6613; Wien, Flügel, *Die arab. Hss.*, N^o. 386; Paris, Bibl. Nat., N^o. 4392, iii.—vi.; Khed. Libr., *Fihrr.*, iv. 24); 5. *al-Ḳaṣīda al-muwashshaha bi 'l-Asma' al-mu'annatha*, on the feminine nouns of masculine form, publ. by Haffner

and Cheikho, *Dix anciens traités de philol. arabe*, Beyrouth 1908, p. 157); 6. *Risālat fi 'l-Ushr*, a short treatise on the use of the word *ushr* with the adjectives *awwal* and *ākhir* (Berlin, No. 6894); 7. *Muntaha 'l-Sa'āl wa 'l-Amal fi 'l-mai al-Uṣūl wa 'l-Djadal*, a handbook of the sources of Mālikī law (Mss. cf. Brockelmann, *op. cit.*); 8. *Mukhtaṣar al-Muntahā*, known as *al-Mukhtaṣar al-Uṣūl*, a synopsis of the preceding work (pr. Būlāḡ 1316—9, with 'Aḡud al-Dīn al-Idjī's commentary and the glosses of al-Taftazānī and al-Djurdjānī on it and supergloss by al-Ḥasan al-Harawī to al-Djurdjānī's *Hāshiya*); 9. *Mukhtaṣar fi 'l-Furū'* or *Djāmī' al-Ummahāt* or simply *al-Mukhtaṣar al-far'ī*, compendium of Mālikī law, annotated (*Tawḍīḡ*) and afterwards imitated Sīdī Khalīl (India Office, Loth, *Cat.*, No. 298; Brit. Mus., *Cat. Cod. Or.*, ii. No. 226; Khed. Libr., Cairo, *Fih.*, iii. 159; Algiers, Fagnan, *Cat.*, No. 1074—1076).

Bibliography: Ibn Khalīkan, *Wafayāt* (Cairo 1310), i. 314; al-Suyūṭī, *Ḥusn al-Muḥāḍara* (Cairo 1321), i. 125; do., *Bughyat al-Wu'āt* (Cairo 1326), p. 323; Ibn Farḥūn, *al-Dībādī* (Fās 1316), p. 372; Ibn Khaldūn, *Prolog.* (transl. de Slane), iii. 20 sq.; Buhl, *op. cit.*, p. 27—29; Brockelmann, *Gesch. d. arab. Lit.*, i. 303—6, cf. 525, ii. 697; Huart, *Arab. Lit.*, p. 172; Moh. Ben Cheneb, *Etude sur les personnes ment. dans l'Idjāsa du Cheikh 'Abd al-Qādir al-Fāṣī* (Paris 1907), No. 191; Morand, *Le droit musulman algérien (rite mālékite)*, *Les origines* (Algier 1913), p. 9 sq. (MOH. BEN CHENEZ).

IBN AL-HAIṬHAM, whose full name was ABŪ 'ALĪ AL-ḤASAN B. AL-ḤASAN (or AL-ḤUSAIN) B. AL-HAIṬHAM, in mediaeval European sources usually called ALHAZEN, was one of the most important mathematicians and physicists of the Arabs, learned also in medicine and the other sciences of the ancients notably in the philosophy of Aristotle. He was born about the year 354 (965) in Baṣra, wherefore he is sometimes called Abū 'Alī al-Baṣrī, moved when fairly old to Egypt, where he was for some years in the service of the Fātimid al-Ḥākim, to whom he had offered to regulate the course of the Nile, but soon had to give up this undertaking; on al-Ḥākim's death he earned his living by copying mathematical and other books. He died in Cairo towards the end of the year 430 = 1039 or soon after as the authorities note. — Ibn Abī Uṣaibi'a quotes about 200 mathematical, astronomical, physical, philosophical, and medical works and treatises by Ibn al-Haiṭham, for which we may refer the reader to the sources quoted below, particularly (besides Ibn Abī Uṣaibi'a) F. Woepcke and E. Wiedemann. His chief work on physics is his *Optics*, *Kitāb al-Manāṣir*, published in a Latin translation in 1572 in Basle by F. Risner, together with his treatise on twilight, entitled *Opticae thesaurus Alhazeni Arabis libri septem nunc primum editi. Eiusdem liber de crepusculis et nubium ascensionibus*, etc., a Fred. Risner. The latter treatise was translated into Latin by Gerhard of Cremona; this is probably true also of the *Optics* but not certain. The *Optics* of Ibn al-Haiṭham had a great influence in the middle ages on the study of optics in Europe from Roger Bacon to Kepler. There still survives also a large Arabic commentary on the *Optics* by Kamāl al-Dīn Abū 'l-Ḥasan al-Fārīsī (died c. 1320); on this and Ibn al-Haiṭham's *Optics* cf. the works of E. Wiedemann mentioned below.

Of treatises by Ibn al-Haiṭham some published in Arabic and some accessible only in translations, we have to mention the following in addition to those mentioned in the authorities quoted below: *Über die Beschaffenheit der Schatten* (*fi Kaifiyyat al-Aṣṭāl*), published by E. Wiedemann in an abbreviated form in a German translation in the *Beiträge z. Gesch. d. Naturwissenschaft.*, xiii. (*Sitzungsber. der phys.-mediz. Sozietät in Erlangen*, Vol. 39 (1907), p. 226 sqq.); *Über parabolische Hohlspiegel* (*fi 'l-Marāyā al-muḥriḡa bi 'l-kuṭū'*), publ. in a German transl. by J. L. Heiberg and E. Wiedemann, in the *Biblioth. Mathem.*, 3rd Ser., Vol. x. (1910), p. 201—237; *Über sphärische Hohlspiegel* (*fi 'l-Marāyā al-muḥriḡa bi 'l-Dawā'ir*), transl. by E. Wiedemann, *ibid.*, p. 293—307; *Über die Ausmessung des Paraboloides* (*fi Miṣāhat al-Mudjāsam al-mukāfi*), transl. with commentary by H. Suter in the *Biblioth. Mathem.*, 3rd Ser., Vol. xii. (1912), p. 289—332; Extracts from the treatises *fi 'l-Makān* (*Über den Ort (oder Raum)*), *fi Mas'ala 'adadiya* (*über ein Zahlenproblem*), *fi Shaki Bani Mūsā* (*über einen Satz der Banū Mūsā*), *fi Uṣūl al-Miṣāha* (*über die Elemente der Ausmessung*), published in German translation by E. Wiedemann, in *Beiträge z. Gesch. d. Naturwissenschaft.*, xvii. (*Sitzungsber. der phys.-mediz. Sozietät in Erlangen*, Vol. xli. (1909), p. 1—25).

Bibliography: Ibn Abī Uṣaibi'a (ed. Müller), ii. 90—98; Ibn al-Kifī (ed. Lippert), p. 165—168; E. Wiedemann, *Ibn al-Haiṭham, ein arabischer Gelehrter* (reprint from the *Festschrift für J. Rosenthal*, Leipzig 1906); do., *Zu Ibn al-Haiṭhams Optik* (Reprint from the *Archiv für die Gesch. d. Naturwissenschaft. u. d. Technik*, Vol. iii., 1910); Woepcke *L'algèbre d'Omar Al-khayyāmī*, etc., Paris 1851, p. 73—76; Steinschneider, *Notice sur un ouvrage astronomique inédit d'Ibn Haiṭham in the Bollettino di bibliogr. delle scienze mat. e fis.*, xiv. (1881), p. 721 sqq., and xvi. (1883), p. 505 sqq.; Brockelmann, *Gesch. d. arab. Litt.*, i. 469; Suter, *Abhandlgn. z. Gesch. d. mathem. Wissenschaft.*, x. 91—95; xiv. 169—170. (H. SUTER.)

IBN ḤAIYĀN B. KHALAF, ABŪ MARWĀN ḤAIYĀN AL-ḲURṬUBĪ, usually called after his grandfather Ibn Ḥaiyān, one of the earliest and best historians of Muslim Spain. Almost nothing is known of his biography except the year of his birth 377 (987—988) and his death 469 (1076). He was a very prolific writer: the list of his works contains no less than 50 titles, which include poems and theological treatises. His history *al-Matin* is said to have comprised not less than 60 volumes, but of all his writings only the historical work entitled *al-Muḡtabis fi Tārīkh Andalus* has survived; there is one volume in Oxford (Cod. Bodl. in Nicoll, ii. No. 137) and a second at Constantine; there are transcriptions of both in Madrid.

Bibliography: The bibliography on Ibn Ḥaiyān is given in Pons Boigues, *Ensayo bibliogr.*, p. 152 sqq. Cf. also Brockelmann, *Geschichte* etc., i. 338.

IBN ḤAMDĪS, ABŪ MUḤAMMAD 'ABD AL-DJABBAR B. ABĪ BAKR, an Arab poet, born about 447 (1055) in Syracuse in Sicily and distinguished at an early age as a poet. When the Normans captured Sicily in 471 (1078), he retired to Spain and spent some time at the court of the 'Abbāsid al-Mu'tamid [q. v.] in Seville. He followed the

latter in his imprisonment in 484 (1091) and lived at al-Mahdiyya after his death (488 = 1095). He spent the last years of his life at Bougie where he died in 527 (1132); according to other accounts, he died on the island of Majorca. He left a *Diwān* of which Amari has published specimens. Cf. C. C. Moncada, *Il Diwān del poeta 'Abi Muḥammad 'Abd al-Gabbar Ibn Hamdis il siciliano pubblicato*, Palermo 1883, and *Il Canzoniere di Ibn Hamdis*, publ. by C. Schiaparelli, Roma 1897. According to Ḥādjīdī Khalifa, ii. 196, he also wrote a history of Algeciras.

Bibliography: Amari, *Biblioteca Arabo-Sicula*, s. Index; Pons Boigues, *Ensayo Bibliografico*, p. 186 sqq.; Brockelmann, *Geschichte* etc., i. 269 sq.

IBN ḤAMDŪN, BAḤĀ' AL-DĪN ABU 'L-MA'ĀLĪ MUḤAMMAD B. AL-ḤASAN, an Arab philologist, born in 495 (1101) at Baghdād. He held several offices at the court of the Caliph, so that he received the title *Kāfi 'L-Kufāt*. But his frankness aroused the enmity of the Caliph al-Mustandjīd who threw him into prison in 562 (1167). Soon afterwards he died in prison. He was the author of a large anthology of philological and historical matter entitled *al-Tadhkira*. Cf. Amedroz, *Tales of official Life from the "Tadhkira of Ibn Hamdun"*, etc. in *Journ. Roy. As. Soc.*, 1908, p. 409 sqq.

Bibliography: Brockelmann, *Geschichte* etc., i. 280 sq. (with further references).

IBN ḤAMMĀD, ABŪ 'ALLĀH MUḤAMMAD B. 'ALĪ, an Arab historian, author of a history of the Fāṭimids. Neither the date of his birth nor death is known; we only know that he flourished after the rise of the Almohad dynasty and before Ibn Khaldūn, who quotes a passage from him about the Banū Khazrūn of Tripolis (*Kitāb al-Ibar*, vii. 43). The text is still unpublished in a manuscript of the Bibl. Nat. of Paris (nº. 1888) and in another of the Bibl. Nat. of Algiers (nº. 1988, imperfect). Two fragments, one on 'Ubad Allāh and one on Abū Yazīd al-Mukhal-lad were translated by Cherbonneau (*Journ. Asiat.*, 1862, ii. 470 sq.; 1869, i. 199 sqq.).

(RENÉ BASSET.)

IBN HĀNĪ', ABU 'L-ḲĀSIM (also ABU 'L-HASAN) MUḤAMMAD B. HĀNĪ' B. MUḤAMMAD B. ŠA'DŪN AL-AZDĪ, usually called IBN HĀNĪ' AL-ANDALUSĪ to distinguish him from Ibn Hānī' al-Ḥakamī [see ABŪ NUWĀS], an Arab poet of Spain. His father Hānī' was a native of a village near al-Mahdiyya in Tunisia, who had moved to Elvira in Spain or, according to others, to Cordova. Ibn Hānī' was born in one of these two towns. He studied in Cordova and then proceeded to Elvira and Seville. In the latter city his frivolous way of living and too free speech brought upon him the wrath of the people who accused him of agreeing with the Greek philosophers and of heresy, so that he was finally banished from Seville at the age of 27 by his patron, who was afraid of being suspected of agreeing with him. He then went to Africa to Djawhar, a freeman and general of the Fāṭimid al-Mansūr. When he received only 200 dinārs from the latter for a *qaṣida* addressed to him, he went to al-Masila (Msila) in Algiers where his compatriots *Dja'far b. 'Alī b. Falāḥ b. Abī Marwān* and *Yahyā b. 'Alī b. Ḥamdūn* al-Andalusī were ruling. Treated with great respect by them he composed some notable poems in their honour. The Fāṭimid Caliph al-Mu'izz Abū

Tamīm Ma'add b. Ismā'īl, son of al-Manšūr, summoned the poet to him and attached him to his court, overwhelming him with tokens of esteem. When al-Mu'izz went to Egypt in 361 (972) to take up his residence in Cairo, Ibn Hānī' left him and returned to the Maghrib to bring back his family, but was murdered in Barka in Cyrenaica on his road on Wednesday 24 Raġjab 362 = 30th April 973 at the age of 36. Accounts of his murder differ. When al-Mu'izz in Egypt heard of the poet's death, he lamented: "He was a man whom we hoped to rival the poets of the East, but this was not granted to us".

In spite of the gross exaggerations in some of his panegyrics, which made him suspected of infidelity among the orthodox, Ibn Hānī' enjoyed as great esteem among the Arabs of the West as his contemporary al-Mutanabbi did in the East. Abu 'l-'Alā' al-Ma'arri, who esteemed the latter highly used to say of Ibn Hānī': "he is like a mill, grinding corn, so little sense is there in his verse".

His *Diwān*, arranged in alphabetical order, was published at Būlāk in 1274 and at Beyrouth in 1886, 1326. It contains panegyrics of al-Mu'izz, *Dja'far b. Ḡhalbūn*, Abu 'l-Faraj Muḥammad b. 'Omar al-Shaibānī, *Dja'far b. 'Alī b. Ḡhalbūn*, Ṭāhir and Ḥusain b. al-Manšūr, *Yahyā b. 'Alī*, *Ibrāhīm b. Djawhar* b. Kātib, satires against al-Wahrān, two elegies, one on the mother of *Dja'far* and *Yahyā b. Yahyā b. 'Alī*, the other on the son of *Ibrāhīm b. Djā'far b. 'Alī* and several impromptu pieces.

Bibliography: al-Dabbī, *Bughyat al-Mul-tamis*, p. 130, nº. 301; Ibn al-Abbār, *al-Takmila*, p. 103, nº. 350; Ibn al-Khaṭīb, *al-Iḥṭāṭ*, Cairo 1319, ii. 212; Ibn Khallikān, *Wafayāt*, Cairo 1310, ii. 4; al-Faṭḥ b. Khakān, *Maṭmaḥ al-Anfus*, Constantinople 1302, p. 74; al-Makkārī, *Nafḥ al-Tib*, Cairo 1302, ii. 364 (gives only the *Maṭmaḥ*; Abu 'l-Fidā, *Tārīkh*, Constantinople 1286, ii. 118; Amari, *Bibl. Ar.-Sic.*, text, fasc. ii., p. 317; al-Makrīzī, *Itti'āz al-Ḥunafā*, Jerusalem n. d. (1308), p. 62; Ibn al-Aṭhir, *Annales du Maghrib et de l'Espagne*, tr. et ann. par Fagnan, p. 371; Fagnan, *Hist. des Almohades d'al-Merrākechi*, p. 93, 183; von Kremer, *Ueber den schīitischen Dichter Abu 'l-Ḥasim Mohammed Ibn Hānī'* (*Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxiv. 481—494); Pons Boigues, *Ensayo bio-bibliografico*, p. 74, nº. 37; Brockelmann, *Gesch. d. arab. Litt.*, i. 91; Huart, *Arab. Lit.*, p. 95; Ibn Šaraf al-Ḳairawānī, *Rasā'il al-Intiḳād*, Damascus 1330, p. 22.

(MOH. BEN CHENEH.)

IBN ḤAWḲAL, ABU 'L-ḲĀSIM (MUḤAMMAD), an important Arab traveller and geographer. Very little is known of his life. He tells of himself that he left Baghdād in Ramaḍān 331 (May 943) with the intention of becoming acquainted with other lands and peoples, and making money by commerce. He travelled through the whole Muslim world from east to west, at the same time studying eagerly the works of his predecessors al-Djaihānī, Ibn Khordādhbih and Kūdāma. According to Dozy, he was a spy in the service of the Fāṭimids. On his travels he met al-Iṣṭakhri [q. v.] probably about 340. At the latter's request he made improvements in some of this geographer's maps and revised his work. He afterwards however decided upon rewriting it and completed the new version under his own name with the title *al-Masālik wa 'l-Mamālik* not be-

fore 367 (977); it was published by de Goeje in Vol. ii. of the *Bibl. Geogr. Arab.* On earlier editions of separate portions and part translations see the *Praefationes to op. cit.* and vol. i.

Bibliography: P. J. Uyenbroek, *De Ibn Haukal Geographo*, etc., Lugd. Bat. 1822, p. 5—17; De Goeje, *Die Istakhri-Balkhi Fragme in Zeitschr. d. Dtsch. Morg. Gesellsch.*, xxv (1871), 42 sqq.; do. *Bibl. Geogr. Arab.*, iv. *Praef.*, p. iv. sq.; Dozy, *Hist. des Musulmans d'Espagne*, iii. 17, 181. (C. VAN ARENDONK.)

IBN ḤAZM, whose full name was ABŪ MUḤAMMAD 'ALĪ B. AHMED B. SA'ID B. H., a versatile Spanish Arab scholar, a notable theologian, historian and distinguished poet, born on the last day of Ramaḍān 384 (7th Nov. 994) at Cordova. His family belonged to the village of Manta Liṣham (var. M-t-liḍjam, according to the *Irshād al-Arib*, v. 88 *infra*, 1/2 farsakh from Huelva at the mouth of the Odiél) in the district of Niebla; his great-grandfather had been a convert from Christianity to Islām. His father, who had risen to the rank of a vizier of the major-domo al-Manṣūr and his son al-Muzaffar, assumed a genealogy which led back to a Persian client of Yazid b. Abī Sufyān. As the son of a high official Ibn Ḥazm naturally received a good education; the atmosphere of the court in which he spent his youth did not prevent his active mind striving to develop in all directions. As his teacher in various branches of knowledge he mentions (*Tawḥ*, p. 110, 5, 118, 13 sq.) 'Abd al-Rahmān b. Abī Yazid al-Azdī (left Spain during the civil war, see Ibn Bashkuwāl, N^o. 753). Before 400 he studied under Ahmad Ibn al-Djāsūr (died 401, Ibn Bashkuwāl, N^o. 37, cf. *Tawḥ*, p. 136, 22, 144, 9) and in the midst of the political turmoils we find him a student of Ḥadīth in Cordova (*Tawḥ*, p. 127, 16 sq.).

The revolution which overthrew the 'Amirids (cf. Dozy, *Hist. des Musulmans d'Espagne*, iii. 271 sqq. considerably affected the position of father and son. Especially after Hishām II was replaced on the throne (Dhu 'l-Hijja 400 = July 1010), both had to suffer many mortifications. Ibn Ḥazm's father died towards the end of Dhu 'l-Ḳāda 402. In Muḥarram 404 he left Cordova, which had been sorely tried by the civil war; the beautiful palace of his family at Balat Mughīth had been destroyed by the Berbers (*Tawḥ*, p. 104, cf. 87 *infra* sq.). He next chose Almeria for his home; there he seems to have been able to live in comparative quiet till 'Alī b. Ḥammūd in alliance with Khairān, ruler of Almeria, overthrew the Umayyad Sulaimān (Muḥarram 407). Khairān induced to suspect him of intriguing in favour of the Umayyads, imprisoned him for some months with his friend Muḥammad b. Ishāk and then banished them. The two friends went to Ḥiṣn al-Ḳaṣr, whose ruler received them kindly. On learning that 'Abd al-Rahmān IV al-Murtaḍā had been appointed Caliph in Valencia, they left their host after a few months and travelled by sea to this town, where Ibn Ḥazm met other friends (*Tawḥ*, p. 110 sq.). In the army of al-Murtaḍā, whose vizier he was, he fought before Granada; he was captured by the enemy but was released after a while (*Cat. Cod. Arab.*, i. 273). After an absence of six years he returned in Shawwāl 409 to Cordova, where al-Ḳāsim b. Ḥammūd was now Caliph (*Tawḥ*, p. 104, 22, cf. 112, 2). After the latter's expulsion, the intellec-

tual 'Abd al-Rahmān V al-Mustazhir was chosen Caliph (Ramaḍān 414 = Dec. 1023); the latter chose his friend Ibn Ḥazm as vizier. They only enjoyed the new state of affairs for a brief period, for 'Abd al-Rahmān was murdered seven weeks later (Dhu 'l-Ḳāda 414 = Jan. 1024) and Ibn Ḥazm found himself once more within prison walls. How long he was confined cannot be definitely ascertained; it is certain however that he was living in Játiva about 418 (1027). According to al-Djāyānī (in Yaḳūt), he filled the office of vizier again under Hishām al-Mu'tadd. Only scanty notices of his later life are available. But he kept clear of politics in order to devote himself entirely to sciences, authorship, and the propagation and defence of his doctrines.

One of his earliest works is that which was made known by Dozy (*Tawḥ al-Ḥamāma fī 'l-Ulfa wa 'l-Ullāf*, ed. by D. K. Pétrof, Leiden 1914, cf. the review by Goldziher in *Zeitschr. d. Deutsch. Morg. Gesellsch.*, lxix. 192 sqq.), which he wrote in Játiva (p. 1, 8), about 418 (*Tawḥ*, p. 79 sq., before the death of Khairān in 419; an attack of Abu 'l-Djaish [so to be read] Muḍjahid on Khairān would suggest after their estrangement in Rabi' II 417, cf. Ibn al-Athīr, ed. Tornberg, ix. 195; a second *terminus ad quem* is given *Tawḥ*, p. 42, 7: Hakam b. Mundhir died about 420 according to Ibn Bashkuwāl n^o. 332). In this treatise on love and its different phases in which he illustrates his views on psychology by short stories from his own experiences and those of his contemporaries and by his own poems, Ibn Ḥazm shows himself a keen observer, a brilliant stylist and charming poet. He affords us not only a glimpse into his own character, but also throws an interesting light on a little known side of the life of his time. — Probably about the same time he wrote the treatise called *Risāla fī Faql al-Andalus*, dedicated to his friend Abū Bakr Muḥammad b. Ishāk (according to al-Dabbī, n^o. 59), which is given in al-Maḳkārī, ed. Dozy etc., ii. 109, 18—121 (ed. Būlaḳ, ii. 767, 8 sqq.). This *Risāla*, composed at the instigation of the lord of Ḳal'at al-Bunt (al-Maḳkārī, ii. 110, cf. Ibn al-Abbār, *al-Takmila*, n^o. 432), gives an interesting survey of the most important early literature of the Spanish Muslims. — Of his historical works there still survive *Nuḳat al-'Arūs fī Tawārīkh al-Khulafā'* (ed. with Spanish translation by C. F. Seybold in *Revista del Centro de Estudios históricos de Granada y su Reino*, i. 160 sqq., 237 sqq., Granada 1911) and the *Djāharat al-Ansāb (Ansāb al-'Arab)* written about 450 (cf. Codera, *Misión histórica en la Argelia y Túnez*, Madrid 1892, p. 24 sqq., 83) (Mss. Tunis, Masḍjid al-Zaitūna, n^o. 5014, and copy of this Ms. in Madrid, Real Acad. de la Hist., Codera, *o. c.*, p. 165; Paris, Bibl. Nat., Blochet, *Cat. de la Coll. . . . Schefer*, n^o. 5829; containing the biography of Muḥammad, Berlin, *Verz.*, n^o. 9510), a work highly esteemed and often quoted by Ibn Khaldūn (*Ibar*, ed. 1284, VI, 8, 89 sq., 97, etc.), on the genealogy of the Arab and Berber families in Maghrib and Spain, which Codera used as a source for his articles on the Hammūdids, Tudjībids (these two articles also in his *Estudios críticos de Historia árabe española*, Zaragoza 1903, p. 301 sqq.), Umayyads in *op. cit.*, p. 29 sqq., 41 sqq., cf. 147 sqq., 75 sqq., et passim.

But it was particularly as a traditionalist and

theologian that Ibn Ḥazm displayed great literary activity. At first an ardent follower of the Shāfiʿī school he afterwards went over to the Zāhiri [cf. ZĀHIRĪS] of which he became a devoted advocate. This change had apparently been completed by the time he wrote the above mentioned *Risāla* (cf. al-Maḥḥarī, ii. 120, 9 sqq.). Possibly the instruction of his teacher Abu 'l-Khiyār (so to be read *Ṭawḥ*, p. 98, 10) i. e. Maṣ'ūd b. Sulaimān b. Muflit, who was a Zāhiri (Ibn Bashkuwāl, n^o. 1238, al-Dabbī, n^o. 1361), was not without influence upon him. [For Zāhiri contemporaries cf. Ibn Bashkuwāl, n^o. 1195, 1196]. He defended with vigour his position that the details of legal deduction not resting on tradition and revelation must be rejected in the treatise *Ibtāl al-Kiyās wa 'l-Ra'y wa 'l-Istihsān wa 'l-Taḥlīl wa 'l-Taḥlīl* (Ms. Gotha, Pertsch, *Verz.*, n^o. 640), which Goldziher (*Die Zāhiriten*, Leipzig 1884) first thoroughly studied. From the title Ibn Ḥazm evidently discussed similar subjects (cf. *Faṣl*, iii. 76) in the *Kit. al-Ihkām fī (li-) Uṣūl al-Ahkām* (Mss. Khed. Libr., *Fihrr.* [ed. 1305], ii. 236). A small work by him on *Maṣā'il Uṣūl al-Fiḥh* was printed, according to the *Fihris Maktabat al-Manār* (1332), with notes by Ibn al-Amīr al-Ṣaghānī and al-Kāsimī in Egypt. He published a Zāhiri system of *Fiḥh* in his *Kit. al-Muḥallā bi 'l-Āthār fī Sharḥ al-Mudjallā bi 'l-Iktisār (Iktisār)*, which is presumably contained in its entirety in the many volumes of this work in the Khed. Libr. (*Fihrr.*, iii. 297 sq.); incomplete in Leiden, Landberg, Cat., n^o. 646, and Constantinople Aya Sofya, n^o. 1259, 1260. Similar in content was his *Īṣāl ilā Fahm al-Khiṣāl* (*Faṣl*, i. 114, 7 sqq.) which exists in a *Mukhtaṣar* of his son Abū Rāf' in the Khed. Libr. (*Fihrr.*, iii. 297, 13 sq.).

Ibn Ḥazm was original in his application of Zāhiri principles to dogmatics. Here also only the primary meaning of the written word and established tradition was to be decisive. From this point of view he sharply criticised religious groups in Islām in his most celebrated work, the *Kit. al-Faṣl fī 'l-Milal wa 'l-Akwā' wa 'l-Nihāl* (pr. Cairo 1317—21) and particularly attacked the Ash'aris [see AL-AṢḤARĪ], notably their views on the divine attributes. As regards anthropomorphic expressions in the Qur'ān, however, Ibn Ḥazm found himself forced to bring these into conformity with a spiritual interpretation. An appreciation of Ibn Ḥazm's views on dogmatics and philosophy in their mutual relations has still to be made. Goldziher has touched on the main points; cf. also the excerpts in Horten (see below). On the influence of Ibn Ḥazm's principles on the domain of ethics see Goldziher, *o. c.*, p. 162 sq. and on I. Ḥ. as champion of the monotheistic reaction against the cult of saints, Sūfi doctrines, and astrology, see Schreiner, *Beitr.* In the work just named, which was first more fully made known by Goldziher, Ibn Ḥazm also criticises non-Islāmic creeds, such as those of the Jews and Christians, and endeavours to find contradictions and incompatibilities in their writings to justify the accusation of falsification of texts. (Cf. Goldziher, *Feschurum*, *Zeitschr. für die Wiss. Judenthums*, viii., 1872, p. 76 sqq., and *Zeitschr. d. Deutsch. Morg. Gesellsch.*, xxxii. 1878, p. 363 sqq.; Schreiner, *ibid.*, xlii. 612 sqq.). As Isr. Friedländer, following Goldziher, has shown in more detail (*Zur Komposition von Ibn Ḥazm's Milal wa 'n-Nihāl in Orient. Stud. Th. Nöldeke gewidmet*,

i. 267 sqq.), the logical arrangement of this work (the author repeatedly styles it *Dirwān*, e. g. i. 107, 11, iv. 178, 16, v. 79, 18) is to some extent destroyed by the incorporation in it of works originally separate. The mss. of this work, the references in which are to very different dates, show, according to Friedländer, two recensions. The incorporated parts are: a) i. 116—ii. 91 of the published text, apparently identical with *Kit. Iḥār Tabdīl al-Yahūd wa 'l-Naṣārā li 'l-Tawrāt wa 'l-Indjīl wa Bayān Tanākuḥ mā bi-Aidihim minhā mimma tā yahtamilu 'l-Ta'wīl*; b) iv. 178—227, containing the treatise *al-Naṣā'ih al-mundjiya min al-Faḍā'ih al-mukhziya wa 'l-Kabā'ih al-murdiya min Akwāl Ahl al-Bida' wa 'l-Firaḥ al-arba' al-Mu'tazila wa 'l-Murdiyya wa 'l-Khawāridj wa 'l-Shi'a*; from it Friedländer has translated the chapter on the Shi'is (iv. 178—188) with a general survey of heterodox views (ii. 111—117) and two passages regarding Shi'ite doctrines, making use of manuscript material and adding illuminating notes (*The Heterodoxies of the Shiites*, New Haven, 1909, from *Journ. of the Amer. Orient. Soc.*, xxvii. and xxix.; *ibid.* on Mss. [cf. also *Zeitschr. d. Deutsch. d. Morgenl. Gesells.*, lxvi. 166] and recensions); c) perhaps also iv. 87—178, a work on *al-Imamā wa 'l-Mufaḍala*, with the title of which Fr. compares *Kit. al-Imāma wa 'l-Siyāsa fī Kīsam Siyar al-Khulafā' wa-Marātibihā wa 'l-Wādhib minhā* (so Ibn Ḥaiyān in Yaḳūt); Ibn Ḥazm's treatise *Fī 'l-Mufaḍala baina 'l-Ṣaḥāba* may be identical with this, Ms. Damascus, Ḥabib al-Zaiyāt, *Khaṣā'in al-Kutub fī Dimashk* etc., p. 82, 4. — A fragment of his *al-Nubdha al-kāfiya fī Uṣūl Ahkām al-Dīn* is contained in Ms. Berl., N^o. 5376.

In the domain of logic Ibn Ḥazm wrote a *Kitāb al-Taḥrīb fī Hudūd al-Mantiq*, which has not survived; something would be known of its contents if the statements in *Faṣl*, i. 4, 10, iii. 90, v. 20, 2, v. 70 *infra*, refer to the same work under a slightly different title. It might be presumed that the same work is meant by a treatise on *ʿIlm al-Kalām*, the only one (and first?) of his own which he mentions in his *Risāla* on literary history, but out of modesty he does not give the title. His work on this science in which his teacher (Ibn Khalikān, al-Dhahabī) was Muḥammad b. al-Hasan al-Madhhidjī (Ibn al-Abbār, *al-Takmila*, N^o. 411), whom he praises as a philosophic author, found but little approval and he was held to be at fault because he contradicted Aristotle, whom on the whole he held in high esteem however (*Die Zāhiriten*, p. 157), and departed entirely from the usual treatment of the subject. In this connection it should be noted that he laid great emphasis on the perception of the senses.

Ibn Ḥazm devoted to Qur'anic studies and tradition his *Kit. al-Nāsiḥ wa 'l-Mansūkh* (pr. Cairo, on the margin of editions of the *Tafsīr al-Djā-lūlain*, 1297, 1308) and other works which have probably not survived. — Among his polemical writings there is still to be mentioned a satirical *kaṣida* (cf. Abū Bakr b. Ḳhair, *Fihrr.*, ed. Codera and Ribera, i. 409 sq.) preserved in al-Subkī, *Ṭabaqāt al-Shāfi'iya*, ii. 184—9, the reply to a poetical attack on the part of the Byzantine Emperor Nikephoros II Phokas (cf. al-Subkī, *o. c.*, ii. 178 sqq. and Flügel, *Die Arab. . . Hss. . . der Hofbibl. zu Wien*, i. 449 sqq.). — The fruit of his mature years and of much bitter experience was his ethical

tractate *Kit. al-Aḥklāk wa 'l-Siyar fī Mudāwāt al-Nufūs* (pr. Cairo n. d.), an exhortation to pious life, which holds up Muḥammad's example as the moral ideal (cf. Goldziher, *Vorlesungen*, p. 30). This tractate has been discussed and translated into Spanish by Miguel Asín (*Los Caracteres y la conducta. Tratado de moral práctica por Aben Hazam de Córdoba*, Madrid 1916).

A controversialist by nature, as he was (cf. *Tawḥīd*, p. 43, 8), Ibn Ḥazm challenged Jews, Christians, and Muslims of different schools. He was a doughty opponent: "whoever resisted him bounced off him as from a stone" (Ibn Ḥaiyān). He overwhelmed with scorn and contempt men whom the majority of Muslims held in the highest reverence such as al-Ash'ari, Abū Ḥanīfa, Mālik. According to a proverbial saying, Ibn Ḥazm's pen was like al-Ḥajjādī's sword in sharpness. Yet he always endeavoured to do his opponents justice; it was against his nature to make intentionally baseless charges against them. In his ethical treatise he ascribes his vehemence to the influence of an illness. He only succeeded to a modest extent in gaining a hearing for his views. For a time he found a supporter in Aḥmad b. Rashīk (al-Dabbī, N^o. 400), Muḥjādī's wālī in Majorca, who was interested alike in theology and literature; Ibn Ḥazm found protection with him when Cordovan and other theologians decried him as an opponent of the Mālikī school (Dozy, *Notices*, p. 190 sq.). Under this patronage he succeeded in winning adherents on the island in the 430's A. H. (cf. Ibn al-Abbār, *al-Takmila*, N^o. 1467, N^o. 2027; Ibn Bashkuwāl, N^o. 903). He disputed before Ibn Rashīk (died soon after 440) with the celebrated theologian Abū 'l-Walīd Sulaimān al-Baḍjī, who had returned from the East about 440. This same opponent summoned by a Majorcan faḳīh afterwards forced Ibn Ḥazm to leave the island (Ibn al-Abbār, *o. c.* N^o. 443; cf. Codera, *Estudios críticos* etc., p. 264—9).

His charge of heresy against the great orthodox authorities brought upon him the wrath of the theologians, some of whom probably also envied him his learning. They warned their hearers against the errors of his doctrine and made him suspected by the princes, who soon no longer tolerated him in their lands. His strong sympathy (*tashayyū'*, Ibn Ḥaiyān) for the Umayyads was a further reason why he appeared dangerous. This constant baiting forced him to retire to his family estate in Manta Lisham. His writings were publicly burned in Seville; their author pilloried the foolishness of this proceeding in sarcastic epigrams. In his retirement he continued to study and write. According to a statement by his son Abū Rafī' the number of his writings was 400 in 80,000 folios, but the "majority did not cross the threshold of his district" (Ibn Ḥaiyān). A small circle of pupils who dared to brave the anathema of the theologians sought instruction from him here. Among them was the historian al-Ḥumaidī. Ibn Ḥazm died in his village on the 28th Sha'bān 456 (15th August 1064). The Almohad al-Manṣūr is said to have remarked on one occasion at his tomb: "All scholars have to apply to Ibn Ḥazm when in difficulty" (al-Maḳḳarī, ii. 160, 12).

Of his sons there are mentioned Abū Rafī' al-Faḍl (died 479) as a learned author (Ibn Bashkuwāl, N^o. 994), Abū Usāma Ya'qub (*ib.*, N^o. 1407) and Abū Sulaimān al-Muṣ'ab (Ibn al-Abbār,

al-Takmila, N^o. 1097) as transmitters of their father's learning.

Ibn Ḥazm's teachings were particularly attacked in writings after his death. When the ḳāḍī Ibn al-'Arabī [q. v.] returned from the east towards the turn of the fifth century (al-Dhahabī, *Tadhk.*, ii. 90 sq.), he found the heresy widespread in the Maghrib. To confute it he wrote *Kit. al-Kawāsim wa 'l-'Awāsim*, which al-Dhahabī, *Tadhk.*, iii. 323 sq., quotes, and other treatises. About the same time Muḥammad b. Ḥaidara (al-Dhahabī, *o. c.* iv. 52) and 'Abd Allāh b. Ṭalḥa (Ibn al-Abbār, *o. c.*, N^o. 1330, al-Maḳḳarī, i. 905, 8) came to his assistance. About a century later, the Mālikī theologians 'Abd al-Ḥaḳḳ b. 'Abd Allāh (Ibn al-Abbār, *o. c.*, N^o. 1812) and Ibn Zarḳūn (*ib.*, N^o. 967) came forward to refute i. ḥ., the latter with a *Kit. al-Mu'allā* directed against the *Kit. al-Muḥallā*. On the other hand, a pupil of Ibn Zarḳūn, Ibn al-Rūmiya, the botanist, came forward as a fanatical adherent of Ibn Ḥazm and the celebrated mystic Ibn 'Arabī [q. v.] transmitted his works and wrote a synopsis of the *Kitāb al-Muḥallā*, likewise entitled *al-Mu'allā*.

Bibliography: in addition to the works already mentioned: Yāḳūt, *Irshād al-Arib* (Gibb Mem., vi. 5), v. 86 sqq.; Ibn Khallikān, ed. Wüstenfeld, N^o. 459; Ibn al-Kifī, *Tārīkh al-Ḥukamā'*, ed. Lippert, p. 232 sq.; Ibn Bashkuwāl, *al-Ṣila*, N^o. 888 and N^o. 40; al-Dabbī, *Bughyat al-Multamīs*, N^o. 1204 and 412; 'Abd al-Wahīd al-Marrākushī, *al-Mu'djīb* (ed. Dozy)², Ind.; Ibn Khāḳān, *Maṭmaḥ* (Const. 1302), p. 55 sq.; al-Dhahabī, *Tadhkirat al-Huffāz* (ed. Haidarābād), iii. 341 sqq.; al-Maḳḳarī, ed. Dozy *e. a.*, i. 511 sqq. (ed. Bülāḳ, i. 364 sqq.) and Ind.; *Cat. Cod. Arab. Bibl. Lugd. Bat.*, i. 267 sqq.; Ibn Khaldūn, *Muḳaddima*, ed. Paris, iii. 4; Dozy, *Script. arab. de Abbadidis loci*, ii. 75, 130 sq. (al-Nuwairī); do., *al-Bayān al-mughrib*, Introd., p. 64 sqq.; do. *Hist. des Musulmans d'Espagne*, Ind.; Goldziher, *Die Zāhiriten*, p. 109—186, et passim; ders., Art. *Ibn Ḥazm* in Hastings' *Encyclopaedia of Religion and Ethics*; Schreiner, *Beitr. z. Gesch. der theol. Bewegungen im Islam*, p. 3 sqq.; Macdonald, *Development of Muslim Theology*, p. 209 sqq.; 245 sqq.; Brockelmann, *Gesch. d. arab. Litt.*, i. 399 sq. (cf. 525 and ii. 701), 419; Pons Boigues, *Ensayo bio-bibliográfico*, N^o. 103, p. 130 sqq.; Friedlaender, *The Heterodoxies*, Introd.; Horten, *Die philos. Systeme der spekul. Theologen*, p. 564 sqq. (the titles collected there from the *Kit. al-Faṣl* are only in part correct); Petrof, *Tawḥīd*, p. vii. sqq. and other literature given there on p. ix.

(C. VAN ARENDONK.)

IBN ḤIBBĀN, MUḤAMMAD b. AḤMAD AL-BUSTĪ, Arab author and authority on Tradition, born at Bust in Sidjistān, after extended travels in pursuit of knowledge, filled a judicial office in Samarḳand, but was driven from it as a heretic, because he had defined the prophethood as a combination of 'Ilm and 'Amal (cf. Goldziher on *Ma'anī al-Nafs*, p. 57). After staying in Naṣā and in 334 = 465 in Nisābūr, he settled in Samarḳand as a teacher of Tradition and died there at the age of 80 on the 22nd Shawwāl 354 = 21st October 965. His chief work is the collection on Tradition famous for its artificial arrangement entitled *Kitāb al-Taḳāsim wa 'l-Anwā'*, see *Fihrist al-Kutub al-mahfūza fī 'l-Kutubkhāna al-Khedī-*

wiyya, i. 250 (*Dibādja* in Berlin, Ahlwardt, *Verz.* N^o. 1268), revised by 'Alī b. Balabān al-Fārisī (died 739 = 1338, according to al-Suyūfī, *Bughyat al-Wu'at*, p. 331), with glosses by Ibn Ḥaǧǧar in the Brit. Mus., see *Cat. Cod. Ar.*, N^o. 1570 (cf. Goldziher, *Muh. Stud.*, ii. 269, Note 5). Traditionaries are the subject of his two works, *Kitāb al-Thiḳāt*, rearranged by Ibn Ḥaǧǧar al-Haitamī, Ms. in Cairo, see *Fihrist*, i. 230-231, and *Mashāḥir 'Ulamā' al-Amṣār*, Ms. in Leipzig, see Vollers, *Die Islam...* *Hdss.*, N^o. 688. Finally he wrote an adab-book of an edifying character entitled *Rawḍat al-'Uḳatā' wa-Nuḣat al-Fuḍalā'* (Ms. in Hamburg, see Brockelmann, *Verz.*, N^o. 96), pr. Cairo 1328; in it he quotes 11 other works.

Bibliography: al-Subkī, *Ṭabaḳāt al-Shāfi'ya al-kubrā*, ii, 141; Wüstenfeld, *Geschichtsschreiber der Araber*, N^o. 130; do., *Schäfsiten*, N^o. 152. (C. BROCKELMANN.)

IBN HİDDJJA, ABU 'L-MAḤṢİN TAQİ AL-DİN ABÜ BAKR B. 'ALİ B. 'ABD ALLĀH AL-HAMAWİ AL-ḲĀDİRİ AL-ḤANAFİ AL-AZRĀRİ (the button-maker, so called after the trade he had followed in his youth), an Arab author, one of the most celebrated poets and stylists of the Mamlūk period, born 767 (1366) in Ḥamāt. While returning to Cairo in 791 (1390) after travelling for study, he witnessed the great conflagration in Damascus at the siege by al-Zāhir Barḳūḳ and was moved by it to his first rhetorical effort, an epistle to Ibn Makānis (see Ahlwardt, *Verzeichnis der arab. Hdss. von Berlin*, N^o. 9784). He reached the zenith of his creative ability in his office as Munṣhī in the Diwān of Cairo which he owed to his patron al-Bārīzī, the private secretary to the Sulṭān al-Mu'ayyad Shaikh (815—824 = 1412—1421). After the latter's death in 830 (1427) he returned to his native town and died there on the 15th Sha'bān 837 = 28th March 1434. Of his poems, which he collected under the title *al-Thamarāt al-shahiyya fi 'l-Fawāḳih al-Ḥamawīya wa 'l-Zawā'id al-Miṣriyya*, the best known is his *Baḍī'ya* entitled *Khizānat al-Adab wa-Ḡhayat al-Arab*; on it he wrote in 826 (1423) the commentary *Ṭaḳdīm Abī Bakr* (cf. Mehren, *Rhet.*, p. 12), pr. Calcutta 1230 (as an appendix to the *Diwān* of al-Mutanabbī), Bulāḳ 1273, 1291, Cairo 1301. His collection of letters and firmans from the Mamlūk chancery, *Kahwat al-Inṣhā'*, which exists in numerous manuscripts, will probably be found useful for historical purposes. His anthology, *Thamarāt (Thimār) al-Awrāk*, with *Dhail*, pr. Bulāḳ on the margin of the *Muḥāḍarāt al-Uḍabā'* of al-Rāghib al-Isfahānī, Cairo 1300, and with a second appendix by Ibrāhīm b. al-Aḥḍab on the margin of al-Ibshaihi's *al-Mustatraf*, Cairo, 1320-1321, was also highly esteemed. Finally he published new editions and synopses of older works, such as al-Ṣāḍiq wa 'l-Bāghim of Ibn al-Habbāriyya; al-Shirwānī gives a synopsis of this version in *Nafḥat al-Yaman* (Cairo 1326), p. 150—161.

Bibliography: al-No'mānī, *al-Rawḍ al-'āṭir* (cod. Wetzst. ii. 289), fol. 80v; *Muntakhab min Ṭarīkh Kutb al-Dīn al-Nahravānī* (cod. Leid. Ar. 2010), fol. 85v; Brockelmann, *Geschichte der arab. Litteratur*, ii. 15 sqq.

(C. BROCKELMANN.)

IBN HISHÂM, 'ABD AL-MALİK B. HISHÂM B. AIYÜB AL-ḤIMYARİ AL-BASRİ, an Arab grammarian, born in Basra, died in Fustāt in Egypt on the 13th Rabi' II 218 = 8th May 834, accord-

ing to others in 213 A. H., wrote, besides his version of Ibn Ishāḳ's [q. v.] biography of the Prophet, a collection of biblical and South Arabian legends, entitled, *Kitāb al-Tidjān*, s. Ahlwardt, *Verzeichnis der arab. Hdss. zu Berlin*, N^o. 9735; Rieu, *Supplement to the Catalogue of Arab. Mss. in the Brit. Mus.*, N^o. 578-579; Tunis, N^o. 49532; Stambul, 'Aṣim, N^o. 691; al-Zaiyāt, *Khazā'in al-Kutub fi Dimashḳ*, p. 72, N^o. 12; *Manuscripts de la collection Landberg*, N^o. 717.

Bibliography: Ibn Khallikān, ed. Wüstenfeld, N^o. 390 (ed. Cairo 1299, i. 365); al-Suyūfī, *Bughyat al-Wu'at*, p. 315; Wüstenfeld, *Geschichtsschreiber der Araber*, N^o. 48; M. Lidzbarski, *De prophetis quae dicuntur legendis arabicis*, Lipsiae 1893, p. 5 sqq.; do. in *Zeitschr. f. Assyriologie*, viii. 271 sqq.

(C. BROCKELMANN.)

IBN HISHÂM, DJAMĀL AL-DİN ABÜ MUḤAMMAD 'ABD ALLĀH B. YÜSUF B. AḤMAD B. 'ABD ALLĀH B. HISHÂM AL-ANṢĀRİ AL-MİSİRİ, was born in Dhu 'l-Ka'da 708 = April-May 1309 in Cairo, where he died in the night of Thursday-Friday, 5th Dhu 'l-Ka'da 761 = 17-18 September 1360. A pupil of the Spanish grammarian Abū Ḥaiyān for the study of the *Diwān* of Zuhair b. Abī Sulmā, he also studied with Shihāb al-Dīn 'Abd al-Laṭīf b. al-Murāḥḥal, al-Fākihānī, etc.

As a Shāfi'ī doctor, he became professor of Qur'anic exegesis at the Ḳubbat al-Manṣūriyya in Cairo; but five years before his death he went over to the Ḥanbalī school to obtain the post of professor at the Ḥanbalī madrasa in Cairo and for this purpose learned by heart the *Mukhtaṣar* of al-Khiraḳī in less than four months.

Ibn Khaldūn sums him up in these words: "Ibn Hishām was profoundly learned in grammar and possessed perfect knowledge of it. He followed in the path of those of the grammarians of Mōṣul who accepted Ibn Djinnī's views and followed this scholar's method of teaching. The knowledge displayed by Ibn Hishām is truly remarkable and shows that he had a perfect mastery of his subject and that he was very clever".

Ibn Hishām has left the following works:

1^o. *Ḳaṭr al-Nadā wa-Ball al-Sadā*, a short treatise on syntax, several times published; 2^o. Commentary on the preceding, publ. at Tunis in 1281, Bulāḳ 1253, 1282, Cairo 1274, transl. into French by Goguyer, *La pluie de rosée, étanchement de la soif*, Leyden 1887; 3^o. *Shudhūr al-Dhahab fi Marīfat Kalām al-'Arab*, a short treatise on grammar, less extensive than the preceding; 4^o. Commentary on the preceding, publ. at Bulāḳ in 1282, Cairo 1253, 1305; 5^o. *al-'Irāb 'an Ḳawā'id al-'Irāb*, a succinct treatise on logical analysis, publ. Bulāḳ 1253, at Constantinople in 1298, publ. and transl. into French by de Sacy in his *Anthologie grammaticale*, Paris 1829, pp. 73—92 et 155—223 of the transl.; 6^o. *Mughni 'l-Labīb 'an Kutub al-A'arīb* (the author had written another at Mecca in 749 = 1348 which was lost on his return to Egypt and on his second sojourn in Mecca in 756 = 1353 he wrote this one), a complete treatise on syntax divided into two parts or eight chapters containing a detailed exposition of the particles and the rules for the construction of sentences publ. Teherān 1274, Cairo 1305, 1307; 7^o. *Mukīd al-Adhān wa-Mukīz al-Wasānīn*, the solution of several difficult points in grammar, Paris Bibl. Nat., N^o. 4115, ii.; 4162, i.; Berlin, *Verz.*,

N^o. 6748-6749; *Khed. Libr., Fihr.*, vii. 69, 104, 172, 598; 8^o. *Alghāz*, a collection of grammatical puzzles prepared for the library of Sulṭān al-Malik al-Kāmil, publ. at Cairo in 1304; 9^o. *al-Rawḍat al-adabiyya fī Shawāhid 'Ulūm al-'arabiyya*, a commentary of "vers témoins" quoted by Ibn Djinī in his *Kit. al-Lam'*, Berlin, N^o. 7652; 10^o. *al-Djāmi' al-ṣaḡhīr fī 'l-Naḥw*, a treatise on grammar, Paris, Bibl. Nat., N^o. 4159; 11^o. *Risāla fī 'ntiṣāb lughātān wa-faḍlān wa-'l-rāb khilāfān wa-aḍḡān wa-'l-Kalām 'alā halumma djarraṇ*, a grammatical study of the words *lughātān* etc., Berlin, *Verz.*, N^o. 6886; Leiden, *Cat.*, I², N^o. 221, under the title *Masā'il fī 'l-Naḥw wa-Aḍḡwibatuhā*; *Khed. Libr., Fihr.*, iv. 53, 59, vii. 564; publ. in al-Suyūṭī, *Kit. al-Ashbāḥ wa-'l-Naṣā'ir*, Haidarābād 1317, iii. 203-222; 12^o. a short study on the use of the accusative in 9 passages of the Qur'ān, Berlin, N^o. 6884; probably = Derenbourg, *Mss. arab. de l'Esc.*, N^o. 86, 6; 13^o. *Maṣ'alat 'Iṭirād al-Sharḥ 'alā 'l-Sharḥ*, Leiden, *Cat.*, i. 2, N^o. 217, 218; pr. in al-Suyūṭī, *op. cit.*, iv. 34-42; 14^o. *Fawā'id al-Shadhā fī Maṣ'alat kadhā*, a supplement to the treatise on the same question, *Kitāb al-Shadhā fī Ahkām kadhā*, by his teacher Abū Haiyān, publ. in al-Suyūṭī, *op. cit.*, iv. 120-131; 15^o. *Sharḥ al-Ḳaṣida al-lughziyya fī 'l-Masā'il al-naḥwiyya*, commentary on a poem containing grammar. puzzles, Leiden, N^o. 222, pr. in al-Suyūṭī, *op. cit.* ii. 302-323; 16^o. *Awḍāḥ al-Masālik ilā Alfīyat Ibn Malik*, wrongly known as *al-Tawḍīḥ*, a version in prose corrected and augmented of the *Alfiya* of Ibn Mālik, publ. at Cairo in 1304, 1316, at Calcutta in 1832; 19^o. *Sharḥ Bānat Su'ād*, comment. on Ka'b b. Zuhair's poem in honour of the Prophet, edit. by Guidi, Leipzig 1871; at Cairo 1304, 1307; 20^o. *Shawārid al-Mulāḥ wa-Mawārid al-Minaḥ*, a treatise on the salvation of the soul, Berlin, N^o. 2097; 21^o. *Mukhtaṣar al-Intiṣāf min al-Kashshāf*, an abridgment of *al-Intiṣāf min al-Kashshāf* which Ibn al-Munaiyir wrote to combat the Mu'tazili doctrines expressed in the *Kashshāf* of al-Zamakhshari, Berlin, N^o. 791. — Further grammatical contributions of Ibn Hishām are printed in al-Suyūṭī, *op. cit.*, ii. 292, 299-301; iv. 2-34, 43-53, 100-120.

Bibliography: al-Suyūṭī, *Husn al-Muḥādḍara*, Cairo 1321, i. 257; do., *Buḡhyat al-Wu'āt*, Cairo 1326, p. 293; Ibn Khaldūn, *Prolog.*, transl. de Slane, iii. 273, 312; Moh. Ben Cheneb, *Etude sur les pers. ment. dans l'Idjāza de Sidi Abd al-Qādir al-Fāsi*, Paris 1907, N^o. 291; Brockelmann, *Gesch. d. arab. Litt.*, ii. 23 sqq., cf. Nachträge p. 706; Huart, *A Hist. of Arab. Lit.*, p. 387 sq. (MOH. BEN CHENEb.)

IBN HUBAIRA, i. ABU 'L-MUTHANNĀ 'OMAR B. HUBAIRA AL-FAZĀRĪ, governor of the 'Irāk. Ibn Hubaira was a native of Ḳinnasrīn and is mentioned in the reign of Sulaimān b. 'Abd al-Malik as one of the leaders in the war against the Byzantines. In the summer 96-97 (715) the fleet was equipped and in the autumn he attacked Byzantine territory with it, while Maslama b. 'Abd al-Malik conducted the operations on land. Ibn Hubaira spent the winter in Asia Minor and the following summer hostilities were resumed. At the end of 97 (August 716) the Arabs began to besiege Constantinople; after the siege had lasted for a year, they had to abandon it and return home. In 100 (718-719) 'Omar II granted him the governorship of Mesopotamia. After a success-

ful expedition against the Byzantines in Armenia in 102 (720-721) he was appointed governor of al-'Irāk and Khorāsān by Yazid II. In the constant feuds between northern and southern Arabs, on account of his lineage he always took the side of the former, while the latter were in consequence neglected. In Shawwāl 105 (March 724), soon after the accession of the Caliph Hishām b. 'Abd al-Malik, Ibn Hubaira was dismissed and Khālid b. 'Abd Allāh al-Ḳasrī appointed his successor. According to another statement, this did not happen till the following year. His son Yazid is also called Ibn Hubaira.

Bibliography: Ṭabarī, ii. see Index; Ibn al-Aṭhīr (ed. Tornberg), v. 17-102; Ya'qūbī (ed. Houtsma), ii. 359 sq., 374, 376, 378, 388; Ibn Khaldūn, *Ibar*, iii. 71, 82 sqq.; Weil, *Gesch. d. Chalifen*, i. 566, 599, 605, 620; Muir, *The Caliphate, its Rise, Decline, and Fall* (3^d ed.), p. 389, 395; Wellhausen, *Das arabische Reich*, p. 199 sqq., and *Die Kämpfe der Araber mit den Römern in Nachr. von der Kgl. Ges. d. Wiss. zu Göttingen, Philol.-hist. Kl.*, 1901, p. 440 sqq. 2. ABŪ KHĀLID YAZID B. 'OMAR, son of the preceding, born in 87 (705-706). Yazid was appointed governor of Ḳinnasrīn by the Caliph al-Walid II. In the beginning of 128 (autumn 745) Marwān II appointed him governor of the 'Irāk and sent him with an army against the Khāridjīs. In Ramaḍān 129 (May-June 747) Yazid entered Kūfa. He next captured Wāsiṭ and took 'Abd Allāh b. 'Omar b. 'Abd al-'Aziz [q. v.] prisoner who had been forced to make peace with the Khāridjī chief al-Daḥḥāk b. Ḳais al-Shaibānī [q. v.] and had remained in the town as Khāridjī governor. The whole of the 'Irāk was then subdued. Like the other enemies of the Umayyad caliphate the Khāridjīs also made an alliance with the 'Alid rebel 'Abd Allāh b. Mu'āwiya [q. v.]; the latter was defeated by Yazid's general 'Āmir b. Duḅāra and the Khāridjīs could no longer hold out in the 'Irāk. The 'Abbāsids then appeared in the field. When their general Ḳaḥṭaba b. Shabīb advanced against Kūfa, Yazid hastened to meet him but was defeated in Muḥarram 132 (August 749) and had to take to flight. Ḳaḥṭaba lost his life — how it is not known — and his son Ḥasan undertook the supreme command, while Yazid fell back on Wāsiṭ, where he was besieged by Ḥasan. In the same year the 'Abbāsīd dynasty was formally recognised. Abū Dja'far, brother of the Caliph Abū 'l-'Abbās went to Wāsiṭ to the assistance of Ḥasan b. Ḳaḥṭaba and after a siege of several months Yazid had to surrender. Although the 'Abbāsids had expressly promised to pardon him, he was soon afterwards put to death. According to Ibn Khallikān Yazid's execution took place in Dhu 'l-Ḳa'da 132 (June 750); according to another account, however, he did not enter into negotiations with the besiegers till he had received news of the death of the Caliph Marwān II [q. v.] According to this, Yazid could not have been put to death before the early months of the next year (= autumn 750).

Bibliography: Ibn Khallikān (ed. Wüstenfeld), N^o. 828 (transl. of de Slane, iv. 204 sqq.); Ṭabarī, ii., see Index; Ibn al-Aṭhīr (ed. Tornberg), v. 243-340; Ya'qūbī (ed. Houtsma), ii. 405, 407 sq., 411 sqq.; *Fragm. Histor. Arab.*, i. see Index; *Kitāb al-Aghānī*, ii. 156 sq.; xvi., 84; xviii. 142; Weil, *Gesch. d. Chalifen*, i.

681, 688, 690, 699 sq.; ii. 11 sq.; Wellhausen, *Das arabische Reich*, S. 221, 237, 245 sqq., 336 sq., 343. (K. V. ZETTERSTÉEN.)

IBN HUBAIRA, the name of two viziers:

I. ʿAWN AL-DĪN ABU ʿL-MUẒAFFAR YAḤYĀ B. MUḤAMMAD B. HUBAIRA AL-SHAIBĀNĪ, born in 490 (1096-1097) or, according to another statement, in 497 (1103-1104). He was a native of Dūr Banī Awkar, a place five parasangs from Baghdād, and studied in the latter city. After filling several offices he was installed in 542 (1147-1148) as chief of the *Diwān al-Zimām* and in Rabīʿ II 544 (August 1149) the Caliph al-Muḥtafi appointed him vizier. After the death of the Saldjūk Sultān Masʿūd b. Muḥammad in Radjab 547 (Oct. 1152) the governor of Baghdād, Masʿūd al-Bilālī, seized the town of al-Hilla, but was soon defeated by Ibn Hubaira and had to flee to Takrīt, whereupon not only al-Hilla, but also Kūfa and Wāsiṭ fell into the vizier's hands. When Sultān Muḥammad b. Maḥmūd sent an army against Wāsiṭ, the Caliph himself hurried to his vizier's assistance and the Sultān's troops had to retire. In 548 (1153-1154) al-Muḥtafi besieged Takrīt but had to abandon the enterprise. In the following year the Caliph and then the vizier made a renewed attempt to take the town but without success. Nevertheless, Masʿūd al-Bilālī was twice defeated in the open field, by the Caliph near Baʿkūbā and by Ibn Hubaira near Wāsiṭ. After this victory the latter received the honorary title of "Sultān of the ʿIrāk". When al-Muḥtafi in the year 555 (1160) died and al-Mustandjīd succeeded him, Ibn Hubaira was confirmed in his office. He died on the 13th Djumādā I 560 (28th March 1165). He was also celebrated as a scholar.

Bibliography: Ibn Khallikān (ed. Wüstenfeld), N^o. 817 (transl. by de Slane, iv. 114 sqq.); Ibn al-Ṭiṭṭakā, *al-Fakhri* (ed. Derenbourg), p. 419—426; Ibn al-Aṭṭir (ed. Tornberg), xi., passim; Houtsma, *Recueil de textes relatifs à l'histoire des Seldjoudes*, ii. 221—3, 234—9, 247—255, 290—2; Weil, *Gesch. d. Chalifen*, iii. 305, 310; Brockelmann, *Gesch. d. arab. Litt.*, i. 408 sq. 2. ʿIZZ AL-DĪN MUḤAMMAD B. YAḤYĀ, son of the preceding. The latter filled the vizierate after his father's death but was soon thrown into prison and disappeared from history.

Bibliography: Ibn al-Ṭiṭṭakā, *al-Fakhri*. (ed. Derenbourg), p. 426.

(K. V. ZETTERSTÉEN.)

IBN HUBAL, MUḤAMMAD B. AL-DĪN ABU ʿL-ḤASAN ʿALĪ B. AḤMAD, a physician, born in Baghdād 515 (1122), studied grammar and fiqh at the Nizāmiya but later turned to medicine. He became court physician to the Shāh-i Arman at Khilāṭ and there amassed great riches; he next entered the service of Badr al-Dīn Luʿluʾ at Mārdīn and finally went to al-Mawṣil. When he was 75 years old, he unfortunately became blind but lived till 610 (1213). His chief work is entitled *al-Mukhtār fī ʿl-Ṭibb*, from which de Koning has published two chapters in *Traité sur le calcul dans les reins et dans la vessie*, p. 186 sqq. Ibn Hubal, who was also a poet, left a son, Shams al-Dīn Abu ʿl-Abbās Aḥmad, who was likewise a physician and practised in Asia Minor at the court at the Saldjūk Kaiḳāwus [q. v.], where he died.

Bibliography: Ibn Abī Usaibiʿa, ed. Müller, i. 304 sqq.; Ibn al-Kifṭī, *Taʾrikh al-Hukamāʾ*,

ed. Lippert, p. 238 sq.; Leclerc, *Histoire de la médecine arabe*, ii. 141 sqq.; Brockelmann, *Geschichte der arab. Litt.*, i. 490.

IBN ʿIDHĀRĪ (IBN ʿADHĀRĪ), ABU ʿABD AL-LĀH MUḤAMMAD AL-MARRĀKUSHĪ, Arab historian of the Maghrib and Spain, about whom we have no information further than that he flourished about the end of the viith (xiiith) century, with which his chronicle concludes. The latter is of special interest as it contains portions of lost works. It is called *al-Bayān al-mughrib fī Akhbār al-Maghrib* and is not preserved in its entirety. Ibn ʿIdhārī also wrote a history of the East, which we only know by name. Dozy published the text of *al-Bayān al-Mughrib: Histoire de l'Afrique et de l'Espagne* (Leyden 1848—1851, 2 vols.); a fragment is given in the *Crestomatia arabigo-española* of Simonet and Lerchundi (Grenada, 1881), N^o. lxi. The entire work is translated by Fagnan, Algiers 1901—1914, 2 vols.; a fragment on the invasion of the Normans by Dozy, *Recherches*, 2nd ed., ii. 288-289. Cf. also Dozy, *Corrections sur le texte du Bayano ʿl-Mogrib*, Leyden 1883, p. 1—91.

Bibliography: Dozy, Preface to his edition, i. 77—107; Wüstenfeld, *Die Geschichtsschreiber der Araber*, N^o. 373, p. 151; Pons Boigues, *Ensayo bio-bibliografico*, p. 414 sq.

(RENÉ BASSET.)

IBN ISFANDIYĀR, MUḤAMMAD B. AL-ḤASAN, a Persian historian, of whom we only know what little he tells us in the beginning of his chronicle of his native land of Ṭabaristān, returned in 606 (1210) from Baghdād to ʿIrāk ʿAdjami after hearing of the murder of his patron Rustam b. Ardāshīr, governor of Ṭabaristān. In deep grief he spent two months in Raiy collecting material for his work and studying in the libraries. He then spent five years in the town of Khwārizm, where he found by accident in a bookseller's shop certain new documents, including the letter of Tansar, Ardāshīr Bābakān's minister, to Djasnaf, king of Ṭabaristān (*Journ. Asiat.*, ixth Ser., Vol. iii., 1894, p. 185 and 502). His chronicle begins with this letter, then follows after a brief description of his native land and its remarkable features, the history of Ṭabaristān under the dynasties of Washmḡir and Buwaih [v. BÜYIDS], under the sway of the Ghaznawids and Saldjūks and under the second native Bāwend dynasty, with which the work closes. An abridged English translation by E. Browne appeared in 1905 in the *Gibb Memorial Series*, Vol. ii.

Bibliography: Sir W. Ouseley, *Travels*, ii. 214, iii. 304 sqq.; B. Dorn, *Shihreddin's Geschichte von Tabaristan*, p. 3; Spiegel, *Zeitschr. d. Deutsch. Morgenl. Gesell.*, iv., 1850, p. 62; Rieu, *Cat. of Persian Mss.*, p. 202; Ethé, *Persian Mss. Bodl. Libr.*, p. 160, and *Cat. Pers. Mss. India Office*, p. 223; Browne, *A Literary History of Persia*, ii. 479 sq.

(CL. HUART.)

IBN ISHĀK, ABU ʿABD ALLĀH MUḤAMMAD, an Arab author and authority on Tradition, was the grandson of Yasār, who was captured in the year 12 = 633 in the church at ʿAin al-Tamr in the ʿIrāk and brought to Medina, where he became a client of the tribe of ʿAbd Allāh b. Kais. Muḥammad also grew up there; he devoted his attention to the collection of stories and legends of the life of the Prophet and thus soon

came into conflict with the representatives of religious and legal tradition which dominated public opinion in the town, notably with Mālik b. Anas who decried him as being a *Shīfī* and as being the inventor of many legends and poems transmitted by him. He therefore left his native land and went first of all to Egypt and then to the 'Irāk. The Caliph al-Manṣūr induced him to come to Baghdad, where he died in 150 = 767, or 151 or even 152. He seems to have gathered the materials for the Prophet's biography in two volumes, the *Kitāb al-Mubtada'* (*Fihrist*, p. 92) or *Mubtada' al-Khalq* (Ibn 'Adī in Ibn Hishām (ed. Wüstenfeld), II, p. VIII, l. 23) or *Kitāb al-Mabda' wa-Ḳiṣaṣ al-Anbiyā'* (al-Halabī, *al-Sira*, ii. 235), the history of the Prophet to the Hidjra, and the *Kitāb al-Maghāzī*. His *Kitāb al-Khulafā'* seems early to have taken a second place before this, his chief work. Karabacek believed he had found a leaf of the original text of the biography of the Prophet in a papyrus of the Rainer collection (see *Führer durch die Sammlung*, n^o. 665); on the other hand, the alleged *Kitāb al-Maghāzī* of Ibn Iškāḡ in the library of the Koprülü Madrasa in Stambul (*Defter*, N^o. 1140) has been shown to be a copy of Ibn Hishām's recension (see Horowitz, in *Mitt. des Sem. für Orient. Sprachen*, x. Westas. Stud., p. 14). Al-Mawardi, however, seems still to have had access to the original. He quotes from the *Maghāzī* in his *al-Aḥkām al-Sultāniya* (ed. Enger), p. 65, 11 sqq., 65-6, 67-8, 68, stories which are given in an abridged form in Ibn Hishām, p. 677, 561, 445, 841. His work is preserved in comprehensive extracts in Ṭabarī, but independently only in the version of Ibn Hishām [q. v.], who knew the book through a pupil of Ibn Iškāḡ, the Kufī Ziyād b. 'Abd Allāh al-Bakkā'ī. He combined the two independent parts with occasional considerable abridgments into the *Kitāb Sirat Rasūl Allāh*. The book received its present form in the fourth century A. H. from al-Wazīr al-Maghribī [q. v.]. A commentary was written on it by al-Suhailī (died 508 = 1114) and another, very superficial, by the Moroccan Abū Dharr Muṣṣab b. Muḥammad b. Maṣ'ūd (died 604 = 1207 in Fās).

Bibliography: Ibn Coteiba, *Handbuch der Geschichte* (ed. Wüstenfeld), p. 247; Ṭabarī, *Dhail al-Mudhailay*, under the year 150, iii. 4, p. 2512; Ibn Khallikān, ed. Wüstenfeld, N^o. 623, ed. Cairo 1299, i. 611; Yāqūt, *Irshād al-Arib*, vi. 399—401; Sprenger, in *Zeitschr. d. Deutsch. Morg. Ges.*, xiv. 288—290; do., *Leben Mohammeds*, iii., lxx.; Nöldeke, *Geschichte des Qorans*, p. xiv.; Wellhausen, *Mohammed in Medina*, p. xi.; Ranke, *Weltgeschichte*, v. 2, p. 252; Wüstenfeld, *Geschichtschreiber der Araber*, N^o. 28; M. Hartmann, *Der islamische Orient*, i. 32 sqq.; A. Fischer, *Biographien von Gewährsmännern des Ibn Iškāḡ, hauptsächlich aus ad Dahabī*, Leiden 1890, cf. *Zeitschr. d. Deutsch. Morg. Ges.*, xlvii, 148 sqq.; *Das Leben Mohammeds nach Mohammed Ibn Iškāḡ bearbeitet von Abd al-Malik Ibn Hishām*, ed. by F. Wüstenfeld, Göttingen 1858—1860, anastat. reprint Leipzig 1899, reprint Bulāḡ 1295 and on the margin of Ibn Ḳayyim al-Djauziya's *Zād al-Ma'ād*, Cairo 1324; P. Brönnle, *Die Commentatoren des Ibn Iškāḡ und ihre Scholien*, Diss. Halle 1895; *Die Kommentare des Suhailī und des Abū Dharr zu den Uḥud-*

Gedichten in der Sira des Ibn Hishām (ed. Wüst. I, 611—638) nach den Hdss. zu Berlin, Strassburg, Paris und Leipzig, ed. by A. Schaade, Diss. Leipzig 1908 (*Leipz. Sem. Stud.*, iii. 2); *Commentary on Ibn Hishām's Biography of Muhammad according to Abu Dharr's Mss. in Berlin, Constantinople and the Escorial*, ed. by Paul Brönnle (*Monuments of Arabic Philology* i., ii.), Cairo 1911. (C. BROCKELMANN.)

IBN IYĀS (in the popular dialect pronounced "Ayās"), MUḤAMMAD B. AḤMAD, is the most important Arab chronicler of the period of the decline of the Mamlūks. Born in 852 (1448) he seems to have been nearly 80 when he died, for his history comes down to the year 928. His family was of Turkish origin. His paternal grandfather, Iyās al-Fakhri, a Turkish slave, called '*min Djunaid*' after his owner, was sold to Sulṭān Zāhir Barḡūk [q. v.], enrolled among his Mamlūks and reached the rank of second Dawādār. His great grandfather (his father's maternal grandfather) had risen further in the official scale. Ezdemir al-Khaznadār, sold into Egypt as a slave, ultimately filled the very highest offices in Cairo under Sulṭān Ḥasan and Sulṭān Ashraf Shā'bān and governed successively Tripolis, Aleppo and Damascus. Ibn Iyās' father belonged in Cairo to the Awlād al-Nās, a kind of military reserve, who were bound to give military service at the Sulṭān's command. In return they received a fief or a sum of 1000 dinārs or a yearly allowance (1000 dirhams under Ḳā'it Bey) [see Ibn Iyās, ed. Bulāḡ, ii. 195 et passim]. Aḥmad Ibn Iyās was a prominent man, related both by birth and marriage to many emīrs and high officials. Of his 25 children only three boys and three girls survived him: one of them is our author; another was master of ordnance (*zerdekāsh*).

Ibn Iyās' chief work, the only one which can claim lasting importance is a detailed chronicle of Egypt entitled *Badā'i' al-Zuhūr fī Waḳā'i' al-Duhūr*. He treats briefly of the early history of Egypt to the end of the Aiyūbid period, and even the account of the Mamlūk period down to Ḳā'it Bey is rather cursory. It is only from the accession of this ruler that he relates events in detail, along with biographies of the high officials and monthly lists of obituaries. A closer study of this work reveals a problem. The chronicle seems to be extant in two versions. The shorter is clearly the author's diary; for the events of the year 921 for example were, according to the text, already completely noted on the 1st Muḥarram 922. Further evidence is that the shorter version is written in the vernacular, while the fuller text of the longer version in the London Ms. appears finished and polished (cf. Vollers' comprehensive article in the *Revue d'Egypte*, iii. 551). The description of the years 922—928 is moreover much fuller than the preceding parts and might, if Ibn Iyās is really the author, belong to the larger recension. It is remarkable that the reign of Sulṭān Ghūrī, the years 906—912 (Paris Ms.) and 913—921 (Petrograd Ms.), is not found in other copies (hence not printed in the Cairo edition). This circumstance brought Vollers in his article above mentioned to conclude that this portion of the chronicle is not by Ibn Iyās. But it is just this part that is certainly from his pen; this is proved by the fact that he writes as an eye-witness. For example, he mentions that he was present at

a procession himself, or that he was personally affected by events (e. g. robbery by Mamlüks). Further evidence is the accurate account of his family affairs on his father's death as well as the occasional mention of his brother. Ibn İyäs' chronicle is an account of the doings of the rulers of the time, at the same time mentioning other events. He cannot be denied a certain critical ability, although his verdict is often too severe. Yet he was conscious that the utterly corrupt financial administration and the neglect, so often censured by him, of artillery brought about the decline of the empire, although he unjustly gives the whole blame for the wretched financial situation to Sultān Ghūrī. The great value of this chronicle consists also in the fact that in part it is the only Arabic source for the beginning of the xth century.

Of less importance are his other works: 1. *Nashk al-Azhār fi 'Adjā'ib al-Akṭār*, a cosmography with special reference to Egypt much used and often quoted by European scholars of the xixth century. 2. *Mardj al-Zuhūr fi Wakā'if al-Duhūr*, a popular history, dealing with the patriarchs and prophets, of little value, and perhaps not by our author. 3. *Nuzhat al-Ummān fi 'l-Adjā'ib wa 'l-Hikam*, also a work on history, little known, only extant in one Ms. in Constantinople.

Bibliography: See Brockelmann, *Geschichte d. arab. Lit.*, ii. 295, and Vollers' article. Ibn İyäs' chronicle was printed in Cairo (1301—1306) and in the state press of Cairo-Bulāḳ 1311-1312. (M. SOBERNHEIM.)

IBN AL-KÄDÎ, ABU 'L-ABBÄS AHMAD B. MUHAMMAD B. MUHAMMAD B. AHMAD B. 'ALÎ B. 'ABD AL-RAHMÂN B. ABÎ 'L-'ĀFIYA AL-MIKNÄSÎ, known as IBN AL-KÄDÎ, a descendant of Mūsā b. Abî 'L-'Āfiya al-Miknäsî, belonging to the great tribe of Zenāta of Morocco, born in 960 (1552-1553). Jurisconsult, man of letters, historian, poet and above all mathematician, he studied with his father, Abu 'L-'Abbās al-Mandjūr, al-Kaṣṣār, Abū Zakariyā Yahyā al-Sarrādj, Ibn Muḍjibir al-Massārî, Abū 'Abd Allāh Muḥammad b. Djalāl, Ahmad Bābā, Abū Muḥammad 'Abd al-Wahhāb al-Sidjilmāsî, mufti of Marrākosh, etc. He was on intimate terms with the Šūfî Abu 'L-Mahāsîn al-Fāsî and attended his conferences. He went to the east for the first time to make the pilgrimage to Mecca and heard the lectures of Ibrāhîm al-'Alkamî, Sālim al-Sanhūrî, Yūsuf b. Fadlā al-Zarkānî, Yahyā al-Haṭṭāb, Badr al-Dîn al-Karāfi, etc. On returning a second time to the east in 991, he was captured by Christian corsairs on Thursday 14th Sha'bān 994 = 31st July 1585 and his ransom of 20,000 ounces was paid by Sultān Abu 'L-'Abbās al-Manšūr al-Sa'dî on the 17th Radjab 995 = 23rd June 1587, i. e. after 11 months' captivity during which he had to suffer, as he tells us himself, all kinds of privations and ill treatment. After occupying the post of Kādî at Salā (Salé) he was recalled and settled at Fās, where he devoted himself to teaching in the mosque al-Abbārîn. Among his pupils may be mentioned Abu 'L-'Abbās Ahmad b. Yūsuf al-Fāsî, and notably the author of *Nafḥ al-Tib*, Abu 'L-'Abbās Ahmad al-Maḳḳarî, who pronounced his funeral prayers. He died at Fās on the 6th Sha'bān 1025 = 19th August 1616 and was buried near the Bāb al-Djisa.

Of the 13 works enumerated by his biographers, we only know the following: 10. *Djadhwat al-*

Iktibās fi man ḥalla min al-'Ālām Madīnat Fās, biographical dictionary of famous men and scholars who lived in Fās, publ. at Fās in 1309; 20. *Durrat al-Ḥidjāl fi Asmā' al-Ridjāl*, a biographical dictionary completing the *Wafayāt al-A'yān* of Ibn Khallikān and stopping at the beginning of the xth (xviith) century, Bibl. Univers. of Algiers, n^o. 2022; 30. *Laḳṣ al-Farā'id min Luḳaṣat al-Fawā'id*, complement to the *Ṭabaḳāt* of Ibn Kunfudh in which each century is divided into ten classes each containing 10 very succinct biographies (in the writer's library); 40. *Al-Muntaḳa 'l-maḳṣūr 'alā Ma'āthir* (var. *Maḥāsîn*) *al-Khalīfa Abî 'L-'Abbās al-Manšūr*, a panegyric history of Sultān al-Manšūr, a source of *Nuzhat al-Ḥādî* of al-Wafrānî and *al-Istiqṣā'* of al-Salāwî.

Bibliography: biographical notice at the beginning of *Djadhwat al-Iktibās*, Fās 1309; al-Kādîrî, *Nashr al-Mathānî*, Fās 1310, i. 128; al-Wafrānî *Ṣafwat*, Fās n. d., p. 77; al-Kattānî, *Salwat al-Anjās*, Fās 1316, iii. 133; Moh. Ben Cheneb, *Et. s. les pers. ment. dans l'Idjāza de Sidi Abd al-Qadîr al-Fāsî*, Paris 1907, n^o. 307; Huart, *A Hist. of Arab. Lit.*, p. 390.

(MOH. BEN CHENEZ.)

IBN KÄDÎ SHUHBA, TAKÎ AL-DÎN ABŪ BEKR AHMAD B. MUHAMMAD B. 'OMAR AL-ASADÎ AL-DIMASHKÎ, an Arab biographer, born in 779 (1377), died 851 (1448). He successively filled various offices, as Mudarris, Kādî, chief Kādî, etc. and devoted particular attention to the *Chronicle* of al-Dhahabî [q. v.], which he continued and of which he prepared a synopsis. Another work of his is the *Ṭabaḳāt al-Shāfi'ya*.

His son ABU 'L-FADL MUHAMMAD, died 874 (1469), wrote not only a biography of his father but also several other less important works which are detailed by Brockelmann, *Gesch. d. arab. Litt.*, ii. 30.

Bibliography: See Brockelmann, *o. c.*, ii. 51.

IBN KÄDÎ SIMÄWNA, BADR AL-DÎN MAḤMŪD B. İSMÄ'İL, a Turkish jurist and mystic, born at Simaw, a town in the Sandjāk of Kuta-hiya, where his father was Kādî. According to an uncorroborated statement, he was a descendant of the Saldjūḳ Sultāns; we have more authority for the statement that he studied in Cairo, was the teacher of Faradj afterwards Mamlūk Sultān, and later went to Armenia, where he entered a Šūfî order, whose *shaiḫ* was Husain Akhlātî. He is said to have disputed about this time in Tifis before Timūr, with other jurists, and came in Timūr's train to his native land again. During the wars of succession after the death of Bāyazid he attached himself to Mūsā, who had proclaimed himself sultān in European Turkey, and the latter made him kādî'askar. Mūsā however lost his life in 816 (1413) in battle with his brother Muḥammad I; Ibn Kādî Simāwna was pardoned but had to settle in İznik. A short time afterwards, a religious movement began in Asia Minor, the leader of which was a certain Böräklüddji Muṣṭafā, whom his followers used to call Dede Sultān. A detailed account of him is given by Ducas, ed. Bonn, p. III sqq. The accounts of the movement are not quite clear but it seems to have aimed at the abrogation of Muslim law and the introduction of a limited communism, so that Jews and Christians also took part in it. One of the leaders is said to have been a Jew, although his name, transmitted in

different forms, Ṭurlaḵ Kamāl (Ṭurlaḵ Hut or Hū) does not sound at all Jewish. Bōrākluḍjī Muṣṭafā was, according to some, Ibn Qāḍī Simāwna's ket-khoda when he was qāḍī'askar; in any case, he seems to have been one of his pupils. When the movement started, however, Ibn Qāḍī Simāwna was no longer in Asia Minor, but in European Turkey, either because he had connections there and was seeking a career in it, or because he feared to be drawn into the movement on account of the relations between him and Muṣṭafā and therefore retired to Europe. The statement in Kutb al-Dīn, *Die Chroniken des Stadt Mekka*, ed. Wüstenfeld, iii. 255, that he had himself claimed the sultanate is improbable. In any case, Sulṭān Muḥammad sent troops against Muṣṭafā and Ṭurlaḵ, who were both taken prisoner and executed. Ibn Qāḍī Simāwna was thereupon also arrested and executed under a fatwā of Ḥaidar Harawī at Seres in 818 (1415).

Ibn Qāḍī Simāwna composed several legal and mystic works, whose titles are given by Brockelmann. The mystical writings *Masarrat al-Qulūb*, *al-Waridat* (extant in Leiden, with commentary, cf. *Cat.*, v. 23), are not yet investigated.

Bibliography: Tashköprüzade, *al-Shakā'ik al-Nu'māniya*, in marg. ed. Ibn Kḥallikān (Bulāḵ 1299), i. 111 sqq.; Ṣolāḳzāde, *Ta'rikh*, p. 134 sqq.; Hammer, *Geschichte des osm. Reiches* 2, i. 281, 293 sqq.; Brockelmann, *Gesch. d. arab. Litt.*, ii. 224 sq.

IBN QAIS AL-RUQAIYĀT, 'UBAID ALLĀH, a notable poet of the Umayyad period. By descent he was a Qurashī although he did not belong to one of the most distinguished families of this tribe. His life is bound up with the wars waged about the caliphate between Ibn al-Zubair in Mecca and the Umayyads in Damascus. The poet who had lost several relatives in the battle of the Ḥarra [q. v.] was a passionate champion of the Zubairids; but he seems to have had sufficient political insight to regret profoundly the struggle in which he found himself involved. That the Quraysh were predestined to rule the Arabs with a firm hand was clear to him; and he made no secret of the fact that such political convulsions were bound to undermine the power of the Quraysh. Our poet was particularly attached to Muṣ'ab, the Zubairid governor of the 'Irāk. When the latter was defeated and fell at Maskin, the fate of his brother 'Abd Allāh, the Meccan anticaliph, was also decided. Ibn Qais al-Ruqaiyāt now remained in concealment for a considerable time; the story of his disappearance and his reappearance among the Umayyads in Syria has been romantically adorned. Just as previously Ibn Qais had been more attached to Muṣ'ab than to his brother in Mecca, so now he seems to have found less favour and kindly welcome with 'Abd al-Malik, the ruler in Damascus, than with 'Abd al-'Aziz, the governor who ruled Egypt in his brother's name. The Umayyad Caliph had, it is true, little reason to love the poet, in however moving a way the latter might now beg for grace.

Of his poems a selection made by al-Sukkari in the third century A. H. has come down to us. From this we receive a direct impression of the events which convulsed the world of Islām at this time as revealed in the descriptions and impressions of one concerned in them. The political poems of the *Diwān* may be considered as political pam-

phlets of the time. It also contains numerous trifling and sensual poems usually quite conventional love poems. Our poet indeed owes his name al-Ruqaiyāt to a lady he addresses, named Ruqaiya. Even the earliest critics compared Ibn Qais al-Ruqaiyāt with 'Umar Ibn Abi Rabī'a. The latter towers above him — not only as a poet of love but also as a man — but the former may be credited with greater versatility. The *madīḥ*, the praise of high and noble patrons, is a favourite form of poem of his and in its composition he shows much skill. But he wanders all over the well trod paths of post-classic Arabic archaizing poetry, although here and there he makes concessions to contemporary styles. At least he does not fall into the errors of other singers of this epoch by seeking after unintelligible ancient expressions. A freshness and directness of style cannot be denied to some descriptions in his *Diwān*, for example the short but charming description of Ḥulwān (*Diwān*, iii. 6 sqq.) and some amorous trifles.

Bibliography: *Der Diwān des 'Ubad Allāh Ibn Qais al-Ruqaiyāt*, ed. transl. with notes and an introduction by N. Rhodokanakis (= *Sitzungsber. der Kais. Akademie der Wissensch. in Wien, philos.-histor. Classe*, vol. cxliv., 1902). Thereon Th. Nöldeke, *Wiener Zeitschrift f. d. Kunde des Morgenlandes*, xxii., 1903, p. 78 sqq. (N. RHODOKANAKIS.)

IBN AL-QAISARĀNĪ, under this name are known:

1. ABU 'L-FADL MUḤAMMAD B. ṬĀHIR AL-MAQDISĪ, an Arab philologist, born 448 (1058), died 507 (1113). De Jong has published an edition of one of his writings under the title *Homonyma inter nomina relativa* (Lugd. Bat. 1865). The Arabic title is given in Brockelmann, *Gesch. d. arab. Litt.*, i. 355, where further references are given. There has also been printed his *Kit. al-Djam' baina Kitābai Abi Naṣr al-Kalābādhi wa-Abi Bakr al-Iṣbahānī fi Ridjāl al-Bukḥārī wa-Muslim*, Ḥaidarābād 1323.

2. ABU 'ABD ALLĀH MUḤAMMAD B. NAṢR, SHA-RAF AL-DĪN, an Arab poet, born 478 (1085) at 'Akkā, d. 548 (1153) at Damascus. On him cf. Ibn Kḥallikān, ed. Wüstenfeld, N^o. 688.

IBN QAIYIM AL-DJAWZĪYA, i. e. the son of the director of the Madrasa al-Djawziya at Damascus, whose real name was SHAMS AL-DĪN MUḤAMMAD B. ABĪ BAKR, a Ḥanbalī theologian and disciple of the celebrated Ibn Taimiyya, 691—751 (1292—1356). "He was in every respect a faithful disciple of his teacher and he adopted the latter's literary mode. Even during the lifetime of Ibn Taimiyya he was persecuted and as he condemned the pilgrimage to Hebron, he was thrown into prison. Like his teacher he combats the philosophers, the Christians, and the Jews; he holds up the doctrine of the eternity of rewards and of the finiteness of the punishments of hell". (Schreiner in *Zeitschr. der Deutsch. Morgenl. Gesells.*, liii. 56). Of his numerous writings (cf. the list in Brockelmann, *Gesch. der arab. Litt.* ii. 106) are printed amongst others: *Kitāb al-Fawā'id al-mushawwiḳa ilā 'Ulūm al-Kur'ān wa-'Ilm al-Bayān*, Cairo 1318, 1327; *Kitāb al-Rūḥ*, Ḥaidarābād 1318, 1324; *Akhbār al-Nisā'*, Cairo 1307, 1319; *Shifā' al-'Alil fi 'l-Qaḍā' wa'l-Qadr* etc., Cairo 1323; de Vlieger, *Kitāb al-Qadr, Matériaux pour servir à l'étude de la doctrine de la prédestination dans la théologie musulmane*; *al-Ṭuruḥ al-ḥikmiyya fi 'l-Siyāsa al-shar'iyya*, Cairo

1317; *Miftāh Dār al-Sa'ada wa-Manshūr Liwā' al-Ilm wa 'l-irāda*, Cairo 1323; *Zād al-Ma'ād fī Ḥādījī Khair al-'Ibād*, Cairo 1324; *Ḥādī 'l-Arwāḥ ilā Bilād al-Afrāḥ*, ibid. 1326; *Ighāṭhat al-Lahfān fī Ḥukm Ṭalāḳ al-Ghaḍbān*, ibid. 1318; *Aksām al-Kur'ān*, Mecca 1321; *al-Djawāb al-kāfi liman sa'ala 'an al-Dawā' al-shāfi*, Cairo 1322; *Madārīd al-Salikin fī Manāzil al-Sā'irīn*, 3 vol. Cairo 1333. In the *Fihris Maktabat al-Manār*, 1332, are further mentioned: *Hidāyat al-Ḥayārā min al-Yahūd wa 'l-Naṣārā* (cf. Goldziher in *Feschurun*, *Zeitschr. f. d. Wiss. d. Judenth.*, ix. (1873), 18 sqq.); *al-Ḳaṣida al-Nūniya*; *Ḥukm Ṭarīk al-Ṣalāt*; *Masā'il Ibn Taimiyya allatī djamā'ah Ibn Ẹayim*.

Bibliography: given in the text of the article.

IBN ẸALĀKIS, ABU 'L-FUTUḤ NAṢR ALLĀH B. 'ABD ALLĀH, an Arab poet, born in Alexandria in 532 (1138). He spent the years 563—565 (1168-1169) in Sicily where a certain Ẹa'id Abu 'l-Ḳāsim Ibn al-Ḥaḍjar was his patron; to him he dedicated a work entitled *al-Zuhr al-bāsim fī Awṣāf Abi 'l-Ḳāsim*; he then went to Yemen and died at 'Aidhāb in 567 (1171). His not very extensive *Diwān* was published in Cairo in 1323 by Khalil Maṭrān; this edition is very incomplete in comparison to the ms. Paris Bibl. Nat., N^o. 3139.

Bibliography: Ibn Khallikān, *Wafayāt* (ed. Wüstenfeld), N^o. 772; Brockelmann, *Gesch. d. arab. Litt.*, i. 261.

IBN AL-ẸALĀNISĪ, ABU YA'LĀ ḤAMZA B. ASAD AL-TAMĪMĪ, an Arab historian, belonged to a prominent family in Damascus and died there in 555 (1160). He continued the chronicle of Hilāl al-Ṣābi, which stops in the year 448, down to 555 and gave his work the simple title *Dhail*. The work was frequently copied by later authors and has been published by H. F. Amedroz (1908) from the Oxford Ms., which is defective at the beginning, and starts in the year 363. Cf. the editor's preface.

IBN AL-KALBĪ. [See AL-KALBĪ.]

IBN KAMĀL. [See KAMĀLPASHAZĀDE.]

IBN ẸASĪ, AḤMAD, ṣaikh of the Ṣūfis, set-up in Spain about 1140 as a Mahdī and took possession of Mertola and other places (1144). He was then delivered up by his followers to the Almohads and pardoned by 'Abd al-Mu'min. He lived for a time at the court of these rulers till one of his former followers murdered him. He was also an author and wrote a book called *Khal' al-Nalain fī 'l-Taṣawwuf*. Cf. Ḥādījī Khalifa, iii. 171; *Cat. Wien* (Flügel), iii. 401.

Bibliography: 'Abd al-Wāhid al-Marrākushī (ed. Dozy), p. 150; Ibn Khaldūn, *Muḥaddima* (ed. Quatremère), i. 327.

IBN ẸASIM, ABU 'ABD ALLĀH 'ABD AL-RAḤMĀN B. AL-ẸASIM AL-'UTAẸĪ, was the Imām Mālik's most prominent pupil. He studied under him for 20 years and after Mālik's death was regarded as the greatest Mālikī teacher. Through him Mālikī teaching was disseminated in the Maghrib, where it is still predominant. He died in Cairo in 191 (806).

One of the chief works of the Mālikīs, the so-called *Mudawwana* is usually ascribed to Ibn al-Ḳāsim. It was originally put together by Asad b. al-Furāt and consists of the answers of Ibn al-Ḳāsim to Asad's questions on the doctrine of Mālik b. Anas. Ṣahnūn Abū Sa'id al-Tanūkhī

(died 240 = 854), the qāḍī of Kairawān, copied the work. When he went to see Ibn al-Ḳāsim in 188 = 804, the latter gave him many emendations and after his death Ṣahnūn arranged the whole book. In Ibn al-Ḳāsim's *Mudawwana* we therefore have an account of the doctrines of Mālik b. Anas in Ṣahnūn's recension. The work was printed in 20 vol. at Cairo in 1323 (1905). Various Mālikī scholars have written commentaries on the *Mudawwana*.

Bibliography: Ibn Khallikān, *Wafayāt al-A'yān* (ed. Wüstenfeld), N^o. 320; Ibn Khallikān's *Biographical Dictionary*, translated by M. G. de Slane, Paris 1843, ii. 86 sqq.; Ibn al-Nādjī, biography of Asad Ibn al-Furāt in *Ma'ālim al-Imān* (Tunis 1320, ii. 2—17) ed. and transl. by O. Houdas and R. Basset, *Mission de Tunisie*, 2nd part, p. 104—143; M. B. Vincent, *Études sur la loi musulmane* (*Rite de Malek*), Paris 1842, p. 38 sqq.; C. Brockelmann, *Geschichte der arab. Litteratur*, i. 176 sq. (TH. W. JUVNBOLL.).

IBN AL-ẸASIM AL-ḠAZẒĪ, SHAMS AL-DĪN ABU 'ABD ALLĀH MUḤAMMAD, a Shāfi'ī scholar, who wrote glosses on the celebrated 'Aḳā'id of al-Nasaḥī (Ḥādījī Khalifa, iv. 222), which are no longer extant, and a commentary, still very popular, on the little manual of Muslim law by Abū Shuḍjā, which has been often printed in the east and also publ. and transl. by L. W. C. van den Berg (*Fath al-Qarīb*, *Commentaire sur le précis de jurisprudence musulmane d'Abou Chodjā par Ibn Qāsim al-Ghazzī*, Leide 1894); cf. E. Sachau, *Muhammedanisches Recht nach schafitischen Lehre*, Berlin 1897. He died in 918 (1512).

(TH. W. JUVNBOLL.)

IBN KATHĪR I. 'ABD ALLĀH, ABU BAKR, ABU MA'BAD (corrupted to Abū Sa'id), one of the seven canonical Ḳur'ān readers, born in 45 (665) in Mecca, belonged to a Persian family which had migrated to South Arabia, was a client of 'Amr b. Alḳama al-Kinānī and from his trade of druggist was called al-Dārī or al-Dārānī; he filled the office of Qāḍī 'l-Djamā'a in Mecca and died there in 120 = 738. His manner of reciting the Ḳur'ān was transmitted by the two readers Ḳanbal i. e. Muḥammad b. 'Abd al-Raḥmān al-Makḥzūmī (died 291 = 904) and al-Bazzī i. e. Aḥmad b. Muḥammad al-Fārī'ī (died 270 = 883) and is known to us from the anonymous description in a Berlin Ms. (s. Ahlwardt, *Verzeichn.*, N^o. 632).

Bibliography: Ibn al-Nadīm, *Fihrist*, p. 28; Ibn Khallikān, ed. Wüstenfeld, N^o. 326 (ed. Bulāḳ, 1299, i. 314); al-Nawawī, *Biographical Dictionary*, p. 363; Abū 'l-Maḥāsīn, *Annales*, i. 314, 317.

2. ISMĀ'IL B. 'OMAR 'IMĀD AL-DĪN ABU 'L-FIDĀ' B. AL-KHAṬĪB AL-ḲURASHĪ AL-BOṢRAWĪ AL-SHĀFĪ'Ī, Arab historian, born in 701 (1301) at Damascus, taught there as professor of Tradition and shared the persecution of his teacher, the celebrated Ḥanbalī Ibn Taimiyya; he died in Sha'bān 774 = Febr. 1373. His chief work is the universal history, *al-Bidāya wa 'l-Nihāya*, from the creation to his own time, based to the year 738 = 1337 on al-Birzālī's chronicle. Of the Mss. of this work detailed by Brockelmann in his *Gesch. d. ar. Lit.*, ii. 49, there may be added Berlin, Ahlwardt, *Verz.*, N^o. 9449 (against Ahlwardt's erroneous description see Kern in the *Mittel. des Seminars für oriental.*

Sprachen, vol. xi., Westas. St., p. 267) and Houtsma, *Cat. d'une Coll.* etc., No. 50, 51, 2nd ed. 1889, No. 175: 2 vols., years 96—242, 278—465 (defective in Vienna). He also wrote a commentary on the Qur'an and some works on Tradition.

Bibliography: Ibn Ḥadīj al-ʿAskalānī, *al-Durar al-kāmina* (Cod. Vienna, No. 1172), i. 212v; al-Nu'mānī, *al-Rawḍ al-ʿaṭīr* (Cod. Berlin, No. 9886), f. 60r; al-Dhahabī (al-Suyūṭī), *Liber classium virorum*, etc., ed. Wüstenfeld, xxii. No. 3; Weyers, *Orientalia*, ii. 433; Wüstenfeld, *Geschichtschreiber*, p. 434.

(C. BROCKELMANN.)

IBN KHĀKĀN, the name of three viziers:

1. ABU 'L-HASAN 'UBAID ALLĀH B. YAḤYĀ B. KHĀKĀN. Appointed secretary of state in 236 (850-851). 'Ubaid Allāh was raised to the vizierate by al-Mutawakkil and held this office till the latter's assassination in 247 (861). Towards the end of the year 245 (860) he brought about the fall of Naḍjāh b. Salama, the minister of finance; the latter was tortured to death and his property confiscated. Along with al-Fath b. Khāḡān [q. v.] 'Ubaid Allāh was the declared favourite of al-Mutawakkil and they used their influence to favour his son al-Mu'tazz at the expense of his brother al-Muntaṣir b. al-Mutawakkil. After the accession of al-Mu'tamid in the year 256 (870) 'Ubaid Allāh, in spite of vigorous protests was again appointed vizier and remained in this office till his death in Dhu 'l-Ḳa'da 263 (July 877).

Bibliography: Ṭabarī, iii. see Index; Ibn al-Aṭhīr (ed. Tornberg), vii. passim; Ibn al-Ṭīkṭākā, *al-Fakhri* (ed. Derenbourg), p. 326 sq., 343; Weil, *Gesch. der Chalifen*, ii. 367 sq., 374, 424.

2. ABU 'ALĪ MUḤAMMAD B. 'UBAID ALLĀH B. YAḤYĀ, son of the preceding. After the fall of Ibn al-Furāt in 299 (912) Muḥammad, who had filled several offices since the death of his father, was appointed vizier through the influence of a harem lady but proved so incapable that the caliph al-Muqtadir wished to replace him in the following year by Ibn Abi 'l-Baḡhl, governor of Fārs. He succeeded in saving himself by harem intrigues and Ibn Abi 'l-Baḡhl, who had already arrived in the capital to take over the office, returned to his governorship. Towards the end of the year, however, the Caliph had to look round for a more suitable vizier and summoned 'Alī b. 'Isā b. al-Djarrāh [q. v.] to Baghdād. After the latter had entered into office in the beginning of 301 (913), Muḥammad was arrested with his two sons, 'Abd Allāh and 'Abd al-Wāḥid. In Djumādā II 301 (Jan. 914) he received his freedom again. He died in 312 (924-925).

Bibliography: Hilāl al-Ṣābi', *Kitāb al-Wuṣarā'* (ed. Amedroz), p. 261—280; 'Arīb (ed. de Goeje), p. 37—43, 46, 122; Ibn al-Aṭhīr (ed. Tornberg), viii. 47 sqq., 73, 110 sq.; Ibn al-Ṭīkṭākā, *al-Fakhri* (ed. Derenbourg), p. 362—364; Weil, *Gesch. der Chalifen*, ii. 547 sq.

3. ABU 'L-ḲASIM 'ABD ALLĀH ('UBAID ALLĀH) B. MUḤAMMAD B. 'UBAID ALLĀH B. YAḤYĀ, son of the preceding. In 312 (924) 'Abd Allāh succeeded Ibn al-Furāt when the latter was finally dismissed. When he was intriguing against the high chamberlain Naṣr al-Ḳushūri, the latter got wind of it and soon brought about 'Abd Allāh's fall. Besides he was an invalid and had to trust

the business of his offices to others for a period. At the same time a famine broke out in the capital and as usual the discontent of the people found vent against the vizier. Naṣr finally succeeded in overthrowing him and after 'Abd Allāh had held the vizierate for about a year and a half, he was dismissed and imprisoned in Ramaḍān 313 (Nov. 925). His property was confiscated; after some time al-Muqtadir released him and he died in 314 (926-927).

Bibliography: 'Arīb (ed. de Goeje), p. 37 sqq., 120—126; Ibn al-Aṭhīr (ed. Tornberg), viii. 110 sqq., 122 sq.; Ibn al-Ṭīkṭākā, *al-Fakhri* (ed. Derenbourg), p. 366; Weil, *Gesch. d. Chalifen*, ii. 556. (K. V. ZETTERSTEEN.)

IBN KHĀLAWAIH (KHĀLŌYA), ABU 'ABD ALLĀH AL-ḤUSAIN B. AḤMAD B. ḤAMDĀN AL-HAMA-ḌHĀNĪ, a notable Arab grammarian and lexicographer. The year of his birth is not mentioned; he was a native of Hamadhān and came in 314 to Baghdād, where he studied the Qur'an with Ibn Muḍjahid (d. 324) and Abū Sa'īd al-Sirāfi (d. 368), grammar and *Adab* with Ibn Duraid [q. v.], Niftawaih (d. 323), Ibn al-Anbārī [q. v.], Abū 'Omar al-Zāhid (d. 345), and *ḥadīth* with Muḥammad b. Maḥlād al-Aṭṭār (d. 331) and others. He afterwards went to Syria and settled in Ḥalab; according to al-Dhahabī he also lived in Maiyāfāriḡin and Ḥims. He took up an eclectic standpoint in relation to the grammatical schools of Kūfa and Basra. He won a high reputation as a teacher. He was in high favour with the Ḥamdānīd Saif al-Dawla, whose sons he taught; as a poet he was also appreciated; and he often disputed vigorously with al-Mutanabbī [q. v.]. The grammarian Ibn Durustawaih (d. 347) argued against him in his *Kit. al-Radd 'alā Ibn Khālawaih fī 'l-Kull wa 'l-Ba'd* (*Fihrist* p. 63, 15). Ibn Khālawaih died in 370 (980) in Ḥalab.

Of his works (detailed in Flügel, *l. c.*) there are preserved: a) *Kitāb Laisa*, the first half of which was published by H. Derenbourg in *Hebraica*, x. 88—105, *Amer. Journ. of Sem. Lang. and Lit.*, xiv. (1898), 81—93, xv. (1898-9), 32—41, 215—223, xviii. (1901), 36—51; also, hardly completed, printed at Cairo in 1327 (ed. Aḥmad b. al-Amin al-Shinkīṭī); b) *Kit. (Risāla fī) 'I'rāb ṭhalāṭhīn Sūrat al-Mufaṣṣal* (Mss. in Brockelmann); c) *Sharḥ Maḥṣūrat Ibn Duraid*, Mss. Paris Bibl. Nat., No. 4231, iv. and in Brockelmann, *o. c.*, i. 111; d) his recension of the *Diwān* of Abū Fīrās [q. v.] with an introduction; e) Refutation of some grammatical explanations of Ṭhalāb in al-Suyūṭī, *al-Ashbāḥ wa 'l-Naṣā'ir* (Haidarābād 1317), iv. 137—140. — The *Kit. al-Shadja* ascribed to him is, as S. Nagelberg shows in the preface to his edition (*Kitāb as-Sagar*, Diss. Zürich, Kirchhain 1909), the work of Abū Zaid [q. v.] on which his lectures were based. This is probably also the case with the *Kit. al-Asharāt* mentioned among his works which is probably his edition of the work of his teacher Abū 'Omar al-Zāhid (Berl., *Verz.*, No. 7014).

Bibliography: *Fihrist*, p. 84 and 35 7 sq.; Ibn Khallikān, ed. Wüstenfeld, no. 193, and no. 49, p. 65 *supra* (ed. de Slane, i. 456 sqq. and 105); al-Dhahabī, (Cod. Warner 654, iii. (*Cat.* ii. 126 sq.)). p. 29 *infra* sq.; al-Suyūṭī, *Bughyat al-Wu'at* (Cairo 1326) p. 231 sq.; Flügel, *Die gram. Schulen d. Araber; Abhandl. d. Dtsch.*

Morg. Ges., ii. 230 *sqq.*; Brockelmann, *Gesch. d. arab. Litt.*, i. 125, and the literature given there. (C. VAN ARENDONK.)

IBN KHALDŪN, 'ABD AL-RAḤMĀN and YAḤYĀ, two Arab historians, descendants of a Seville family, who migrated to Tunis about the middle of the viiith (xiiith) century and belonged to the Arab tribe of Kinda. Their ancestor Khālid, known as Khaldūn (whence the name Ibn Khaldūn for all members of the family) migrated from the Yemen to Spain in the iiird (ixth) century).

There his descendants filled various important administrative offices, some in Carmona and some in Seville. The fall of the Spanish Almohad kingdom and continued conquests of the Christians caused the Khaldūn family to migrate to Ceuta and the great grandfather of the two brothers 'Abd al-Raḥmān and Yaḥyā, al-Hasan, finally settled in Bona on the invitation of the Ḥafṣid Abū Zakariyā. The Ḥafṣid Emirs and Ra'īs showered favours on al-Hasan and his son Abū Bakr Muḥammad. The latter, who bore the title *Amīl al-Ashghāl* "chief accountant", was strangled in prison. His son Muḥammad attained various important offices at the Ḥafṣid court. The latter's son, also called Muḥammad, declined all offices of state, although he remained in Tunis, in order to devote himself entirely to study and pious meditations; he died of the plague in 750 (1349) and left 3 sons of whom the eldest, Muḥammad, played no part either in literature or politics, while the two younger brothers, 'Abd al-Raḥmān and Yaḥyā, obtained renown as politicians and historians.

1. 'ABD AL-RAḤMĀN (ABŪ ZAID) surnamed WALĪ AL-DĪN, born in Tunis on the 1st Ramaḍān 732 (27th May 1332), died at Cairo on the 25th Ramaḍān 808 (19th March 1406), after learning the Kur'ān by heart, enjoyed the instruction of his father and the most prominent teachers of Tunis and devoted himself ardently to grammar, language, law and tradition and also to poetry. When the Marinid Abū 'l-Hasan took Tunis in 748 (1347) 'Abd al-Raḥmān heard the lectures of the Maghribī scholars in the retinue of this prince and perfected his knowledge of logic, philosophy, dogmatic theology, canon law and other branches of Arab learning. The connections he made at this time with the scholars and high officials of the Marinid court, later helped him to high offices at the court of Fās. When barely 21 he was appointed writer of the *'alāma* of the king of Fās, but left the office soon afterwards, when trouble broke out in the city, and fled to Biskra to Ibn Muzni, lord of Zāb. After the Marinid Abū 'Inān had seized Tlemcen, and the whole country east as far as Bougie, 'Abd al-Raḥmān entered his service and took part in a campaign under a Marīnid general. Invited by the sultān at the request of scholars to Fās (755 = 1334) he went there, became secretary to Abū 'Inān and continued his studies under the best teachers of his time. In 757 (1356) he fell into disgrace and was twice imprisoned, the second time till the death of Abū 'Inān in 759 (1358). The new sultān Abū Ṣālim, appointed him secretary again (760 = 1359) and later chief *qāḍī*. After Abū Ṣālim's violent death he was again disgraced under the notorious vizier 'Omar b. 'Abd Allāh, but received permission to go to Granada (763-764 = 1361-1362), where he stayed at the court of the Banu 'l-Aḥmar and formed a friendship with the famous vizier Ibn

al-Khaṭīb. Two years later, when this friendship had cooled down, he went to Bougie on the invitation of the ruler there, the Ḥafṣid Abū 'Abd Allāh, who appointed him his chamberlain (*kāḍib*); at the same time he held the office of *khaṭīb* and a teaching post (766 = 1364). When in the following year Bougie fell to the ruler of Constantine 'Abd al-Raḥmān retired to Biskra. Soon afterwards he entered into communication with Abū Ḥammū II [q. v.], the 'Abdalwāḍid king of Tlemcen, sent him, as he tells us himself, his brother Yaḥyā as chamberlain and procured for him the support of various Arab tribes and the alliance with Abū Iṣḥāk, king of Tunis, and his son and successor Khālid. He then went himself to Tlemcen, but soon afterwards left the unfortunate Abū Ḥammū II in the lurch, when he was driven from his capital by the Marīnid sultān 'Abd al-'Aziz and offered his services to the latter. From his safe refuge in Biskra he continued to support 'Abd al-'Aziz against Abū Ḥammū while the Maghrib was tormented with wars and rebellions. He did not go to Fās till 774 (1372) and from there in 776 (1374) to Granada, but the sultān of Granada, at the instigation of the Marīnids, soon had him taken to Ḥunain, the harbour of Tlemcen. In Tlemcen he again found a friendly reception from Abū Ḥammū. He now resolved to shun the friendship of princes and retired to the *Qal'a Ibn Salāma* (Taughzūt) where he began his history and lived till 780 (1378). He then went to Tunis to consult several books which he required for his work. In 784 (1382) he set out on the pilgrimage to Mecca, but broke his journey in Alexandria and in Cairo where he lectured in the *Djāmi'* al-Azhar and later in the *Ṣamhiya* and in 786 (1384) was appointed Māliki chief *qāḍī* by sultān al-Zāhir Barḳūk. Soon afterwards he lost his whole family and all his property by shipwreck and then devoted himself to pious works and completed his pilgrimage in 789 (1387). From 801 (1399) he was again chief *qāḍī* in Cairo with a short interruption and in 803 (1401) he accompanied the sultān al-Nāṣir to Damascus with the other *qāḍīs* on his campaign against Timūr. Returning to Cairo he again filled the office of *qāḍī* and held it till his death with several interruptions.

From those biographical notes we see that 'Abd al-Raḥmān perhaps showed a great and statesmanlike ability in the administration of important offices but that he never hesitated to leave one of his masters in the lurch and to enter the service of another, often the enemy of the former. We have further seen that he played a great part in the politics of North Africa and Spain and had very special opportunities of giving a considered judgment on what happened. His *Kitāb al-'Ibar* (Cairo 1284, in 7 vols.), in spite of the unequal value of the separate parts, is an important work for the history of his time. Although certain parts of this comprehensive history leave much to be desired in the presentation of facts and documentary value, others contain, in spite of some stylistic defects, very important documents for the study of history. His *History of the Berbers* will always remain a valuable guide for everything that refers to the life of the Arab and Berber tribes of the Maghrib and the mediaeval history of this country; it is the fruit of 50 years' (2nd half of the xivth century) direct observation and industrious study of books and chronicles as well as diplomatic and of-

ficial documents of his time. His *Muḳaddima* which deals "with all branch of Arab sciences and culture, remains, as regards the depth of thought, clearness of exposition and correctness of judgment undoubtedly the most important work of the age, which seems to be surpassed by no other work of a Muslim author".

Bibliography: for the biography of 'Abd al-Rahmān cf. Autobiography, ed. and completed by de Slane (*Journ. As.*, 1844; printed in *Hist. des Berbères*, vol. i., and in the translation of the *Muḳaddima*, vol. i., Paris 1863); Müller, *Islam*, ii. 487, 607 sq., 666—670; Brockelmann, *Gesch. der arab. Litt.*, ii. 242—245, and the literature given there.

2. YAHYĀ, ABŪ ZAKARĪYĀ, born in Tunis about 734 (1333), died at Tlemcen in Ramaḍān 780 (Nov.-Dec. 1378), like his brother and probably with him, devoted industriously to study in his native town and was intimate with all the important scholars of his time in the Ḥafṣid capital. To judge from his book, on which see below, he seems to have had a special preference for poetry and belles lettres. We know very little of his personality; the references are scattered in various sources, e. g. 'Abd al-Rahmān's autobiography and that portion of the *Kitāb al-'Ibar* which deals with the history of the Berbers. This last book gives a detailed account of the murder of Yahyā in Tlemcen; Yahyā himself also gives a few details of his career in his *Bughyat al-Ruwwād*.

Yahyā's political life did not begin till 757 (1356), when he was with his brother (who was soon afterwards imprisoned) at the court of Abū Sālim, sultān of Fās, and the latter sent two Ḥafṣid emirs, his prisoners, from Tlemcen back to Bougie. He accompanied these two princes in place of his brother and acted as chamberlain to one of them, the emir Abū 'Abd Allāh. As the latter, in spite of a long siege could not regain Bougie, he sent Yahyā to Abū Ḥammū II, king of Tlemcen, to ask for his assistance (764 = 1362). Yahyā found a kindly reception in Tlemcen and his request was granted. After the Mawlid festival, which he attended there and commemorated in a poem, he went back to his master to bring him to the 'Abdalwāḍid court on the 8th Djumādā II (26th March 1363). Both returned to Bougie with a column of troops sent by Abū Ḥammū.

In 767 (1365-1366) the Ḥafṣid emir of Constantine, after taking Bougie, imprisoned Yahyā in Bona and confiscated his property; he escaped soon afterwards and went to Biskra to Ibn Muzni and his brother. It was probably at this time that he made the pilgrimage to the tomb of 'Oḳba, which he describes in his *Bughyat al-Ruwwād*. From Biskra he returned to Tlemcen at Abū Ḥammū's request, arrived there in Radjab 769 (Feb. 1368) and was appointed *Kātib al-Inshā'*. When he learned that Tlemcen was threatened by the Marinids, he forgot the kindnesses shown him by Abū Ḥammū and left him (772 = 1371) to enter the service of the Marinid sultān 'Abd al-'Aziz and afterwards of his successor Muḥammad al-Sa'īd. It was only after the capture of Fās al-Djadīd by Sultān Abū 'l-'Abbās in 775 (1373) that Yahyā returned to Tlemcen, where Abū Ḥammū again welcomed him and gave him his former secretarial office. He soon won the king's confidence again but thereby aroused the jealousy of the other court officials, notably Abū Ḥammū's

eldest son and probable successor Abū Taḣḥfin II. The latter with a few hired assassins fell upon Yahyā, as he was leaving the palace one night in Ramaḍān 780 (1378), and murdered him. When Abū Ḥammū learned that his son had been the instigator of the crime, he had not the courage to take steps against the murderers.

Although Yahyā's political career was shorter and less brilliant than that of his brother, yet it gave him the opportunity to write a historical work of great learning, the *Bughyat al-Ruwwād fī Dhikr al-Mulūk min Banī 'Abd al-Wād*. It was much used by Brosselard and Bargès in their history of Tlemcen and I have published the Arabic text with translation under the title *Histoire des Beni 'Abd al-Wād, rois de Tlemcen* (2 vols., Algiers 1904—1913). His history of the kingdom of Tlemcen is particularly important for a knowledge of the long and in a way brilliant reign of Abū Ḥammū II, whose secretary and trusted adviser the writer was. In this capacity he was no doubt able to consult political documents and even quotes some in full in his book. Although the book neither covers so wide a field as his brother 'Abd al-Rahmān's work nor shows such a lofty point of view or critical spirit, it is far superior in literary value. Yahyā reveals in it not only literary but also poetical skill, his elegant style is often lyrical and his narrative is adorned with quotations from the best old Arab writers. He gives us not only a sketch of the political history of the central Maghribi kingdom, he has also preserved for us in his work poems by contemporary court poets and gives information about scholars of his time and about the poetical meetings at the court of Tlemcen, all information hardly to be found elsewhere and affording a rather accurate glimpse into the intellectual life of the 'Abdalwāḍid capital in the xvth century. (ALFRED BEL.)

IBN KHALLIKĀN, AḤMAD B. MUḤAMMAD B. IBRĀHĪM, SHAMS AL-DIN ABU 'L-'ABBĀS AL-BARMAKĪ AL-IRBILĪ AL-SHĀRĪY, an Arab author, born on the 11th Rabi' II 608 = 23rd Sept. 1211 at Arbela, studied from 626 under al-Djawālīqī and Ibn Shaddād in Ḥalab and afterwards in Damascus. In 636 = 1238 he went to Cairo and became deputy of the chief ḳāḍī Yūsuf b. al-Ḥasan al-Sindjārī. In 659 = 1201 he went as chief ḳāḍī to Damascus, but lost his office, the tenure of which after five years was limited to the Shāfi'is and after ten years abolished. After serving 7 years in Cairo as professor at the al-Fakhriya madrasa, he received his former office again but lost it for the second time in Muḥarram 680 = May 1281 and died on Saturday 16th Radjab 681 = 21st Oct. 1282 as professor at the Madrasa al-Aminiya. He began his chief work *Wafayāt al-A'yān wa-Anbā' Abnā' al-Zamān* in Cairo in 654 = 1256 but had to stop it during his work in Damascus and completed it on 12th Djumādā II 672 = 4th Jan. 1274. His autograph Mss. is in the British Mus. (see *Catalogus*, No. 1505, *Suppl.*, No. 607, cf. Cureton, *Journ. Roy. As. Soc.*, vi., 1841, p. 225; Wüstenfeld, *Gött. Gel. Anz.*, 1841, p. 286. For us, as the majority of his predecessors are lost (cf. Wüstenfeld, *Ueber die Quellen des Werkes Ibn Chalikani Vitae illustrium hominum*, Gött. 1837), it is one of the most important aids to the study of biography and literary history, s. *Ibn Chalikani Vitae illustrium virorum nunc primum arab.* ed. F. Wüstenfeld, Gött. 1835—1843; *Vies des hommes*

illustres de l'Islamisme en Arabe, par Ibn Khallikān, publ. par M. G. de Slane, Paris 1838—1842 (only up to N^o. 678), pr. Būlāḡ 1275, 1299, Cairo 1310, lith. Teheran 1284, Turk. transl. Sтамбул 1280; Ibn Khallikān's *Biographical Dictionary*, transl. from the Arabic, by M. G. de Slane, 4 vols., Paris, London 1843—1871.

His brother MUḤAMMAD BAḤĀ' AL-DĪN, d. as kādī of Ba'albak in 683 = 1284, is probably the author of *al-Ta'rikh al-akbar fī Ṭabaḳāt al-'Ulamā' wa-Akhhārihim*, s. *Bibl. Bodleianae Codd. Mss. Orient. Catalogus*, a J. Uri conf., Pars i. N^o. 747; Wüstenfeld, *op. cit.*, N^o. 359.

Bibliography: Birzālī (according to Ibn Khallikān's own statements) in Ulughkhānī, *An Arabic History of Gujarat*, ed. Ross, p. 184; Subki, *Ṭabaḳāt al-Shāfi'īya al-kubrā*, v. 14; Suyūṭī, *Husn al-Muḥādara*, i. 320; Quatremère, *Mamlouks*, i. 2, 180 sq.; do. in the *Four. As.*, sér. 9, iii. 467; Wüstenfeld, *Geschichtschreiber*, p. 358; Brockelmann, *Gesch. der arab. Litt.*, i. 326—328. (C. BROCKELMANN.)

IBN AL-KHAṢĪB. [See AL-KHAṢĪB.]

IBN AL-KHAṬĪB, DHU 'L-WIZĀRAṬAIN (holder of the two vizierates, *wizārat al-kalam*, vizier of the pen, secretary of state, and *wizārat al-saif*, vizierate of the sword, generalissimo = Grand Vizier, Prime Minister, cf. Dozy, *Supplement*) LISĀN AL-DĪN (*laḡab*) ABŪ 'ABD ALLĀH MUḤAMMAD B. 'ABD ALLĀH B. SA'ĪD B. 'ABD ALLĀH B. SA'ĪD B. 'ALĪ B. AḤMED AL-SALMĀNĪ (from the clan of the Yemenī Murād, Salmān, with an allusion to the name of Salmān al-Fārisī [q. v.]) a member of a family, which had migrated from Syria to Spain, Cordova, Toledo, Loja, Granada, and which had formerly been called Banū Wazīr, but Banū 'L-Khaṭīb after the elder Sa'īd al-Khaṭīb. Our Muḥammad is therefore usually only called Lisān al-Dīn b. al-Khaṭīb or Ibn al-Khaṭīb al-Salmānī; he was born on the 25th Radjab 713 = 15th Nov. 1313 probably in Loja (Arab. Lōsha, the ancient Ilipula Laus) below Granada on the Genil (*Shin-[d]il* = Singilis) on the western edge of the Vega (al-Mardj), but spent his youth in Granada, whither his father had moved as a court official of the Nasrids and where he pursued various studies under able teachers with such success that he became the greatest and the last important author, poet and statesman of Granada, if not of the whole of Arab Spain. After the martyr death of his father in the battle of Tarifa (Ṭarif) on the 7th Djumādā I 741 = 29th Oct. 1340, he entered the service of and studied under the learned vizier Abu 'l-Ḥasan 'Alī b. al-Djāi'yāb, but the latter died of the great plague (the Black Death, *al-ṭā'un*) on the 23rd Shawwāl 749 = 14th Jan. 1349 (cf. his biography in al-Maḡkarī, Cairo 1302, iii. 222—240, iv. 55). Appointed his successor by Sulṭān Abu 'l-Ḥadjidjādī Yūsuf I (1333—1354), he continued in office after Yūsuf's murder under his son and successor Muḥammad V (1354 = 1359), after his dethronement in 1360 was a prisoner in Granada and then went with him into exile in Morocco (Ibn al-Khaṭīb lived in retirement in Salā) till 1362, when he returned to Granada as vizier when Muḥammad V was restored by the Marinids (—1391), and lived in peace. To escape dangerous plots of his enemies he fled in 1371 from Gibraltar to Ceuta and Tlemcen to Sulṭān 'Abd al-Aziz Abu 'l-Sa'īd (1366—1372) (of whom A. Müller, *Der Islam*, ii. 669 sqq., wrongly makes

two persons, 'Abd al-'Aziz and Abū Sa'īd!). He was condemned as a heretic in Granada and his extradition demanded, but 'Abd al-'Aziz and his son and successor Muḥammad III al-Sa'īd (1372—1374) declined to deliver him up, while the pretender Abu 'l-'Abbās al-Mustansir set about it. While the case was being conducted in Fās by his pupil and successor as vizier of Granada, Abū 'Abd Allāh (Brockelmann, ii. 259, 'Ubaid Allāh) Muḥammad b. Zumruk (al-Maḡkarī iv. 274—322), Ibn al-Khaṭīb was strangled in the night by assassins hired by Sulaimān b. Dā'ūd, the deputy of the vizier Muḥammad b. 'Uthmān in revenge for a private feud, who broke into his prison, an outrage at which the people were very indignant in the morning.

Of the 60 or so writings of Ibn al-Khaṭīb, chiefly historical, geographical, poetical, belletristic, mystical, philosophical or medicinal in subject, about a third have survived on which see Pons Boigues, *Ensayo-bio-bibliográfico*, N^o. 294 p. 334—347; Brockelmann, *Gesch. der arab. Litt.*, ii. 260—263, and their sources. The most important work for us is the extensive "history of Granada", *al-Ḥaṭa fī Ta'rikh Ḡharanā'a*, which however consists mainly of biographies of scholars, a critical edition of which from the scattered manuscripts and extracts with a translation is a desideratum. The edition of an abbreviation, Cairo 1319, 2 vols. (the 3rd not yet published) is quite insufficient and very deficient as regards the Spanish names; on manuscripts cf. also *Cat. Cod. Arab. Bibl. Acad. Lugd. Bat.*, ii. 2 (1907), N^o. 1001 sq. (p. 103 sq.). The historical works *al-Hulal al-marḡūma* and *al-Lamḥa al-badriya fī 'l-Dawla al-Naṣriya*, of which Casiri has given extracts in *Bibliotheca*, ii. 177—246 and 246—319, also deserve a critical edition and translation (the printed edition Tunis 1315, given by Brockelmann, ii. 710, is unknown to the writer; there is perhaps some confusion with the following). *Raḡm al-Hulal fī Naẓm al-Duwal* was printed at Tunis in 1316. *Khaṭrat al-Taif fī Riḥlat al-Shitā wa 'l-Saif* is said by Derenbourg (and Casiri, i. 136b) and Brockelmann, p. 262, to be a description of a journey to Africa, while the edition by M. J. Müller, *Beiträge*, i. 14—41, shows that it is a "journey by the prince Abu 'l-Ḥadjidjādī into the eastern provinces of Granada". (*al-Maḡālā*) *Muḡni'at al-Sa'il 'an al-Maraḍ al-ḥā'il*, on the plague (*ṭā'un*), the Black Death of 749 = 1348-49, has been edited and translated in 1863 in the *Sitzungsber. der Bayr. Akad. der Wissenschaften* (in Casiri, Pons Boigues, and Brockelmann, *Manfa'at al-Sa'il*). The *Mi'yār al-Ikhtiyār fī Dhikr al-Ma'āhid wa 'l-Diyār*, already completely published by M. J. Müller in *Beiträge*, i. 45—100, was again published in Fes 1325. Of the great collection of diplomatic documents in the ornate style, *Raiḥānat al-Kuttāb wa-Nudjāt al-Muntab*, Mariano Gaspar Remiro in his periodical *Rev. del Centro de Estudios Histór. de Granada y su Reino* has given numerous texts and translations since 1912. *Mufaḥharat (Mufaḍḍalat) Mālaka wa-Salā* was edited by M. J. Müller, *Beiträge*, i. 1—13. Ḥabīb al-Zaiyāt's Catalogue of Damaskus mentions on p. 53 a *Rawḡat al-Ta'rif bi 'l-Ḥubb al-Sharīf li-Lisān al-Dīn al-Khaṭīb*. Munich, N^o. 421, contains a *Qaṣida* by him. Munich, N^o. 991 sqq., contain several copies by M. J. Müller. The mediocre edition of *al-Hulal al-marḡūma fī Dhikr al-Akhhār al-Mar-*

rākushīya, printed at Tunis in 1329, is wrongly ascribed to our author, cf. my remarks *Rev. del Centro* etc., iv. 137 sq.; 14 very inaccurate pages on the biography of Ibn al-Khaṭīb, according to al-Maḥḥari and Ibn Khaldūn, are prefixed.

(C. F. SEYBOLD.)

IBN KHORDĀDHBEH, ABU 'L-KĀSIM 'UBAID ALLĀH B. 'ABD ALLĀH, an important geographer of Persian descent who was apparently born in the early years of the iiird century A. H. (c. 820). His grandfather had been a convert to Islām; his father had filled the high office of governor of Ṭabaristān. Little too is known of his own career; he held the important office of controller of the post and intelligence service (*Ṣāhib al-Barīd wa 'l-Khabar*) in al-Djabal (Media); when and how he got this office cannot be ascertained. The Caliph al-Mu'tamid made an intimate friend of him; al-Mas'ūdī gives a discourse pronounced by him at court on musical instruments, song, rhythm, and dance. He owed his musical knowledge to Ishāk al-Mawṣilī [q. v.] who had been a great friend of his father's. Of his works, some of which were of a learned character (e. g. on the genealogies of the Persians), some belonged to the domain of *Adab* (on game, music, wine, culinaria, boon companions), there has only survived the *Kit. al-Masālik wa 'l-Mamālik*, composed at the request of an 'Abbāsīd prince, for which he was able to collect materials in the archives. It forms an important source for historical topography and was often used by later geographical writers (Ibn al-Faḥīh Ibn Ḥawḳal, al-Muḥaddasī, al-Djaihānī). This work first edited and translated by Barbier de Meynard (*Journ. Asiat.*, 1865) and again by de Goeje (*Bibl. Geogr. Arab.*, vi.) who used further mss. is, as the latter shows, not extant in a complete version. The investigations of de Goeje led to the conclusion that Ibn Khordādhbeh wrote his book about 232 (846-7) and then gradually increased it by additions so that a second edition appeared, which was not however completed before 272 (885-6).

According to Ḥādjdī Khālifa, Ibn Khordādhbeh died towards 300 (912-3).

Bibliography: de Goeje, *Bibl. Geogr. Arab.*, vi., Preface, and the references given there.

(C. VAN ARENDONK.)

IBN AL-KIFTĪ, ABU 'L-HASAN 'ALĪ B. YUSUF AL-KIFTĪ, called DJAMĀL AL-DĪN, was born in 568 (1172) in Kift [q. v.] in Upper Egypt, came early to Cairo where he was instructed in the most varied branches of Arab-Muslim learning, and continued his studies in Jerusalem, to which his father was summoned to an important office in 583 (1187). After spending about 15 years there he went to Aleppo, where he devoted himself entirely for ten years to his literary studies, until in 610 (1213) he was entrusted with the administration of finance, an office which he held till 628 (1230) except for a break in 613—616. After spending five years in private literary activity, he was appointed vizier by al-Malik al-'Azīz in 633 (1236) and held this high office till his death in 646 (1248). His official position gave him an opportunity of helping other scholars, in addition to his own literary activity. For example, he gave great assistance to Yāḳūt [q. v.] when he fled before the Mongols, for which the latter repeatedly shows his gratitude.

Of his numerous works, among which historical writings predominate, (a history of Cairo; a history of Yemen; a history of the Maghrib; a history of the Saldjūks etc.) only one has come down to us and that only in extracts. The original was probably called *Kitāb Ikhbār al-'Ulamā' bi-Akhbār al-Hukamā'*, while al-Zawzani's synopsis is called *al-Muntakhabāt al-multaḥaḥāt min Kitāb Ṭarīkh al-Hukamā'*, usually quoted briefly as the *Ṭarīkh al-Hukamā'*. The work which was edited by J. Lippert (see Bibliography; also printed at Cairo in 1326), contains 414 biographies of physicians, astronomers, and philosophers from the earliest times to the days of the author and is of great value because it "forms an inexhaustible mine of information regarding the knowledge possessed by the Arabs of Greek literature and even gives information about Greek antiquity, which is no longer preserved in classical sources".

Bibliography: Ibn al-Kiftī's *Ṭarīkh al-Hukamā'*, edited by Prof. Dr. Julius Lippert, Leipzig 1903, on materials collected by Aug. Müller (further sources given in the Introduction); Yāḳūt, *Irshād*, ed. Margoliouth, v. 477 sqq.

(E. MITTWOCH.)

IBN KILLIS, Fāṭimid vizier. ABU 'L-FARADJ YĀ'QUB B. YUSUF, called Ibn Killis, was a Baghdād Jew, an excellent business man, whose ability raised him to the highest civil post in the Fāṭimid empire. Born in 318 (930-1), he came early in life with his father to Syria and in 331 (942-3) to Egypt, where he began to play a part at Kāfur's (q. v.) court and by his financial ability won an influential position in politics. He remained a Jew till 356 (967), when he adopted Islām, as he saw a chance of becoming vizier. Thanks to his intellectual ability and power of hard work, he soon became an authority on Muslim sciences. His increasing influence aroused the jealousy of the vizier Ibn al-Furāt, whose intrigues caused him to flee to the Maghrib. He returned to Egypt with Djawhar or Mu'izz. The Fāṭimid government could find no more capable and expert administrator of the country's economic policy and thus it happens that the great prosperity of the Nile valley under the Fāṭimids is associated with his name. The results of his budgets show, according to the sources, figures quite unknown before. But at the same time the country flourished, and the gratitude shown him, notably by 'Azīz, was well deserved. In Ramaḍān 368 (April 979) he was given the honorific title, al-Wazīr al-Adjall. Many pleasing features of Ibn Killis' character are described, although he is also said to have worked against his enemies with poison and other means. He was able to please the taste of the time in poetry and literature, in benevolence and in the splendour of his menage, in external piety and learning; he wrote amongst other works a fiḥḥ book on the Fāṭimī rite (*Khitaṭ*, ii. 6). In any case, he was a financial genius and organiser of the first order. The internal administration of the Fāṭimid empire is said to have been created by him. In 373 (983-4) he fell for a time into disgrace, but was soon restored to his old office and died at the end of 380 (991), deeply regretted by the Caliph 'Azīz and all Egypt.

Bibliography: Isolated data in all the sources for the history of Kāfur and the early Egyptian Fāṭimids [q. v.]. Longer notices, based on al-Musabbiḥī and al-Sairafi, in al-Maḥrizī,

Khifāṭ, ii. 5; Ibn Khallikān (trans. de Slane), iv. 359; Ibn Taghribirdī (ed. Popper), ii. 45. (C. H. BECKER.)

IBN ẸOZMĀN, also called ABŪ BAKR b. ẸOZMĀN (Ibn Khaldūn, i. 524; al-Maḥḥārī, Index; al-Muḥibbī, *Khulāṣat al-Aṭhar*, i. 108, is of course to be read b. Kozmān al-Maghribī or al-Ḳorṭubī in place of Abū Bakr Kozmān al-Mghrsānī), in Ibn Khakān, *Ḳalā'id al-Iḳyān*, p. 187, and in Ibn Bassām with the title *al-Wazīr al-Ḳātib*, as well as in the unique copy of his *Diwān* published in facsimile by Günzberg he is called *al-Wazīr al-Adjall* Abū Bakr Muḥammad b. 'Abd al-Malik b. Kozmān, in Ibn al-Abbār, *Tuḥfat al-Ḳādim* (Casiri, i. 96^b), and in Ibn al-Khaṭīb, *Iḥṣā* (Casiri, ii. 77^b), more accurately Abū Bakr b. 'Isā b. 'Abd al-Malik b. Kozmān, died in 555 = 1160 (Tunis MS. of the *Iḥṣā* more accurately the last night of 555 = 30 Dec. 1160). The quotation *Catalogus Lugduno-Batav.*, ii. 208, "*khadama fi awwal 'umrihi al-man'ūta bil-Mutawakkil*" (cf. Ibn Khakān) shows that in his early youth he had been in the service of the last Aḥṣad of Badajoz, al-Mutawakkil, who was overthrown by the Almoravids in 488 = 1094-5. From his home and usual abode, Cordova, he set out on constant journeys through Spain, chiefly to Seville and Granada where he met the learned poetess Nazḥūn (al-Maḥḥārī, ii. 636). The unfounded objection to the title *Wazīr*, raised by Rosen, *Notices sommaires*, p. 242, n. 2, and supported by Brockelmann, *Geschichte*, i. 272, n. 2, was refuted by Dozy in a letter to Rosen in 1881 (publ. in Günzberg's preface). Ibn Kozmān wrote popular *muwaṣṣṣahā*'s (q. v. and M. Hartmann, *Muwaṣṣah*, Index) but has also become the most important representative of another kind of popular poetry, which is based not on quantity but on accent, and occurring in various metres, the *ṣaḍjāl* (q. v. and Dozy, *Supplément*), which had previously been used for short improvisations but was raised by him to the higher level of long ḳaṣida-like pieces. Günzberg's (died 28th Dec. 1910) facsimile published in 1896 was not followed by any of his promised researches on the poet and his works. Codera has published some notes on the name Kozmān, which he thought to be Arabic rather than identical with the West Gothic Guzman, in his *Discursos leídos ante la Real Academia Española*, 1910: *Importancia de las fuentes árabes para conocer el estado del vocabulario en las lenguas ó dialectos españoles desde el siglo VIII al XII*, p. 13, 43. We may specially note Julián Ribera y Tarragó's study in *Discursos leídos ante la Real Academia Española*, 1912, particularly on our *Diwān* "*Cancionero de Abencuzmán*", in which he champions in his new thesis, a view in contradiction to that generally held by Arabic and Romance scholars (p. 50): "La clave misteriosa que explica el mecanismo de las formas poéticas de los varios sistemas líricos del mundo civilizado en la Edad Media está en la lírica andaluza, a que pertenece el Cancionero de Abencuzmán". On p. 25, n. 2, a joint study with Menéndez Pidal on the Spanish dialect of the Spanish words and phrases found in the 149 surviving poems is promised. Arabic and Romance scholars are all the more interested in the further detailed study of Ibn Kozmān's exceedingly important *ṣaḍjāl* poems. A scholarly edition, translation and annotation of the *Diwān* or *Cancionero* must be undertaken as soon as possible;

the biographies of the poet in Ibn Bassām, Ibn al-Abbār and Ibn al-Khaṭīb must also be edited from the scattered manuscripts.

Bibliography: See above; cf. also Bus-tānī's *Encyclopédie arabe* (*Dā'irat al-Ma'ārif*), i. (1876), 648^b, which follows Ibn Khakān except for the closing remark: date of birth and death are not mentioned, cf. also Samy-Bey in *Ḳāmūs al-A'lām*, p. 657^a; Codera, *Decadencia y desaparición de los Almoravides en España*, p. 134. (C. F. SEYBOLD.)

IBN ẸUTAIBA, ABŪ 'ABD ALLĀH MUḤAMMAD B. MUSLIM (often also called AL-ẸUTAIBĪ or AL-ẸUTABĪ) AL-ḲURĪ (from his birthplace) AL-MAR-WAZĪ (from his father's) AL-DĪNAWARĪ, an Arab author, born in 213 = 828 at Kūfa, was for a time ḳāḍī of Dinawar in the province of Ḍjābal, then lived as a teacher in Baghdād and died there in Raḍjāb 276 = Nov. 889 (according to others 270 or 271). In literary tradition he is regarded as the representative of the so-called mixed or eclectic Baghdād grammatical school. As a matter of fact however his activities, like those of his contemporaries, Abū Ḥanīfa al-Dīnawarī and al-Ḍjāḥiẓ, covered the whole learning of his period. He sought to make available the lexical and poetical material which had been collected especially by the Kūfī grammarians, as well as historical information, for the requirements of the man of the world, particularly the *ḳuttāb*, who were then beginning to gain influence in the administration. But he also took part in the theological disputes of his time, and defended the Ḳur'ān and Tradition against the attacks of philosophic scepticism; but he himself fell under the suspicion of heresy and had to write a book against the *Mushabbihā* to defend himself against the reproach of belonging to them. His two most important philological works are *Kitāb Adab al-Ḳātib*, ed. M. Grünert, Leiden 1900, Cairo 1300, and the *K. Ma'ānī 'l-Shi'r* in 12 books, probably the same as *Abyāt al-Ma'ānī*, Aya Ṣofya, N^o. 4050. In *Adab*, p. 71, 5, he quotes his *Ḡharīb al-Hadīth*, Vol. i. and iii., Damascus, Ḥabīb al-Zaiyāt, *Khazā'in al-Kutub* etc., p. 62, N^o. 34—55, the counterpart *Ḡharīb al-Kur'ān*, eb., p. 62, N^o. 33 (to the end of Sura 26). His chief work is the *Kitāb 'Uyūn al-Aḥḳbār*, a model of the scholastic *adab* in 10 books, often imitated later, 1—4 ed. by C. Brockelmann, Berlin 1900, Strassburg 1903—1208. According to 'Uyūn, p. 12, 3, the following are supplementary to it: 1. *Kitāb al-Sharāb*, ed. A. Guy in *al-Muḥtabas*, ii. (Damascus 1325 = 1907), p. 234—248, 387—392, 529—535; 2. *Kitāb al-Ma'ārif*, *Handbuch der Geschichte*, ed. F. Wüstenfeld, Göttingen 1850, Cairo 1300; 3. *Kitāb al-Shi'r*, *Liber Poësis et Poëtarum*, ed. M. J. de Goeje, Lugd. Bat. 1904; 4. *Kitāb Ta'wil al-Ru'yā*, lost. Of his smaller philological works the *Kitāb al-Rahl wal-Manzil* still exists, ed. by Cheikho in *Dix anciens Traités de Philologie arabe*, Beyrouth 1908, p. 121—140. His two chief theological works are the *Kitāb Ta'wil Muḥḥtalif al-Hadīth*, Cairo 1326 (cf. Goldziher, *Muh. Stud.*, ii. 136; Houtsma, *De Strijd* etc., p. 13), and *Kitāb Mushkil al-Ḳur'ān*, Hs. in Leiden, s. *Catalogus Codd. Mss. Ar.*, N^o. 1650, in Stambul, Köprülü Defteri, N^o. 211. Theological also is his *Kitāb al-Masā'il wal-Djauwābāt* on questions of Tradition, Hs. in Gotha, s. Pertsch, *Verz. der ar. Hdss. der herz. Bibl.*, N^o. 636. The pseudohistorical *Kitāb al-Imāma wal-Siyāsa*, Cairo 1322 and 1327, is

ascribed to Ibn Kūtaiba but, according to de Goeje, *Riv. Stud. Or.*, i. 415—421, was probably written in his life-time by a Maghribi or an Egyptian.

Bibliography: *Kitāb al-Fihrist*, p. 77; Ibn al-Anbārī, *Nuḥat al-Alibbā*, p. 272—274; Ibn Khallikān, ed. Būlāk 1299, N^o. 304; Nawawī, *Dict. of Ill. Men*, p. 771; Samʿānī, *Kitāb al-Ansāb*, p. 443; Dhahabī in Grünert, *o. c.*, p. vii., n. 1; Suyūṭī, *Bughyat al-Wuʿāt*, p. 291; Flügel, *Die gramm. Schulen*, p. 187—192; Wüstenfeld, *Geschichtschreiber*, N^o. 73; Brockelmann, *Gesch. d. arab. Litt.*, i. 120 sqq.

(C. BROCKELMANN.)

IBN AL-KUṬĪYA, ABŪ BAKR MUḤAMMAD B. ʿOMAR B. ʿABD AL-ʿAZĪZ B. IBRĀHĪM B. ʿISĀ B. MUZĀHĪM, usually known as Ibn al-Kuṭīya "the son of the Gothic woman" because his ancestor ʿIsā, a freedman of ʿOmar b. ʿAbd al-ʿAzīz, had married a Spanish princess named Sāra, a daughter of the Gothic king Oppas (Olemundo, according to Ibn Kūṭīya) and grand daughter of Witiza. The latter had gone to Damascus to make a complaint to the Caliph Hishām b. ʿAbd al-Malik against her uncle Ardabast. ʿIsā was sent with his wife to Spain and his descendants lived in Seville. Ibn Kuṭīya himself was born in Cordova and studied in Seville, the home of his family, under Muḥammad b. ʿAbd Allāh b. al-Kūn, Ḥasan b. ʿAbd Allāh al-Zubairī, Saʿīd b. Dīʿābir etc. He then went to his native town and completed his studies under Ṭāhir b. ʿAbd al-ʿAzīz, Muḥammad b. ʿAbd al-Wahhāb b. Muḥith, Muḥammad b. ʿOmar b. Lubāba, Kāsim b. Aṣḥagh, Muḥammad b. ʿAbd al-Malik b. Aiman etc. Among his pupils were the Kādi Abu ʿl-Ḥazm Khalaf b. ʿIsā al-Washki and the historian Ibn al-Farāḍī. He was introduced to the Caliph al-Ḥakam II by Abū ʿAlī al-Kālī, the author of the *Amālī*, as the greatest scholar of the land and put over the *shurṭa* of Cordova after holding for a time the office of kādi. He was a philologist, a grammarian, a historian and even a poet, but was reputed not to know much about Ḥadīth and law. Nevertheless people came to him for his advice on passages in Ḥadīth and legal points which offered special philological difficulties. He died at a great age in Cordova on Wednesday 23rd Rabiʿ I 367 = Nov. 6th 927.

He is the author of the following works: 1. *Ṭarīkh Faṭḥ* (var. *Iftitāḥ*) *al-Andalus*, a history of Spain from the Muslim conquest to the reign of the Caliph ʿAbd al-Rahmān III, published by the Academy of Madrid in 1868; by Houdas in *Recueil de textes* etc., t. i., Paris 1889, p. 219—280, from the Ms. in Paris, de Slane, *Cat.*, n^o. 1867 (from the same ms.: Cherbonneau, *Histoire du règne d'Elhakam fils de Hichām*, *Journal As.*, 1853, i. 458 sqq.); 2^o. *Kitāb al-Afʿāl*, a catalogue of verbs of three and four radicals, ed. by Guidi, Leiden 1894: *Il libro dei verbi*.

Bibliography: Ibn Khallikān, *Wafayāt*, Cairo 1310, i. 512; Ibn al-Farāḍī, *Ṭarīkh ʿUlamāʾ al-Andalus*, p. 370, n^o. 1316; al-Dabbī, *Bughyat al-Multamīs*, p. 102, n^o. 223; al-Thaʿalibī, *Yatīmat al-Dahr*, Damascus 1304, i. 411; al-Faṭḥ b. Khākān, *Maṭmaḥ al-Anfu.*, Constantinople 1302, p. 58; al-Suyūṭī, *Bughyat al-Wuʿāt*, Cairo 1326, p. 84; Dozy, Ibn Adhārī, *al-Bayān ʿl-Mogrib*, Introd., p. 28; Wüstenfeld, *Die Geschichtschreiber d. Araber*, p. 46, n^o. 141; Pons Boigues, *Ensayo bio-bibliografico*, 83, n^o. 45; Brockelmann, *Geschichte d. ar. Litt.*, i. 150 sq;

Huart, *A Hist. of Arab. Litt.*, p. 188; Moh. Ben Cheneb, *Et. sur les pers. ment. dans l'Idjāsa du Cheikh ʿAbd al-Qādir al-Fāsi*, p. 259, n^o. 231. (MOH. BEN CHENEb.)

IBN KUTLUBOGHA, ZAIN AL-MILLA WA ʿL-DĪN ABŪ ʿL-FADL AL-KĀSIM B. ʿABD ALLĀH, an Arab biographer and traditionist, a pupil of Ibn Ḥajar [q. v.], b. 802 (1399), d. 879 (1474). Of his works detailed by Brockelmann, *Geschichte*, II, 82, Flügel has edited the biographies of the Ḥanafīs in the *Abhandl. f. d. Kunde der Morgenl.*, Vol. II.

IBN MĀDJA, ABŪ ʿABD ALLĀH MUḤAMMAD B. YAZĪD AL-KAZWĪNĪ, compiled one of the six canonical collections of traditions (*Sunan*, Dihli, 1282, 1289). He was born in 209 (824), travelled in ʿIrāk, Arabia, Syria, and Egypt to collect traditions and died in 273 (886). According to Ibn Khallikān, he also wrote a commentary on the Kurʾān and a chronicle (*Ṭarīkh*).

Bibliography: Ibn Khallikān, *Wafayāt*, ed. Wüstenfeld, N^o. 625; Brockelmann, *Gesch. der arab. Litt.*, I, 163.

IBN MAIMÜN, ABŪ ʿIMRĀN MŪSĀ B. MAIMÜN B. ʿABD ALLĀH AL-KURṬUBĪ (AL-ANDALUSĪ) AL-ISRĀʾĪLĪ is the Arabic name of Maimonides famed alike in Jewish theology medicine, and philosophy. His Hebrew name was Rabbi Mōsheh ben Maimon and from the initial letters of this name he is shortly known as RaMBaM. In Arabic he had the honorary title al-Raʾīs (al-Umma or al-Milla), chief of the (Jewish) nation" the equivalent of the Hebrew Nāgīd. He is also called Mōsheh haz-Zʿmān, the "Moses of his time".

He was born at Cordova on March 30, 1135, where his father was a *daiyān* or judge in the ecclesiastical court. From him the boy received his education in Rabbinical studies and he was also taught Arab sciences by Muslim scholars. When he was 13, Cordova fell into the hands of the Almohades [q. v.] and Christians and Jews were not tolerated in the town; they were given the choice of migrating or adopting Islām. Maimonides left the town with his father (on his alleged conversion to Islām see below); the family led a nomadic life for a long time, even in Fez where they settled, their stay was not permanent. In 1165 they sailed for Palestine, reached ʿAkkā, thence went to Jerusalem and finally settled down in Fustāt. Soon afterwards the father of Maimonides died, and he met with many other misfortunes. As he was unwilling to make a livelihood by a Rabbinical career, he decided to practise medicine. He soon made such a name that he won the particular confidence of Ṣalāḥ al-Dīn's vizier, al-Kādi al-Fāḍil al-Baisānī, who gave him his protection for the rest of his life. Ṣalāḥ al-Dīn and later his son made him court physician. He was so much sought after elsewhere as a doctor that it is difficult to see where he found the time for his manysided literary activity.

Ibn Maimün died on Dec. 13th 1204. In accordance with his desire, his body was taken to Tiberias in Palestine. His tomb is still shown and visited there. All his works except one were written in Arabic and in so far as they were concerned with philosophy and medicine they were read and studied not only by his co-religionists but also by Muslim scholars and through the medium of Latin translations exercised a profound influence on the scholasticism of the Christian west (Albertus Magnus, Duns Scotus). His chief work on philosophy is

the *Dalālat al-Ḥā'irīn* "Guidance for those who are confused" (Hebr.: *Mōreh Nəbhūkhim*, Latin: *Doctor Perplexorum*), "by which those who have been confused between Reason and Revelation are to be brought back to a comforting harmony". No contradiction between the revealed scriptures and the principles of metaphysics as laid down by Aristotle and following him al-Fārābī [q. v.] and Ibn Sīnā [q. v.] can or may exist. All the anthropomorphism of the Bible is interpreted in this light. We may here call attention to the concise synopsis of the teachings of Muslim theology and philosophy in this book.

The *Dalāla* soon found enthusiastic admirers but also bitter opponents, to whom it seemed too freethinking, and they used to call it *Dalāla*, temptation, by a slight variation in the name. It has been edited and translated by Salomon Munk as the *Guide des Égarés* (3 vol., Paris 1856—1866). Among his other philosophical works we shall only mention the *Makāla fī Ṣinā'at al-Manṭiḡ* (Hebr. *Millōth ha-Higgāyōn*).

His medical works in which he chiefly quotes Rāzī, Ibn Sīnā [q. v.], Ibn Wafīd, and Ibn Zuhr [q. v.], deal with haemorrhoids (*fī 'l-bawāṣīr*), asthma (*fī 'l-rabw*), etc. His medical aphorisms, known as *Fuṣūl Mūsā*, are modelled on the Aphorisms of Hippocrates on which he wrote a commentary. He also wrote a treatise on the computation of the Jewish calendar.

Here we can only touch upon his thorough and fruitful work in the field of Jewish literature; we may mention three works, his commentary (*Sharḥ*) on the *Mishnāh* (later known as *Sirādī 'lamp*'), his *Kitāb al-Sharā'ī* (Hebr. *Sepher ham-Miṣwōth*) in which he discussed all the orders and prohibitions of Jewish canon law, and particularly his *Mishnēh Thorāh* (also called *Yad ha-ḥazqāh*), a masterpiece of systematisation, in which he arranged for the first time all the vast material of Talmudic tradition — similar to the corresponding Muslim works — according to subject matter, and discusses it.

Ibn al-Kifṭī and Ibn Abi Uṣaibī'a say that Maimonides adopted Islām in Spain to avoid persecution and professed Islām in public but in secret practised Judaism. At a later date a certain Abu 'l-ʿArab b. Maʿīsha is said to have accused him in Egypt of having recanted from Islām and gone back to Judaism. His powerful patron al-Kāḍī al-Fāḍil however declared that a forced conversion to Islām was not a conversion at all and so saved his life. Ibn al-Kifṭī's and Ibn Abi Uṣaibī'a's accounts — the latter however, as his *wa-kīla* shows, gives it under reserve — have no claim to historical accuracy. Quite apart from the fact that the biographical notices of Ibn Maimūn contain much else that is inaccurate, although according to Muslim law a recantation of Islām to save one's life is judged less severely than a voluntary one, on the other hand a compulsory convert to Islām is a full Muslim and his later secession would meet with the death sentence. The most convincing argument is the following. In the bitter struggle which arose round Ibn Maimūn's *Dalālat al-Ḥā'irīn* in which his enemies did not spare their insults and reproaches, not even his most bitter antagonist made this accusation against him. This would certainly have been the case if his conversion to Islām — which could not have remained concealed — had been a fact.

Bibliography: The *Jewish Encyclopedia*, Vol. ix. p. 73—86, and the works given on p. 82 and 86; *Moses ben Maimon. Sein Leben, seine Werke und sein Einfluss* ed. by Bacher, Brann, Simonsen and Guttman, Vol. i., Leipzig 1908, Vol. ii. 1914; Steinschneider, *Die arabishe Litteratur der Juden*, Frankfurt a/M. 1902, p. 199—221 (a full list of M.'s works including mss. and printed copies of originals and translations).

On Ibn Maimūn's alleged conversion to Islām: Lebrecht in *Magazin für die Litteratur des Auslandes*, 1844, No. 62; Margoliouth, *The Legend of Apostasy of Maimonides in Jew. Quart. Review*, xiii., 1901, p. 539—541; Berliner, *Zur Ehrenrettung des Maimonides in Isr. Monatsschr., wissensch. Beilage z. Jüd. Presse*, 11 July 1901 (cf. further references there). (E. MITTWOCH.)

IBN MAKHLAD, the name of two viziers:

1. AL-ḤASAN B. MAKHLAD B. AL-DJARRĀḤ of Dair Ḳunnā, administrator of the domains from 243 (857-8) onwards. After the death of 'Ubaid Allāh b. Yahyā in *Dhu 'l-Ḳa'da* 263 (July 877) [see IBN KHAḲĀN, 1.] al-Ḥasan was appointed vizier by al-Mu'tamid. At the same time he was secretary to the latter's brother al-Muwaffaq but after about a month he fled to Baghdad on the arrival of Mūsā b. Boghā in Sāmarrā, the capital of that time. Sulaimān b. Waḥb then took over the vizierate and his son 'Ubaid Allāh the secretaryship. In *Dhu 'l-Ḳa'da* of the following year (July 878) Sulaimān was dismissed and his house plundered, whereupon Ḥasan was made vizier a second time on the 27th of the same month (31th July). In *Dhu 'l-Hidjja* (August 878) Sulaimān regained his freedom; Ḥasan fled and his property was confiscated.

Bibliography: Tabarī, iii., see Index; Ibn al-Athīr (ed. Tornberg), vii., particularly 54, 215, 219; Ibn al-Ṭiḡṭakā, *al-Fakhri* (ed. Derenbourg), p. 343 sq.; Weil, *Gesch. der Chalifen*, ii. 367, 408 sq., 424.

2. ABU 'L-ḲASIM SULAIMĀN B. AL-ḤASAN, son of the preceding, secretary of state from 301—311 (913—923). After the dismissal of Ibn Muḳla [q. v.] in *Djumādā* 1 318 (June 930) Sulaimān was made vizier by the Caliph al-Muḳtadir. The experienced 'Alī b. 'Isā [s. IBN AL-DJARRĀḤ, 2] supported him by word and deed; Sulaimān was not fit for his difficult position and as there was a want of money and his attitude did not make him popular, he was dismissed on the 24th Radjab 319 (12th August 931). In 324 (935-6) al-Rāḍī dismissed the vizier Abū Dja'far Muḥammad al-Karkhī and appointed Sulaimān his successor; but as the disorder increased the Caliph had to turn to Ibn Rā'ik [q. v.] and Sulaimān was dismissed for a second time. At the end of 328 (Oct. 940) he regained his office and after the death of al-Rāḍī in Rabi' I 329 (Dec. 940) he was recognised as vizier by his successor al-Muttaḳī. He administered his office in name only however, and was only able to hold it for four months after the accession of al-Muttaḳī.

Bibliography: 'Arīb, ed. de Goeje, p. 42, 113, 150 sqq.; Ibn al-Athīr (ed. Tornberg), Index; Ibn al-Ṭiḡṭakā, *al-Fakhri* (ed. Derenbourg), p. 372, 382 sqq.; Weil, *Gesch. der Chalifen*, ii. 566, 628 sqq.

(K. V. ZETTERSTÉEN.)

IBN MĀKŪLĀ, ABU 'L-KĀSIM HIBAT ALLĀH B. 'ALĪ B. DJĀ'FAR AL-IDJILĪ, called IBN MĀKŪLĀ, vizier to the Buyid Djalāl al-Dawla, born in 365 (975-6). Djalāl al-Dawla appointed him vizier in 423 (1032) but soon afterwards dismissed him. His successor Abū Sa'd Muḥammad b. al-Ḥusain b. 'Abd al-Raḥīm only held the office a few days; as he was attacked and ill-treated by the Turkish mercenaries in the capital, he had to go into hiding. Ibn Mākūlā received the office again. In 424 (1033) Djalāl al-Dawla had to flee to al-Karkh; the vizier followed him and was soon afterwards again replaced by Abū Sa'd. Next year Djalāl al-Dawla dismissed the latter, and Ibn Mākūlā resumed the office although only for a few days. In 426 (1034-1035) the same thing occurred again. Abū Sa'd who was again made vizier, set out against Fāris b. Muḥammad [q. v.] and Ibn Mākūlā again became vizier. On this occasion he held the office for two months and eight days. He was then driven out by the troops and Abū Sa'd became vizier. After a year or two Ibn Mākūlā was handed over to the 'Ukailid Ḳarwāsh b. al-Muḳallad, who imprisoned him in Hīt. Here he died in 430 (1038-1039) after being in prison for two years and five months.

Bibliography: Ibn al-Aṭḥir (ed. Tornberg), ix. 288, 293 sq., 298, 302, 317.

(K. V. ZETTERSTÉEN.)

IBN MĀLIK, DJAMĀL AL-DĪN ABŪ 'ABD ALLĀH MUḤAMMAD B. 'ABD ALLĀH B. MUḤAMMAD B. 'ABD ALLĀH B. MĀLIK, better known as IBN MĀLIK, was born, contrary to the assertion of Brockelmann and those who follow him, in Spain, at Jaën in 600 = 1203-4; some say that he was born a year or two later. He studied in his native town with Abū 'l-Muzaḥaffar (and Abū 'l-Ḥasan) Thābit b. Ḳhiyār surnamed Ibn al-Ṭailasān, Abū Razīn b. Thābit b. Muḥammad b. Yūsuf b. Ḳhiyār al-Kulā'ī of Niebla, Abū 'l-'Abbās Aḥmad b. Nuwār, Abū 'Abd Allāh Muḥammad b. Mālik al-Marshānī, etc. He then went to the east and studied under the grammarians Ibn al-Ḥādijib, Ibn Ya'ish, Abū 'Alī al-Shalūpin. At Damascus he studied *ḥadīth* under Mukrim, Abū 'l-Ḥasan b. al-Shakhāwī, etc. Among his pupils we may mention his son Badr al-Dīn Muḥammad who commented on several of his father's grammatical works, the chief *qaḍī* Badr al-Dīn Ibn Djamā'a, the poets Bahā' al-Dīn b. al-Naḥḥās al-Ḥalabī, the jurist Abū Zakariyā al-Nawawī, the Shaikh Abū 'l-Ḥusain al-Yūnīnī, etc. After completing his studies he began to teach grammar in Aleppo, became imām of the al-'Ādiliya at Aleppo, later taught at Ḥamāt, and finally at Damascus where he died on the 12th Sha'bān 672 = 21 Febr. 1274. He was a Mālikī but on going to the east became a Shāfi'. Ibn Mālik was considered a great philologist, whose reputation almost overshadowed that of Sibawaihi. On examining his works and the appreciations of them by his friends and criticisms by his enemies, one can say that he rendered a real service to the study of grammar by coordinating and simplifying the rules, although he may very occasionally be reproached with a want of that clearness and simplicity, which is necessary in didactic works.

He wrote the following works: 1. *Kit. Tashīl al-Fawā'id wa-Takmil al-Maḳā'id*, a manual of grammar the conciseness of which verges on obscurity, publ. at Fās in 1323; 2. *al-Kāfiya al-*

shāfiya, treatise on grammar in 2757 or 3000 *radjās* verses, Krafft, *Die arab. . . Hss. der . . . Ak. zu Wien*, No. 31; Algiers Fagnan, *Cat.*, No. 67, 1; Algiers Grand Mosque, No. 14, iii. (fragm.); 3. *Kit. al-Khulāṣa al-Alfiya* also called shortly *Kit. al-Alfiya*, a résumé in 1000 *radjās* verses of the preceding, publ. at Beyrouth in 1888, Cairo 1306, 1307, etc., Lahore 1888; de Sacy has published an edition with French commentary (*Alfiyya ou la quintessence de la gr. ar.*, Paris—London 1833) and has translated 8 chapters in his *Anthologie gramm.*, Paris 1829, pp. 134—144, and 315—347 of the transl.; L. Pinto, *L'Alfiyya trad. en fr. avec le texte en regard et des notes explic. dans les deux langues*, Constantine 1887; A. Goguyer, *Manuel pour l'étude des grammairiens arabes: L'Alfiyya d'Ibn Malik suivie de la Lamiyyah du même auteur avec trad. et notes en fr. et un lexique des termes techn.*, Beyrouth 1888; 4. *Lāmiyat al-Af'āl* or *Kitāb al-Miftāḥ fī Abniyat al-Af'āl*, a poem in 114 *baṣīṭ* verses rhyming in *lā*, on morphology, French transl. by Goguyer; 5. *Umdat al-Ḥāfiẓ wa-Uddat al-Laḥiẓ*, short treatise on syntax, Berlin, *Verz.*, no. 6631; 6. *Tuḥfat al-Mawḍūd fī 'l-Maḳṣūr wa 'l-Mamdūd*, poem in 162 *ṭawīl* verses rhyming in *ū*, containing almost all the words ending a short *alif* or *alif* followed by *hamza* and of different meaning accompanied by a short commentary by the author, pr. at Cairo in 1897, 1329; 7. *Kitāb al-I'ām bi-muḥallath al-Kalām*, poem in *radjās muḥdawidj*, on trivocal words dedicated to Sulṭān al-Mālik al-Nāṣir, grandson of Ṣalāḥ al-Dīn, publ. at Cairo in 1329; 8. *Sabk al-Manzūm wa-Fakk al-Makḥṭūm*, synopsis of grammar, Berlin, No. 6630; 9. Commentary on No. 5, Berlin, No. 6632; 10. *Idjāz al-Ta'rif fī 'l-ilm al-Ta'rif*, short manual of morphology, Escorial, Derenbourg, *Les man. arab.*, No. 86, iii.; 11. *Kit. al-'Arūḍ*, treatise on prosody, Escorial, Derenbourg, *ib.*, No. 330 vi.; 12. *Kitāb Shawāhid al-Tawḍīḥ wa 'l-Taṣḥīḥ li-Mushkilāt al-Djāmī' al-Ṣaḥīḥ*, grammar, commentary on 99 passages from the *Ṣaḥīḥ* of al-Bukhārī, Escorial, Derenbourg, *ib.*, No. 141; 13. *Kit. al-Af'āz al-muḥḥaliṭa*, treatise on synonyms, Berlin, No. 7041; 14. *al-I'tiqād fī 'l-Farḳ bain al-Zā' wa 'l-Dād*, a poem of 62 *baṣīṭ* verses rhyming in *zā*, accompanied by a short commentary on words of the same form, either with *qād* and *zā* or with *ṭā* and *zā*, Berlin, No. 7023, Gotha, Pertsch, *Die arab. Hss.*, No. 414; 15. 49 *kāmil* verses containing the triliteral verbs of which the 3rd radical is written indifferently with *wāw* or *yā'* (reprod. by al-Suyūṭī, *al-Muḥṣir*, Bülāḳ 1282, ii. 145—147); 16. Several short treatises each dealing with philological, grammatical etc. anomalies, some of which are given in the *Muḥṣir*.

Bibliography: Ibn Shākir, *Fawāt al-Wafayāt*, Bülāḳ 1299, ii. 227; al-Maḳkarī, *Nafḥ al-Tib*, Cairo 1302, i. 427; al-Subkī, *Ṭabaḳāt al-Shāfi'iya*, Cairo 1324, v. 28; al-Suyūṭī, *Bughyat al-Wu'āt*, Cairo 1326, p. 53; Muḥ. b. Muḥ. b. Ḥamdūn al-Bannānī, Comment. on the *Khulba* of the *Alfiya* (2 ms. in my possession); Comment. on the *Alfiya* of al-Uṣhmūnī, of Dahlan, of Ibn 'Aḳil, of al-Makkūdi with their annotators; al-Daladji, *al-Fatāka wa 'l-Maṣṭūḳūn*, Cairo 1322, p. 64; Huart, *Litt. Ar.*, p. 170; Brockelmann, *Gesch. d. ar. Litt.*, i. 298 sqq. cf. 525; ii. 697; Moh. Ben Cheneb, *Etude sur les pers. ment. dans l'Idjāza du cheikh Abd al-Qādir al-Fāsi*, No. 197. (MOH. BEN CHENEb.)

IBN MANẒŪR, **DIAMĀL AL-DĪN ABŪ 'L-FADL MUHAMMAD B. MUKARRAM AL-KHAZRADJĪ AL-IFRĪQĪ**, Arab philologist, born in 630 (1232), died in 711 (1311). He is the author of the celebrated Arabic dictionary *Lisān al-'Arab*, ed. Būlak 1299—1308, 20 vol.

Bibliography: Brockelman, *Gesch. d. arab. Litt.* ii. 21.

IBN MARDANĪSH, **ABŪ 'ABD ALLĀH MUHAMMAD B. AḤMAD** (the latter usually omitted; correct in Ibn Khaldūn, iv. 166; the nephew of 'Abd Allāh b. Muḥammad b. Sa'd, who fell in the battle of Albacete in 540 = 1146, cf. *Zeitschrift d. Deutsch. Morgenl. Ges.*, lxiii. 1909, p. 352) B. SA'D B. MUHAMMAD B. AḤMAD B. MARDANĪSH **AL-DIUDHĀMĪ** (according to others, al-Todjibi) was born 518 = 1124-5 at Bunushkula = Benishkola = Peñíscola between Tortosa and Castellón de la Plana, died on 29th Raddjāb 567 = 27th March 1172. In spite of the *nisba*, he was apparently of Spanish descent as his great-great-grandfather after whom he is usually called for short, was called Martinus or Martinez "the son of Martin", so that Mardaniṣh seems to be a corruption of Mardinash, (for Arabic *d* from *t* cf. Emerita = Mārida, Mérida) in spite of Codera's doubt about Dozy's derivation; it is much more difficult to agree with his suggestion of the Byzantine Mardonius. The popular etymology from *merda*, Arabic *'adhira*, "excrement" in Ibn Khaliḳān, *Biographical Dictionary*, iv. 473, is of course a mere play on words. On the collapse of Almoravid rule the unusually capable tyrant Ibn Mardaniṣh made himself master of Valencia and Murcia in 540 = 1146 and by further conquests (Guadix, Jaen a vassal principality of his father-in-law Ibn Hemoshk = Hemochico, Úbeda, Baeza, Almería etc.) he became king of the whole of South-eastern Spain. As Rey Lobo or Lope, often in coalition with the Christian rulers of Castile, Aragon, and Barcelona, he was able to resist the advance of the Almohad 'Abd al-Mu'min (died 1163) and his son Yūsuf (died 1189), till the treachery of his father-in-law in the last years of his life. He died in 1172 during the siege of his capital Murcia; his sons then surrendered and secured lucrative positions for themselves, while the whole of Muslim southern Spain became Almohad.

Bibliography: A. Müller, *Der Islam*, ii. 648—52; Ibn al-Khaṭīb, *Iḥāṭa* (Cairo), ii. 85—90 (Biography), cf. Gayangos, *History*, ii. 519 and lix.; Ibn al-Abbār, *al-Hulal al-siyarā* (Dozy, *Notices*), p. 215, 219 sq.; al-Marrākushī, p. 149, 168, 178—180; Amari, *I diplomi arabi del K. Archivio Fiorentino*, p. xxxiv. lix. 239, 451; Ibn Khaldūn, *Ibar*, iv. 165 sq.; Dozy, *Recherches*, i. 364—88; Codera, *Decadencia y desaparición de los Almorávides en España* (Colección de Estudios árabes, iii.), Zaragoza 1899, p. 109—53, 310—21; do., *Discursos* (1910), p. 9, 39; Mariano Casper Remiro, *Historia de Murcia musulmana*, p. 185—225; Maḳḳārī, *Ind. s. v.*; Bustānī, *Dā'irat al-Ma'ārif* (*Encyclopédie arabe*), i. 685; Samy Bey, *Qāmūs al-A'lām*, p. 665b. (C. F. SEYBOLD.)

IBN MĀSAWAH, or **IBN MĀSŌYA** (MESUA in Latin translations of the middle ages), **ABŪ ZAKARĪYĀ YUḤANNĀ (YAḤYĀ)**, a christian physician, whose father was a druggist at Djuṇde-shāpūr. In the reign of Hārūn al-Rashīd he was

engaged in translation work and studied medicine under Gabriel b. Bakhtīshū' [q. v. i. 602^a *supra*], the Caliph's court physician. In the reign of al-Ma'mūn he himself was appointed to this office and held it till his death in 243 (857). Among his pupils was Hunain b. Ishāḳ [q. v.] for whom he wrote his *al-Nawādir al-tibbiya*. A Latin translation, ascribed to John of Damascus, appeared at Basle in 1579, as a supplement to the *Aphorismi Maimonidis*, p. 528—542. He also wrote a number of treatises, the titles of which Leclerc gives from Ibn Abī Uṣaibi'a. In the Library at Bankipore, there is a copy of his *Kitāb al-Mushadḍijār*.

Bibliography: *Fihrist*, p. 295; Ibn Abī Uṣaibi'a, i. 175 sqq.; Ibn al-Kiṣṭī, *Ta'rikh al-Hukamā*, ed. Lippert, p. 380 sqq.; Brockelmann, *Geschichte der arab. Litt.*, i. 232; Steinschneider, *Die arab. Übersetzungen aus dem Griechischen* etc., in *Virchows Archiv*, vol. 124; *Catal. Bankipore*, iv. N^o. 1.

IBN MAS'UD, **'ABD ALLĀH B. GHĀFIL B. HĀBĪB B. SHAMKH B. FA'R B. MAKHZŪM B. ṢĀHILA B. KĀHIL B. AL-HĀRITH B. TAMĪM B. SA'D B. HUDHAIL**, a Companion of the Prophet. Like many of Muḥammad's first adherents he belonged to the lowest stratum of Meccan society. As a young man he herded cattle for 'Oḳba b. Abī Mu'ait; Sa'd b. Abī Waḳḳās at a later date in a polemic calls him a Hudhail slave (Ṭabarī, i. 2812). He is usually described as a client (*ḥalīf*) of the Banū Zuhra; his father is also so described. Nothing more is known of the latter; 'Abd Allāh's brother 'Oḳba and his mother Umm 'Abd bint 'Abd Wudd b. Sawā' belong to the older Ṣaḥāba so that he is called by al-Nawawī (ed. Wüstenfeld, p. 370) Ṣaḥābī b. Ṣaḥābiya. His conversion is given as a miracle. When Muḥammad and Abū Bakr were fleeing before the heathens (on what occasion is not stated), they met 'Abd Allāh who was herding sheep. Their request for some milk was refused out of conscientiousness. Muḥammad then took a ewe lamb and stroked its udder which swelled and yielded an abundant flow of milk; he then made it resume its former size.

'Abd Allāh is regarded rightly as one of the first converts; he was fond of calling himself the "sixth of six" (Muslims); according to other traditions, he was converted before Muḥammad entered the house of Arḳam, or even before 'Umar. He is said to have been the first to recite the *Qur'an* openly in Mecca, although his friends found him unfit for the task, as he did not have his clan with him for protection; he was therefore badly received. Of course he went to Abyssinia, according to same traditions twice.

In Medina he lived behind the great mosque; he used to be so often seen entering Muḥammad's house with his mother that strangers thought they were members of the family. But 'Abd Allāh was only the faithful servant "of the slippers, the cushion, and the dung hill". He imitated his master in externals; but was often mocked for his thin legs. He wore his red hair, which he did not dye, very long; this peculiarity as well as his white garments and his constant use of scent are probably to be attributed to religious views. He laid great value on the *ṣalāt* and fasted relatively little to preserve his strength for the divine service.

He took part in all the *maḥāhid*; at Badr he cut off the head of the severely wounded Abū Djaḥl and carried it in triumph to his master. He

was also one of those to whom Paradise was promised by the Prophet. When Abū Bakr during the Ridda thought it necessary to make Medina capable of defence, 'Abd Allāh was one of the men chosen to guard the weak points of the town. He was also present at the battle of the Yarmūk.

He was naturally as little fitted to rule as any other representative of the pious of Medina. 'Omar sent him to Kūfa as administrator of the public treasury and as a teacher of religion. He was much consulted on account of his knowledge of the Qur'ān and Sunna; he is said to be the authority for 848 traditions; it was a peculiar feature of his that in giving information about the Prophet, he trembled, the sweat even broke out on his forehead and he used to express himself with great caution, lest he should say anything incorrect. His authority is relied upon for a mild interpretation of the interdiction of wine (Goldziher, *Vorlesungen*, p. 65, and *Uyūn al-Akhbār*, ed. Brockelmann, p. 373 13).

The accounts of his end are contradictory. It is said that 'Omar deprived him of his office in Kūfa. When the news came, the people wished however to keep him. He then said: "Leave me; if there must be offences (*fitan*), I will not be the instigator of them" (cf. Matthew, xviii. 7). He is said to have returned to Medina and to have died there in 32 or 33 A.H. over 60 and to have been buried by night on the Baḳī' al-Gharḳad.

When 'Othmān visited him on his deathbed and solicitously asked how he was and what were his desires he is said to have given answers which are typical of ancient piety. He appointed al-Zubair his executor and expressed a desire to be buried in a *ḥulla* with 200 dirhams.

According to others, however, he died in Kūfa and was not dismissed from office in 26 along with Sa'd b. Abī Waḳḳas by 'Othmān.

'Abd Allāh is best known as a traditionist and authority on the Qur'ān. His traditions are collected in *Musnad Ahmad*, i. 374—466.

Bibliography: Sachau in the introduction to the third volume of Ibn Sa'd, p. xv sq.; Tabari, *Annales*, s. Indices s. v.; Ibn Hishām, ed. Wüstenfeld, Index s. v.; Ibn al-Athīr, *Uṣd al-Ghāba*, s. v.; Ibn Ḥadjar, *Iṣāba*, s. v.; Nawawī, ed. Wüstenfeld, s. v.; Ibn Sa'd, ed. Sachau, iii. 105 sqq.; Caetani, *Annali*, Indices s. v.

(A. J. WENSINCK.)

IBN MISKAWAIH (properly MUSHKŌYE), ABŪ 'ALĪ AHMAD B. MUḤAMMAD B. YĀKŪB, philosopher and historian; Yāḳūt simply calls him Miskawaih, without *ibn*, and says that he was a Magian converted to Islām, which can hardly be correct in view of the name of his father and grandfather and his mistake is probably due to his wrongly giving the name Miskawaih to the philosopher instead of his grandfather. The latter may really have been a converted Magian. Little is known of his career. We know that he was secretary and librarian to the vizier al-Muhallabi [q. v.] and afterwards enjoyed the favours of the vizier Ibn al-'Amid [q. v.] and his son Abu 'l-Faṭh in the reigns of the Būyids 'Aḍud al-Dawla and Šamsām al-Dawla, and held an influential position in al-Raiy. At first he seems to have been much occupied with philosophy, medicine, and alchemy; his history called *Taḍārīb al-Umam* (a complete edition in a photographic reproduction is appearing in the *Gibb Memorial Series*, vii., under the editorship of L. Caetani; de Goeje edited a portion

in 1871, *Fragmenta Historicorum Arabicorum*, ii.), comes down to 369 (979-980), although Ibn Miskawaih lived till 421 (1030). He carried on a literary correspondence with Abū Ḥaiyān [q. v.] and al-Hamadḥānī [q. v.]. Ibn al-Ḳiftī (see *Bibl.*) gives the titles of his writings on medicine. But he was mainly concerned with ethics and wrote several works on this subject, of which we may here mention the *Tahdhīb al-Akhḫār wa-Ta'ṭhīr al-'Arāḳ*, ed. Constantinople 1298, 1299, Cairo, 1307, and a collection of ethical aphorisms by Persian, Indian, Arab and Greek sages, the first part of which is based on the Persian *Djāwidān Khirad* ("eternal Reason"). A Persian lithographed edition was produced in 1246 by Manukdjī; as early as 1640 Elichman published from the Greek section the *Tabula Cebetis*, new edition by Basset *Le tableau de Cébès, vers. arabe d'Ibn Miskawaih* etc., Algiers 1898. Leclerc also mentions a Spanish translation of Lozano 1793. On the Persian *Djāwidān Khirad* cf. Ethé in the *Grundriss der iran. Philologie*, ii. 346, and Inostrančev in *Zapiski Vost. Otd. Imp. Arch. Obsč.*, xviii, 180 sq., and in *Sasanidskie Etiudi*, p. 22 sqq. A general appreciation of Ibn Miskawaih's philosophical works, in de Boer, *History of Philosophy in Islam*, p. 128 sqq.

Bibliography: (in addition to references in the article): Ibn al-Ḳiftī, *Tarikh al-Hukamā*, ed. Lippert, p. 331; Yāḳūt, *Iṣṣād*, ed. Margoliouth, ii. 89 sqq.; Amedroz, *Note on the Historian in Caetani's* edition, i. p. xvii. sqq.; Brockelmann, *Gesch. d. arab. Litt.*, i. 342.

IBN AL-MUKAFFA', ABŪ 'AMR (afterwards ABŪ MUḤAMMAD), the "son of the cripple", an Arab author of Persian origin, whose real name was Rōzbih son of Dādōye; his father, a native of Djūr (Firūzābād, so correct *Fihrist*, i. 118) in Fārs, who was entrusted with the collection of taxes in 'Irāk and Fārs under the governorship of al-Ḥadīdād b. Yūsuf, was accused of extortion in the exercise of his duty; he was put to the torture and his hand remained maimed, whence his surname. His son, entering the service of 'Isā b. 'Alī, paternal uncle of the Caliphs Abu 'l-'Abbās al-Saffāh and al-Manṣūr, abjured Mazdeism, and became a convert to Islām. He was entrusted with the drawing up of the act of amnesty accorded by the second of these Caliphs to his uncle 'Abd Allāh, but was accused of having cleverly turned the language in a way not entirely pleasing to his sovereign; the latter vowed vengeance and sent secret orders to Sufyān b. Mu'āwīya al-Muhallabi, governor of Baṣra, to put the culprit to death; his limbs were cut off one by one and thrown into a blazing furnace. Ibn al-Mukaffa's orthodoxy was suspected and the suspicion that he continued to practise Mazdeism in secret contributed to his fall. This event took place about 139 = 757.

Ibn al-Mukaffa' translated from Pehlevi into Arabic the book of *Kalīla wa-Dinnna*, brought from India by the physician Burzōye in the reign of Khusrav I Anoshak-Rawān (cf. the article KALĪLAH), and the *Khudāi-nāma* (Book of Lords), a collection of biographies of Persian kings, under the title *Siyar Mulūk al-'Adjam*, which was one of the sources of the *Shāh-nāma* of Firdawsī (many fragments in Ibn Ḳutaiba, *Uyūn al-Akhbār*). He wrote in Arabic *al-Durra al-Yaṭima fī Tā'at al-Mulūk*, "on the obedience due to kings" (pr. Cairo n. d. [1893], 1326, and 1331), *al-Adab*

al-ṣaghīr (transl. by O. Rescher, Stuttgart 1915) on morals, and other short treatises published at the same time as the *Durra*; *al-Adab al-kabīr* was published by Aḥmad Zakī-Paṣḥa (Cairo 1330 = 1912).

Bibliography: *Fihrist*, i. 118; Ibn Khalikān, N^o. 186, transl. de Slane, i. 431; *Khizānat al-Adab*, iii. 459; Muḥammad Kurd 'Alī, *Rasā'il al-Bulaghā*, 2th ed. (Cairo, 1331 = 1913), p. 6 sq.; S. de Sacy, *Calila et Dimna* (1816), p. 10 sqq.; Brockelmann, *Geschichte der arab. Litteratur*, i. 151; Th. Nöldeke, *Burā'īs Einleitung* (Strassburg 1912); Cl. Huart, *Littérature arabe*, p. 211, and *Journal Asiatique*, xth ser., t. xvii. (1911), p. 554. (CL. HUART.)

IBN AL-MUKĀFFA', ABU 'L-BASHAR, the Arab name of Severus, Monophysite bishop of Ushmunain, a contemporary of the Copt patriarch Philotheos (979—1003). Nothing is known of his life except that he was authorised by the Fātimid Caliph al-Mu'izz to dispute with the kādīs on religious questions (Huart, *Hist. des Arabes*, i. 344). He wrote a history of the dignitaries who had occupied the patriarchal see of Alexandria, which forms the basis of Abbé Renaudot's *Historia Patriarcharum Alexandrinorum Jacobitarum* (Paris 1713). The municipal library of Hamburg possesses the most ancient Mss. (1266) which only contains however, although in a more complete form than the usual text, the first part from St. Mark to Michael I (61—767), published in the original text by Chr. F. Seybold (vol. iii. of the *Veröffentlichungen aus der Hamburger Stadtbibliothek*, 1913; Brockelmann, *Katal. d. orient. Hss. der Stadtbibl. zu Hamburg*, vol. i. p. xiii. and 160 sqq.; A. v. Gutschmid, *Kleine Schriften*, ii. 511). Seybold had already published an edition of the text in the *Corpus Script. Christian. Orientalium* (*Script. arabici*, iii. Series, Vol. ix. fasc. 1 et 2, Paris and Leipzig, 1904—1910), as had Evetts in the *Patrologia Orientalis* (Vol. i., fasc. 2, 4, *History of the Patriarchs of the Coptic Church of Alexandria*). The Ms. Paris Bibl. Nat., Cat., N^o. 303, gives the order of the patriarchs from the 49th, Mark II (799—819) to Sanuthios (1032—1046). His "History of the four first Councils" has been published in Arabic, Ethiopic, and French by L. Leroy and S. Grébaut in Vol. vi. of the *Patrologia Orientalis* of R. Graffin and F. Nau. It is an apology for the Monophysite doctrine. There are other works by him in Ms. in Paris and the Vatican.

Bibliography: Brockelmann, *Gesch. der christl. Litteraturen des Orients* (Leipzig, 1907), p. 71; G. Graf, *Die christlich-arabische Literatur*, Freiburg in Breisgau, 1905, p. 42—46; Baumstark, *Die christl. Litteraturen des Orients* (Sammlung Götschen 1911), ii. 11, 24, 31—32, 55. (CL. HUART.)

IBN MUKĀLA, ABU 'ALĪ MUḤAMMAD B. 'ALĪ B. AL-HASAN B. MUKĀLA, an 'Abbāsīd vizier, born in Baghdād in 272 (886). He was first of all collector of taxes in a district of Fārs, but in the middle of Rabi' I 316 (May 928) he was appointed vizier by al-Mukṭadir. After two years of beneficial activity, he was dismissed on Djumāda I 318 (June 930) because he was on intimate terms with Mu'nis, the chief of the Praetorians, whom the Caliph hated, and his enemy the chief of police, Muḥammad b. Yāqūt, had him arrested and burned his house. After a considerable sum had been extorted from him, he was banished to Fārs. In

Dhu 'l-Hijda 320 (Dec. 932) the Caliph al-Kāhir restored him to office. But Ibn Mukla soon began to intrigue against Ibn Yāqūt and when he also planned the deposition of the Caliph, the plot was betrayed. Ibn Mukla had to save himself by flight and the vizierate was given to his secretary Muḥammad b. al-Qāsim. After his fall he conducted a vigorous campaign for the deposition of al-Kāhir and wandered about the country in disguise, stirring up hatred of the Caliph. When al-Rāḍī ascended the throne in Djumāda I 322 (April 934), Ibn Mukla was appointed by him vizier; the real ruler however was the commander-in-chief of the army, Muḥammad b. Yāqūt. Although Ibn Mukla did succeed by his intrigues in overthrowing the powerful favourite of the Caliph in the following year, as a result of an unfortunate campaign against Mōṣul, where the Ḥamdānīd Ḥasan b. Abi 'l-Hajdja' Abd Allāh had set himself up as an usurper, he was at the same time preparing his own fall. In the middle of Djumāda I 324 (April 936) he was attacked and taken prisoner by al-Muẓaffar b. Yāqūt, Muḥammad's brother. The Caliph was forced to approve and the vizier was dismissed, but received his freedom on payment of 1 000 000 dinārs. After a few years, he was appointed vizier, in name at least, for the fourth time [see IBN AL-FURĀT, 3]. But when he began to intrigue against the powerful 'Amīr al-Umarā' Muḥammad b. Rā'ik, the latter learned of it and had him seized in Shawwāl 326 (Aug. 936) and frightfully mutilated. According to the usual statement, Ibn Mukla died in prison on Shawwāl 10th 328 (19th July 940). He was also known as a scholar and as one of the founders of Arab calligraphy.

Bibliography: Hilāl al-Ṣābi', *Kitāb al-Wuzarā'* (ed. Amedroz), *passim*; Ibn Khalikān (ed. Wüstenfeld), N^o. 708 (transl. by de Slane, iii. 266 sqq.); Ibn al-Tiḡṭāḡ, *al-Fakhri* (ed. Derenbourg), p. 368—372, 374 sq., 381, 384; 'Arib (ed. de Goeje), p. 113, 134 sqq.; Ibn 'al-Aṭhīr (ed. Tornberg), viii. 73, 102, 104, 133—260 *passim*, 273; Ibn Khaldūn, *Ibar*, iii. 375 sqq.; Weil, *Gesch. d. Chalifen*, ii. 559, 566, 645—9, 656 sq., 660—8; Müller, *Der Islam im Morgen- und Abendland*, i. 534 sq., 565.

(K. V. ZETTERSTÉEN.)

IBN AL-MUNDHIR, ABU BAKR, chief of the stables and chief veterinary surgeon to Sulṭān al-Nāṣir b. Kalāūn, died 741 (1340) author of the *Kāmil al-Ṣinā'atāin al-Baitara wal-Zarṭaka* (or *Kāshif al-Wail fī Ma'rifat Amrād al-Khail*), which is called *al-Nāṣiri* in honour of the Sulṭān and is usually quoted by this name. M. Perron has translated it with a full introduction in a volume entitled: *Le Nāṣiri: la perfection des deux arts ou traité complet d'hippologie et d'hippiatrie arabes*, trad. de l'arabe d'Abou Bekr Ibn Badr. The first volume appeared in 1852, it is introductory and contains a wealth of information about the Arab horse, al-Nāṣir's particular services to horse breeding in Egypt, and a collection of passages from poems; the second volume (1859) is the translation of the hippology, and the third (1860) of the hippiatry. J. v. Hammer-Purgstall in his treatise *Das Pferd bei den Arabern* criticises the introduction in a very high-handed fashion, but did not live to deal with the others; but it may well be doubted if this critic possessed the scientific, particularly veterinary, knowledge to enable him to surpass Perron's meritorious work. The book

is a valuable corpus of information and the first collection of widely scattered references to the horse and must form the starting point of any further work on the subject.

Bibliography: Brockelmann, *Gesch. d. Arab. Litt.*, ii. 136. (J. RUSKA.)

IBN AL-MUSLIMA, the *kunya* of Aḥmad b. 'OMAR (died in 415 = 1024) which was transmitted to his descendants. Another name for the family is Āl al-Raḳīl. This family, the members of which held the office of Ra'īs was held in great honour in Baghdād. The grandson of the above mentioned Aḥmad, Abu 'l-Kāsim 'Alī b. al-Ḥasan, is better known in history as Ra'īs al-Ru'asā'. He acted for a time (437—450 = 1045—1058) as vizier of the Caliph al-Ḳā'im bi-Amr Allāh and it was he who induced the latter to make an alliance with Toghrulbeg in order to counteract the machinations of the Fāṭimids. This policy saved the 'Abbāsīd caliphate but was fatal for its originator, for when Toghrulbeg, who came to Baghdād in 447 (1055), had to undertake a campaign against Moṣūl in 450 = 1058, al-Basāsīrī [q. v. i. 669^a] seized the opportunity to have the *khutba* pronounced in Baghdād in name of the Fāṭimid Caliph. Ibn al-Muslima had the misfortune to fall into his hands and was executed in the cruellest fashion in 450 = 1058, as al-Basāsīrī particularly hated him. His son Abu 'l-Faṭḥ al-Muzaḥfar was vizier for a short time in 476 = 1083. The latter's great-grandson, 'Aḍud al-Dīn Muḥammad b. 'Abd Allāh b. Hibat Allāh b. al-Muzaḥfar, held the same office under al-Mustaḍīr for 566 to 573 (1171—8). The Caliph was at last forced to dismiss him by the Turk Kaimāz, on which occasion the Turks plundered his dwelling thoroughly; it was not till Kaimāz had to leave Baghdād (570 = 1174) that 'Aḍud al-Dīn was restored to office. He fell a few years later at the hands of a Bāṭinī when about to undertake the pilgrimage to Mecca. Like other members of the family ('Imād al-Dīn devotes a special chapter to him in his *Khariḍa*) he was a man of great erudition and is celebrated in several of Sibṭ Ibn al-Ta'āwidi's panegyrics.

Bibliographie: Ibn al-Aṭhīr, ed. Tornberg, vol. ix. x. xi. passim; *Recueil de textes relatifs à l'histoire des Seldjouds*, ii. 9 sqq.; *al-Fakhri*, ed. Ahlwardt, p. 341 sq., 367 sqq.

IBN AL-MUṬAZZ 'ABD ALLĀH, ABU 'L-'ABBĀS, poet and prince, son of the Khalifa al-Muṭazz, was born of a slave mother in the year 247 (861). From his youth he devoted himself to literary pursuits, studying the Arabic language and literature under al-Mubarrad, Tha'lab, and other eminent masters with great zeal and success, and composing works in prose and (especially) poetry which attracted ever wider attention. At the court of his cousin, the Khalifa al-Muṭtaḍid (279—289 = 892—902), he stood in high esteem, and was closely associated with the principal scholars, poets, and literary leaders of Baghdād. He had held himself remote from the intrigues of the 'Abbāsīd court, which during his lifetime had been passing through the worst period of its history; but when, on the death of al-Muktafi, the dissatisfaction with al-Muktaḍir, whom he had named as his successor, culminated in an uprising, Ibn al-Muṭazz was drawn into the conspiracy, and on the 20th of Rabi' I 296 (17th Dec. 908) was proclaimed *khalifa* under the name al-Murtaḍā. His party remained in power for only one day, however;

and he, having concealed himself in a private house, was discovered after a few days and put to death (2 Rabi' II = 29 Dec.).

Ibn al-Muṭazz was one of the most important poets of the 'Abbāsīd period. To his native talent, which included originality of a high order, he added sound learning and good taste. He did not imitate the ancient Arab poets, but could bear comparison with them in elegance of manner and purity of diction. His style, moreover, is remarkably simple and direct. His poems covered the whole range of subjects then generally recognized as belonging to the province of poetry (*Dirwān*, Cairo, 1891, 2 vols.). They are prevailingly poems of high life, however, reflecting all its luxury and some of its affectation. A field which he cultivated especially was that of songs praising wine and celebrating drinking customs (*Kitāb fuṣūl al-tamāthīl fī tabāshīr al-surūr*, an anthology in which his own verses held the principal place; see Goldziher, *Abhandl. zur arab. Philol.*, i. 166 sqq.; also *Kitāb al-sharāb*). His *Tabaḳāt al-shu'arā' al-muḥdithīn*, classifying and estimating the "modern" poets, is preserved only in part. A pioneer work of considerable importance was his *Kitāb al-baḍī'*, a treatise on poetics. For his other works, see Ibn Khallikān; *Fihrist*, p. 116; Brockelmann, *Gesch. d. arab. Litt.*, i. 80 sq.; and *Orient. Stud.*... Th. Nöldeke... *gewidmet*, i. 168.

Bibliography: *Aghāni* (i. ed.), ix. 140 sqq.; Ibn Khallikān (éd. Wüstenfeld), n° 348 (Trans. de Slane, ii. 41 sqq.); *Fawāt al-Wafayāt* (1283), i. 308 sqq.; Ṭabari, iii. 2281 sqq.; 'Arīb, p. 25 sqq.; Otto Loth, *Über Leben und Werke des 'Abdallah ibn al-Muṭazz*, Leipzig, 1882; his panegyric on al-Muṭtaḍid (= *Dirwān*, I, 126—145) has been edited with translation and commentary by C. Lang (*Muṭtaḍid als Prinz und Regent in Zeitschr. d. Deutsch. Morg. Gesellsch.*, xl. 563 sqq.). (C. C. TORREY.)

IBN MUṬĪ, ZAIN AL-DĪN ABU 'L-ḤUSAIN YAḤYĀ B. ['ABD AL-]MUṬĪ B. 'ABD AL-NŪR AL-ZAWĀWĪ AL-MAGHRIBĪ, known as Ibn Muṭī, was born in 564 (1168-9). He studied grammar and law in Algiers with Abū Mūsā al-Djazzūlī and then went to the east. He spent a very long time in Damascus, where he studied under the traditionist Ibn 'Asākir and then taught grammar there. To earn a livelihood he also acted as a *shāhid*. When the Aiyūbid al-Malik al-Kāmil visited the Syrian capital, he invited him to follow him to Egypt and appointed him professor of literature at the 'Amr mosque in Cairo. Here he died on Monday the 30th Dhu 'l-Ḳa'da 628 = 29th Sept. 1231. Ibn Muṭī was a Mālikī in the Maghrib, a Shāfi'ī in Damascus, and a Ḥanafī in Cairo. He seems to have been the first to compose a poem of 1000 verses (*Alfiya*) as a grammatical textbook.

Of his works only the following are preserved: 1. *Al-Durra al-Alfiya fī 'Ilm al-'Arabiya* or simply *Alfiyat Ibn Muṭī*, a grammar in 1021 verses (*radjaz* and *sari' mudawwidj*), completed in 595 (1198-1199) in Damascus, according to Ḥādījī Khalifa, according to others, in Cairo, ed. with notes by Zetterstéen, *Die Alfiye des Ibn Muṭī*, Leipzig 1900. 2. *Kitāb al-Fuṣūl al-khamsin*, a short grammar in prose, Berlin, *Vers.* N° 6556; Bodleiana, *Cat.*, ii. 247, iii. 3. *al-Baḍī' fī Shī'at al-Shī'r*, poetics in verses, Fleischer, *Die Refaiya*, N° 246.

Bibliography: al-Suyūṭī, *Bughyat al-Wu'at*,

Cairo 1326, p. 416; Ibn Khallikān, *Wafayāt*, Cairo 1310, ii. 235; Abu 'l-Fidā', *Tārīkh*, Constantinople 1286, iii. 159; Ibn Ḥamdūn, comment. on the *khutba* of the *Alfiya* of Ibn Mālik (2 ms.); Šabbān-Oshmūnī, comment. on the *Alfiya* of Ibn Mālik, Cairo 1305, i. 20; Ibn al-Ḥādjdī, *Hāshiya* on the comment. of al-Makkūdī on the *Alfiya* of Ibn Mālik, Cairo, 1315, i. 19; al-Daladji, *al-Falāka wa 'l-Mafūkūn*, Cairo 1322, p. 93; Brockelmann, *Gesch.* d. ar. Litt., i. 302 sq.

(MOH. BEN CHENEZ.)

IBN NUBĀTA, the name of two Arabic authors.

1. 'ABD AL-RAḤĪM B. MUḤAMMAD B. ISMĀ'IL AL-ḤUDHĀKĪ AL-FĀRIKĪ, born in 335 = 946 in Maiyāfāriqin, lived at the court of Saif al-Dawla in Ḥalab as a preacher and died in 374 = 984 in his native town. His sermons (*khutab*), mainly short, in rhymed prose and elegant in style, deal with questions of religion and ethics in a threefold arrangement, often with reference to contemporary events; they were collected with some sermons of his son Abū Ṭāhir Muḥammad (390 = 999) and of his grandson Abu 'l-Faraj Ṭāhir (about 420 = 1029) about 629 = 1223 and printed in Cairo, 1286, 1292, 1302, 1304, 1309, Bairūt 1311.

2. His descendant MUḤAMMAD B. MUḤAMMAD B. MUḤAMMAD B. AL-ḤASAN, DĪMĀL AL-DĪN or SHIHĀB AL-DĪN, ABŪ BAKR AL-ḲURASHĪ AL-UMAWĪ, born in Rābi' i. 686 = April 1287 at Maiyāfāriqin, lived in Damascus after 716 = 1316, from there often visited the learned Aiyūbid prince Abu 'l-Fidā' in Ḥamāt, migrated in Rābi' I 761 = Jan.-Febr. 1360 as secretary to Sulṭān al-Nāṣir Ḥasan to Cairo and died there in Šafar 786 = October 1366. As a poet he cultivated besides the panegyric *kaṣīda* chiefly short poems, which Ibn Djuza'iy in Ibn Baṭṭūta (ed. Paris), i. 41, 17 thought very highly of. His *Diwān* of which there are several recensions (cf. Rieu, *Suppl. to the Cat. of the Arab Mss. in the Brit. Mus.*, No. 1086) was printed at Alexandria n. d., Cairo, 1323 = 1905. His other poetical and rhetorical works are given by Brockelmann, *Geschichte* etc., ii. 11, where No. 13 should be deleted and *Zahr al-Manthūr* added, on letter writing, Brit. Mus. Or. 5656, see *Descriptive List*, etc., p. 64.

Bibliography: al-Subkī, *Ṭabaqāt al-Shāfi'iya*, vi. 31; al-Suyūṭī, *Ḥusn al-Muḥādḍara*, i. 329; *Orientalia*, ii. 419; Wüstenfeld, *Geschichtsschreiber*, p. 430; M. Hartmann, *Muwāṣṣaḥ*, p. 42.

(C. BROCKELMANN.)

IBN NUDJAIM, ZA'IN AL-'ĀBIDĪN B. IBRĀHĪM B. NUDJAIM AL-MIṢRĪ, was one of the distinguished scholars of the Ḥanafī school in the xth (xvth) century, whose writings on Islāmic law are well known and popular in the east. He died in 970 (1562). Of his works we may mention the principal ones: 1. *Al-Ashbāh wa 'l-Naẓā'ir al-fikhiya 'alā Madhhab al-Ḥanafīya*, printed at Calcutta in 1826; 2. *al-Badr al-rā'iq*, a commentary on al-Nasafi's well known *fiqh* book *Kanz al-Daḳā'iq*, printed at Cairo in 1311 (1893) 8 vols.; 3. *Al-Fatāwī al-Zainīya fi Fiqh al-Ḥanafīya*, a collection of *fatwā*'s collected after his death by his son Aḥmad (cf. W. Pertsch, *Die Arabischen Hss. zu Gotha*, ii. p. 351 sqq.). See also C. Brockelmann, *Geschichte der arab. Litteratur*, ii. 310 sq. (TH. W. JUVENBOLL.)

IBN RĀ'IK, ABŪ BAKR MUḤAMMAD, AMĪR AL-UMARĀ'. In 317 (929-930) Ibn Rā'ik was appointed prefect of police in Baghdād along with his brother

Ibrāhīm. Both were dismissed in the following year but Muḥammad b. Rā'ik received his office back in 319 (931-2), while Ibrāhīm was appointed at the same time high chamberlain. After the murder of al-Muqtadir in 320 (932) the two brothers fled with others to al-Mada'in and thence to Wāsiṭ, and after al-Rādī became Caliph in 322 (934) he appointed Muḥammad b. Rā'ik governor of Wāsiṭ and Baṣra. Towards the end of 314 (Nov. 936) the latter was summoned to Baghdād and given the highest military and civil authority with the title *Amīr al-Umarā'*. In order to overthrow the powerful general Bedjekem [q. v.] in Wāsiṭ he entered into negotiations with 'Abū 'Abd Allāh al-Baridī [v. AL-BARIDĪ] and promised him the governorship of Wāsiṭ after the fall of Bedjekem. But al-Baridī was defeated; Bedjekem entered Baghdād in Dhū 'l-Ḳa'da 326 (Sept. 938) and was appointed Amīr al-Umarā', while Ibn Rā'ik had to go into hiding and al-Baridī was given the governorship of Wāsiṭ. After Bedjekem accompanied by the Caliph had set out against the Ḥamdānids, Ibn Rā'ik appeared in the capital, but promised to withdraw, if he received the governorship of Ḥarrān, al-Ruhā, and Ḳinnasrīn along with the districts on the upper Euphrates and the frontier fortresses, which was granted him. As he invaded Syria the Ikhshid Muḥammad b. Ṭughdj sent an army against him in 328 (939). The details are variously given; in any case, after some time peace was made according to which the Ikhshid retained Egypt and Ibn Rā'ik had to be content with Syria as far as al-Ramla. Quarrels soon broke out between the Turks and Dailamīs in Baghdād; the latter won the upper hand and the Dailamī captain Kūrtegin was appointed Amīr al-Umarā'. To get rid of him, al-Muttaḳī appealed to Ibn Rā'ik. In Ramaḍān 329 (June 941) the latter set out from Damascus. He met Kūrtegin at 'Ukbarā and after several days fighting entered Baghdād. When Kūrtegin appeared with his troops in Baghdād he was defeated and captured whereupon the Caliph again gave Ibn Rā'ik the rank of Amīr al-Umarā'. In the meanwhile al-Baridī had seized Wāsiṭ. In Muḥarram of the next year (Oct. 941) Ibn Rā'ik set out against him but a peaceful arrangement was come to and al-Baridī promised to pay an annual tribute to Wāsiṭ. Soon afterwards the Turks deserted Ibn Rā'ik and when trouble broke out in Baghdād on account of famine and scarcity, al-Baridī sent his brother Abu 'l-Husain with an army against the capital. The Caliph and the Amīr al-Umarā' had to take refuge with the Ḥamdānids of Mōṣul and in Rādjab 330 (March—April 942) Ibn Rā'ik was slain.

Bibliography: Arib (ed. de Goeje), p. 145 sqq.; Ibn al-Athīr (ed. Tornberg), viii. 158 sqq.; Ibn Khaldūn, *ʿIbar*, iii. 390 sqq.; Abu 'l-Fidā' (ed. Reiske), ii. 398 sqq.; Weil, *Gesch. d. Chalifen*, ii. 568, 662—672, 683 sqq.; A. Müller, *Der Islam im Morgen- und Abendland*, i. 536, 564 sqq.; Muir, *The Caliphate, its Rise, Decline, and Fall* (3^d ed.), p. 572 sqq.; Huart, *Hist. des Arabes*, i. 314 sqq. (K. V. ZETTERSTÉEN.)

IBN RASHĪD, the name of the Wahhābī rulers (*Shaikh al-Mashā'ikh*) of Djabal Shammar in Nadjd. The founder of the dynasty was:

1. 'Abd Allāh b. 'Alī al-Rashīd of the Dja'far clan of the Shammar tribe of al-'Abda, 1250—1263 (1835—1847). In 1835 he seized the town of Ḥā'il and deposed *Shaikh* Ṣāliḥ of the Ibn 'Alī family, which had previously ruled the Djabal Shammar

under the suzerainty of the Wahhābī princes of Dar-īya [q. v.] and Riyāḍ. He was recognised by Faiṣal, Amīr of Riyāḍ, who according to tradition owed his throne to him, and with the help of his brother ʿObaid succeeded in maintaining and extending his rule. In 1838 at the same time as Faiṣal, Amīr of Riyāḍ, was expelled and replaced by Khālīd [cf. IBN SAʿūd under viii and ix.] the Djabal Shammar was also occupied by Khūrshīd Pasha and ʿAbd Allāh banished. After the departure of the Egyptians in 1841, ʿAbd Allāh regained his kingdom. On his death he was succeeded by his son.

II. Ṭalāl b. ʿAbd Allāh, 1263—1283 (1847—1867); he subdued the oases of al-Djōf (Dawmat), Khaibar, Taimā and a portion of al-Ḳaṣīm and was able to keep the predatory Bedouins in check. By these and other clever measures he brought peace and prosperity into the land ruled by him. His dependence on Riyāḍ, which had become loose even in ʿAbd Allāh's reign, became limited to occasional military service; payment of tribute was replaced by more or less regular presents of horses. Ṭalāl was also on good terms with Egypt, the Porte and Persia; Palgrave (1862—1863) and Guarmani (1864) were able to travel in his county in his reign; he committed suicide according to Huber in Ṣafar 1283 (June—July 1866), according to Euting on the 17 Dhū l-Ḳaʿda 1284 = 11th March 1868.

III. Miṭʿab, 1283—1285 (1867—1869), Ṭalāl's brother, who succeeded him, was treacherously murdered before he had reigned two full years on the 2nd Rabiʿ II 1285 = 4th January 1869 (Huber); according to Euting, 2nd Rabiʿ II 1285 = 23rd July 1868) by his nephews Bandar and Badr, Ṭalāl's sons.

IV. Bandar, the usurper, 1286—1289 (1869—1872) was in his turn disposed of along with his brothers and nephews by his uncle Muḥammad.

V. Muḥammad b. ʿAbd ʿAllāh b. Rashīd, 1289—1315 (1872—1897), next to his brother Ṭalāl, the most vigorous ruler of the Shammar dynasty, continuing the wise policy of his great predecessor strengthened the rising kingdom at home and abroad. Favoured by the Porte, he not

only made himself independent of the Amīrs of Riyāḍ but in 1891 he occupied Riyāḍ and combined the two rival kingdoms under his own sway. During his reign European travellers repeatedly visited the Djabal Shammar (Doughty, Mr. and Lady Anne Blunt, Huber, Euting, and v. Nolde); he died in the middle of December 1897 without issue and left the kingdom to his nephew,

VI. ʿAbd al-ʿAzīz b. Miṭʿab 1315—1324 (1897—1906). The latter came into conflict with the powerful Shaikh Mubārak of Kuwait, the protector of the princes of Riyāḍ dispossessed by Muḥammad b. ʿAbd Allāh and a fierce battle took place at al-Ṭurfiya in 1318 (1901), in which ʿAbd al-Raḥmān b. Faiṣal and the Muntafik Shaikh Saʿdūn fought on the side of Mubārak. In February 1902 ʿAbd al-ʿAzīz b. ʿAbd al-Raḥmān of the dynasty of Ibn Saʿūd took the town of Riyāḍ and maintained himself there against the attacks of ʿAbd al-ʿAzīz of Djabal Shammar. The latter was finally forced to call in the help of the Turks (1322); he fell in a night battle with his enemy on the 18th Ṣafar 1324 (13th April 1906). His son and successor

VII. Miṭʿab b. ʿAbd al-ʿAzīz was murdered in Dhū l-Ḳaʿda 1324 (Dec. 1906—Jan. 1907; according to another account in Shaʿbān 12th by

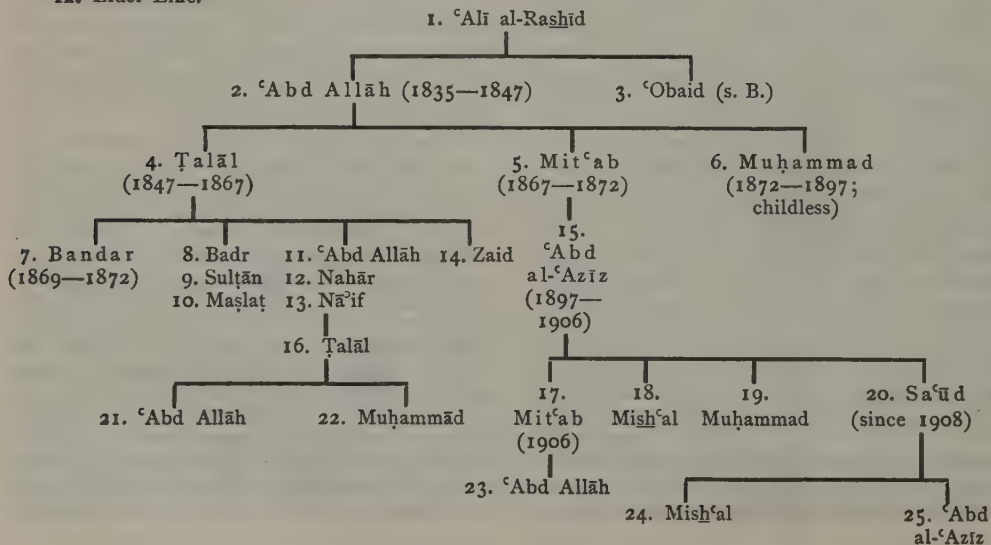
VIII. Sulṭān b. Ḥamūd, a grandson of ʿObaid, young brother of ʿAbd Allāh (I above); after reigning a few months, Sulṭān was disposed of in the beginning of 1326 (Feb. 1908) by his brother

IX. Saʿūd b. Ḥamūd who was in his turn speedily made away with by Ḥamūd Ibn Ṣubḥān, who placed the sole surviving son of ʿAbd al-ʿAzīz (VI),

X. Saʿūd, on the throne on the 17th Shaʿbān 1326 (14th Sept. 1908); and since then Saʿūd has been reigning with full recognition in the Djabal Shammar.

Bibliography: the travellers mentioned in the article IBN SAʿūd (particularly, Wallin, Palgrave (Vol. i.), Guarmani, Doughty, Lady Anne Blunt, Huber, Euting, v. Nolde); articles in the Turkish, Arabic and Anglo-Indian Press; notes supplied by Miss Gertrude Bell and J. A. Madik. (J. H. MORDTMANN.)

GENEALOGY OF THE IBN RASHĪD.



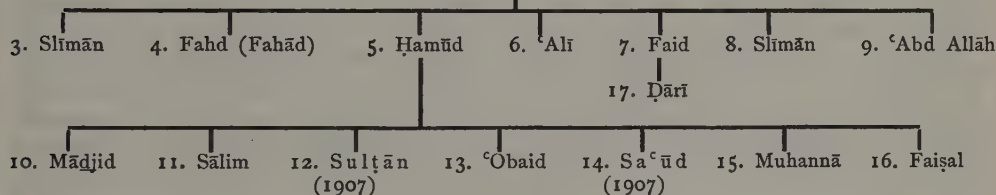
Notes:

1. cf. Huber, *Journal* etc., p. 151. — On Nūra, sister of 'Abd Allāh (2) and 'Obaid (3), cf. *Zeitschr. d. Deutsch. Morgenl. Ges.*, v. 19; Zehme, p. 240; Doughty, ii. 25. "Jabar" [Djabar], whom Blunt, i. 196, calls brother of 'Abd Allāh and 'Obaid, is, according to Doughty, ii. 16, descendant of Ibn 'Alī expelled by 'Abd Allāh. — 4. Guarmani, p. 96: in 1864 aged 40 years and father of 9 sons; according to Palgrave, i. 128 and 204, on the death of his father — 1844 or 1845 — aged 20 or 25. — 5. Huber, *Journal*, p. 150: in 1869 aged 35. — 6. Doughty, i. 593: in 1877 "fully forty years old"; Blunt, i. 271: in 1879 aged 45, with which Euting, i. 175, agrees; v. Nolde, p. 83, however makes him 53 in 1892. — 7. cf. Guarmani, p. 87, 195; Blunt, i. 195: in 1872 aged 20; Huber, *Journal*, p. 151: aged 30; cf. Euting, i. 170. A son of his is mentioned by Doughty, ii. 26, and Blunt, ii. 270; according to Miss Bell, he left no children. — 8. Palgrave, i. 135: in 1862 aged 12 (wrongly taken for 7); Huber, *Journal*, p. 151: in 1872 aged 25. — 11. Palgrave, i. 135: in 1862 aged 5-6; Huber, *Journal*, p. 150: in 1876 aged 18. — 13. Blunt, i. 271: born in 1861; Huber: died at the age of 20 in 1298 (1881-2), cf. also Blunt, i. 200, Euting, i. 169. — 14. dead in 1871, according to Huber, *Journal*, p. 150. — Huber gives the complete list of Ṭalāl's sons, 7-14; with the exception of 13 and 14 they were all put to death by their uncle Muḥammad on his accession. — 15. aged 16-17 in 1883, cf. Euting, i. 170 and 176; Huber, *Journal*, p. 150. — 16-19, according to Miss Bell, put to death in 1907, by Sulṭān b. Ḥamūd. — 20. aged 11 in 1908, according to Douglas Carruthers.

B. Younger Line.

1. 'Alī al-Rashīd (= A 1)

2. 'Obaid (= A 3)



Notes:

2. Palgrave, i. 128: in 1844 or 1845 not aged less than 50, cf. Euting, i. 168; Huber, *Journal*, p. 150: died on 17 Dhū 'l-Ḳa'da 1286 (18. Febr. 1870), according to Blunt, i. 194, 196, ii. 270, in 1871; cf. Doughty, ii. 27 sq. — The sons of 'Obaid (3-9) cf. Huber, *l. c.* — 3. dead apparently before 1877 (Huber). — 4. Huber: in 1883 aged 38, mad; often mentioned in Doughty and Euting. — 5. mentioned by Palgrave, i. 64 sqq., Doughty, Blunt, Huber, Euting; had, according to v. Nolde, p. 50, 8 sons (cf. Doughty, ii. 18, and Euting, i. 188). — 6. Huber: already dead in 1883. — 7. Doughty, ii. 29: aged 17 in 1877; Huber (1883) puts him at 28. — 8. Huber: died in 1882; mentioned by Doughty, ii. 29. — 9. Huber: in 1883 aged 21; cf. Doughty, *l. c.* — The sons of Ḥamūd (10-15) cf. Huber, *Journal*, p. 151. — 10. Doughty, i. 613: in 1877 "a boy of fifteen years", cf. Blunt, i. 229; often mentioned in Doughty, Blunt, Huber, Euting. — 11. Huber, *Journal*, p. 149. — 13. cf. Huber, *ib.*, p. 166. — 16. in Doughty as "infant", lives at present (1914) in Riyād in exile, as does 17 (Ḍarī); Faīṣal and his cousin are the only surviving descendants of 'Obaid b. 'Alī al-Rashīd (Miss Bell).

IBN RASHĪK, ABŪ 'ALĪ AL-ḤASAN B. RASHĪK AL-AZDĪ, whose father was perhaps of Greek origin but a client of the Azd, was born at al-Muḥammadiya (al-Masīla) in Algiers about 385 (995) or 390 (1000). He studied first in his native town where he learned his father's trade of a jeweller, but went to Kairawān in 406 (1015-6) and was appointed court-poet by the Fātimīd Caliph al-Mu'izz. This appointment earned him the enmity of his contemporary Abū 'Abd Allāh Muḥammad b. Abī Sa'īd b. Aḥmad, known as Ibn Sharaf al-Kairawānī, who was also a poet and man of letters. This quarrel which resulted in the publication of several of their works finally induced Ibn Sharaf to migrate to Sicily. When Kairawān was plundered in 449 (1057) of the Arabs, al-Mu'izz fled, accompanied by his favourite poet, to al-Mahdiyya, where he died in 453 (1061). Ibn Rashīk went in the same year to Mazara in Sicily, where he died in the night of Friday/Saturday 1st Dhū 'l-Ḳa'da 456 (15th/16th Oct. 1064), according to others in 463 (1070-1071).

Ibn Rashīk was a historian, poet, and philologist and among his teachers were the man of letters Abū Muḥammad 'Abd al-Karīm b. Ibrāhīm al-Nahshālī, the grammarian Abū 'Abd Allāh Muḥammad b. Dja'far al-Kazzāz, etc. He is the author of: 1. *al-'Umda fī Ṣinā'at al-Shi'r wa-Naḍīhi*, a treatise on poetics, commended by Ibn Khaldūn (*al-Muḳaddima*, transl. de Slane, iii. 380) as the best work on the subject; publ. in Tunis about 1285 (only the 1st vol.), Cairo 1325. 2. *Ḳurāḍat al-Dhahab fī Naḍd Ash'ār al-'Arab*, Letter to Abū 'l-Ḥasan 'Alī b. Abī 'l-Ḳasīm al-Lawātī, on poetic plagiarisms, Paris, Bibl. Nat., N^o. 3317, vii. 3. A fragment of his *Diwān*, see Derenbourg, *Les Mss. arab. de l'Esc.*, N^o. 467.

Bibliography: Biography in the Introduction to *al-'Umda*, Cairo 1325; Yāqūt, *Irshād al-Arib*, iii. 1, 70; al-Suyūṭī, *Bughyāt al-Wu'āt*, Cairo 1326, p. 220; Ibn Khallikān, *Wafayāt*, Cairo 1310, i. 133; Amari, *Bibl. Ar.-Sic.*, Arab. Text, p. 644 (from al-Dhahabī, *Mukhtaṣar Kit. Anbāh al-Ruwāt 'alā Abnā al-Nuḥāt*), p. 649

(from al-'Umārī, *Masālik al-Aḥṣār fī Mamālik al-Amṣār*); de Sacy, *Anthologie gramm.*, p. 442; Wüstenfeld, *Die Geschichtschreiber der Araber*, p. 70, N^o. 210; Ḥasan Ḥusnī 'Abd al-Wahhāb, *Bisāṭ al-Aḳīk fī Ḥaḍarat al-Ḳairawān wa-Shā'irihū Ibn Rashīk*, Tunis 1330, p. 56—90; Brockelmann, *Gesch. d. arab. Litt.*, i. 307.

(MOH. BEN CHENEZ.)

IBN AL-RĀWANDĪ. [See AL-RĀWANDĪ.]

IBN ROSTA, ABŪ 'ALĪ AḤMAD B. 'OMAR, an Arab-Persian scholar of the second half of the iiiird (ixth—xth) century. Almost nothing is known of his life. He lived in Iṣfahān, where several persons were known as scholars under the name Ibn Rosta. In 290 (903) he visited Medina on the occasion of the pilgrimage. About the same time he wrote his *Kitāb al-A'lāk al-Nafisa*; of this only the seventh part (ed. by de Goeje, *Bibl. Geogr. Arab.*, vii. 1, Leiden 1892) has survived; in it after an introduction on the celestial sphere and the terrestrial globe he proceeds to describe lands and cities. He took his material for the most part from older or contemporary works. Various extracts had previously been published by Chwolson with Russian translation.

Bibliography: de Goeje, *Praefatio* to his edition; Brockelmann, *Gesch. d. arab. Litt.*, i. 227.

(C. VAN ARENDONK.)

IBN RŪḤ, ABU 'L-ḲĀSIM AL-ḤUSAIN B. RŪḤ B. BAḤR AL-BAIYĪ AL-NAWBAKHṬĪ, third *nā'ib* of the expected Imām (*ṣāhib al-amr*) of the Shī'ī sect of the Iḥnā'ashariya [q. v.] during the short absence (*al-ghaiba al-ṣughra*) 264—334 (878—945). In his capacity of *nā'ib* (synonyms, *bāb*, *wakīl*, *safir* 'an al-nāhiya al-muḳaddasa) he had to issue bulls (*tawāḳi'*) in the name of the "absent" Imām, which had legal authority among the Shī'īs. He resided in Baghdād, in the *Dār al-Nā'ib*. He seems to have been appointed by the previous *nā'ib*, Abū Dja'far al-'Umārī, before 305 (917). He won so many adherents at the Caliph's court that the vizier Ḥāmid had him imprisoned. Released in 317 (929) he became implicated in the Ḳarmāṭian schemes and laid a curse upon al-Shalmaghānī. He died in 326 (937) or 329 (940) after designating Abū 'l-Ḥasan al-Sāmarī as *nā'ib*. The parents of the great Shī'ī theologian Ibn Bābūya [q. v.] claimed that they owed his birth to the prayers of Ibn Rūḥ.

Bibliography: Ṭabarsī, *Iḥtidjādī*, lith. Teherān, in fine, gives the text of his principal bulls, cf. Ibn Abi 'l-Ṭā'ī, in al-Ṣafadī, *Wafī*, Ms. Bodl. (Uri, *Cat.*, i., *Cod. Arab.*, p. 151, N^o. 665), f. 70; Ibn Khallikān, trans. de Slane, i. 439, N. 20 (after al-Dhahabī, *Tarīkh al-Islām*, Hs. Paris, Bibl. Nat., de Slane, *Cat.*, N^o. 1581); Ibn al-Aṭhīr, ed. Tornberg, viii. 217, 218; 'Arib, p. 141; al-Hillī, *Khulāṣat al-Aḳwāl*, Hs. Paris N^o. 1108, f. 417^a; al-Khūnsārī, *Rawḍat al-Djannāt*, lith. Teherān 1307, p. 378; *Madjālis al-Mu'minin*, lith. Teherān 1299, p. 189.

(L. MASSIGNON.)

IBN AL-RŪMĪ, 'ALĪ B. AL-'ABBĀS B. DJURAJDĪ (GEORGIOS), an Arab poet, born at Baghdād in 221 (836), as the name Ibn al-Rūmī suggests and the name of his grandfather proves, belonged to the land of the Byzantines. He was distinguished for his poetic gifts, but made many enemies by his lampoons, including the vizier of al-Mu'taḍid, al-Ḳāsim b. 'Ubaid Allāh, grandson of Sulaimān b. Wahb [q. v.], who is said to have got rid of him by poisoning

him in 283 (896). The date is not quite certain, for the years 284 and 276 are also given. He left a fairly extensive *Diwān*, which was collected and arranged by al-Sūlī.

Bibliography: Ibn Khallikān, *Wafayāt*, ed. Wüstenfeld, N^o. 474; Brockelmann, *Gesch. der arab. Litt.*, i. 79 sq.

IBN RUSHD, ABU 'L-WALĪD MUḤAMMAD B. AḤMAD B. MUḤAMMAD B. RUSHD, celebrated in mediaeval Europe as AVERROES, the greatest Arab philosopher of Spain, was born at Cordova in 520 = 1126. His grandfather had been *kādi* of Cordova and had left important works, while his father also held the office of *kādi*. He studied law and medicine in his native town; one of his teachers was Abū Dja'far Ḥarūn of Truxillo. He lived in 548 = 1153 in Marrākush, whither Ibn Ṭufail [q. v.] had probably induced him to go. The latter introduced him to the Almohad Abū Ya'qūb Yūsuf who became his patron. An account of this interview is preserved (see *Hist. des Almohades de Merrūkechī*, transl. by Fagnan). The Caliph asked Ibn Rushd what was the view of the philosophers on heaven (the universe), whether it was an eternal substance or had a beginning. "I was so overcome with terror" says Ibn Rushd "that I could not answer". The Caliph put him at his ease and began to discuss the question himself by expounding the views of various scholars with an intimacy and learning rare among princes. The Caliph then dismissed him with rich presents.

It was Ibn Ṭufail who advised Ibn Rushd to comment on Aristotle and told him that the commander of the faithful often lamented the obscure language of the Greek philosophers or rather of the available translations and that he (Ibn Rushd) ought to undertake to explain them.

In 565 = 1169 he became *kādi* of Seville and two years later *kādi* of Cordova. In spite of the burden of work of this office he composed his most important works in this period. In 578 = 1182, Ibn Yūsuf summoned him to Marrākush as his physician to replace the aged Ibn Ṭufail, but soon afterwards sent him back to Cordova with the rank of chief *kādi*.

At the beginning of the reign of Ya'qūb al-Manṣūr, Yūsuf's successor, Ibn Rushd was still in favour with the Caliph, but he fell into disgrace as the result of the opposition of the theologians to his writings and after being accused of various heresies and tried, he was banished to Lucena near Cordova. At the same time, the Caliph ordered the books of the philosophers to be burnt except those on medicine, arithmetic and elementary astronomy (about 1195). Duncan Macdonald observes that these orders of the Almohad ruler who had hitherto encouraged philosophical studies, probably were a concession to the Spanish Muslims, who were much more orthodox than the Berbers. At the time the Caliph was actually waging a religious war against the Christians in Spain. On returning to Marrākush he raised the ban and recalled Ibn Rushd to his court (D. Macdonald, *Development of Muslim Theology*, New York 1903, p. 255).

Ibn Rushd did not long enjoy the restoration of his fortunes for he died soon after his return to Marrākush (9th Ṣafar 595 = 10th Dec. 1198) and was buried near the town outside the gate of Tagazūt.

A great part of the Arabic original of Averroes'

works is lost. There have survived in Arabic his *Tahāfut al-Tahāfut*, the "Collapse of the Collapse", an answer to Ghazālī's celebrated *Tahāfut al-Falāsifa*, "Collapse", or perhaps "Collapse of the philosophers" (cf. Miguel Asín y Palacios, *Sur le Sens du mot "Tahāfut" dans les œuvres d'al-Ghazali et d'Averroès in Revue Africaine*, 1906, N^o. 261, 262, particularly p. 202), also the medium commentaries on the *Poetics* and *Rhetoric* of Aristotle (ed. and transl. by Lasinio); the exposition of fragments of Alexander of Aphrodisias on the *Metaphysics* (s. J. Freudental and S. Fraenkel, *op. cit.*); the large commentary on the *Metaphysics* in Leiden (*Cat. Cod. orient.*, N^o. MMDCCCXXI); small commentaries at Madrid *Kitāb al-Djāwāmī* (Guillén Robles, *Catálogo . . . Bibl. Nacion.*, N^o. 37; cf. H. Derenbourg, *Notes sur les mss. arab. de Madrid*, N^o. 37, in *Homenaje á D. Franc. Codera*, p. 577 sq.) referring to Aristotle's treatises *De Physica*, *De Caelo et Mundo*, *De Generatione et Corruptione*, *De Meteorologia*, *De Anima*, and certain metaphysical questions; cf. also H. Derenbourg, *Le commentaire arabe d'Averroès sur quelques petits écrits physiques d'Aristote in Arch. für Gesch. der Philos.*, xviii. (1905), p. 250, and lastly two interesting treatises on the relations between religion and philosophy (discussed by Léon Gauthier and by Miguel Asín). One of these writings is entitled *Kitāb Faṣl al-Maḳāl* and vigorously champions the agreement between religion and philosophy, the other is called *Kitāb Kashf al-Manāhidj*, etc. Both works are edited and translated into German by M. J. Müller (see *Bibl.*) and printed at Cairo under the joint title *Kitāb Falsafat Ibn Rushd* (1313, 1328). There also exists in Arabic in Hebrew characters an abstract of the *Logica*, the medium commentaries on *De Generatione et Corruptione*, *De Meteoris*, *De Anima*, a paraphrase of the *Parva Naturalia* (Paris, *Bibl. Nat.*, N^o. 303, 317), the commentaries on *De Caelo*, *De Generatione* and *De Meteoris* (Bodleiana, Uri, *Cat.*, codd. hebr., p. 86) (Renan, *Averroès*, 3^e ed., p. 83).

The celebrated commentaries of Averroes on Aristotle are of three kinds or rather one in three editions, a large, medium and small edition. This threefold arrangement corresponds to the three stages of instruction in the Muslim universities, the small commentaries, are for the first, the medium for the second and the large for the third year. The exposition of the *ʿakā'id* is similarly arranged.

We possess in Hebrew and Latin translation the three commentaries of Averroes on the *Second Analytics*, the *Physics* and on the treatises of the *Universe*, the *Soul* and the *Metaphysics*; the large commentaries on the other works of Aristotle are lacking and no commentary on the *Zoology* has survived.

Ibn Rushd also wrote a commentary on Plato's *Republic*, and criticisms on al-Fārābī's logic and his interpretation of Aristotle as well as discussions on certain theories of Avicenna and glosses on the *ʿAkida* of the Mahdī Ibn Tūmart. He also wrote several legal (*Kit. Bidāyat al-Mudjtahid wa-Nihāyat al-Muḳtaṣid*, Cairo 1329), and astronomical and medical works. His work on the 'whole art of medicine', *al-Kulliyāt* (codd. Granada, s. Dozy, *Zeitschr. der Deutsch. Morgenl. Ges.*, xxxvi. 1882, p. 343; Petersburg, Dorn, *Cat.*, N^o. 132, and probably Madrid, Robles, *Catal.*, N^o. 132, cf. H. Derenbourg, *Notes* etc. N^o. 132, *Homenaje*,

p. 587 sq.), corrupted in the Latin translations to *Colliget*, enjoyed a certain renown in the middle ages, but cannot be compared with the *Canon* of Avicenna.

The philosophy of Averroes cannot be considered original (cf. Renan, *Averroès*³, p. 88). It is rather the philosophy of the Hellenising school of the *Falāsifa* [cf. *FALASUF*, ii. 39^b] which had already been taught in the east by al-Kindī, al-Fārābī, and Avicenna and in the west by Ibn Bādīdja. On some points, however, he contests the views of his great predecessors but these points are only subsidiary and on the whole his philosophy runs on the same lines.

He owes his fame mainly to his acute analysis and his gift of annotation, qualities which we can hardly appreciate accurately at the present day on account of the differences in our mode of thought, our methods and scientific resources, but they were all the more appreciated by the scholars of the middle ages, notably in Jewish and Christian circles. His commentaries aroused great admiration, even among the theologians who saw in his system a danger to faith.

The school of philosophers had already been vigorously attacked by the theologians in the Muslim east. The *Tahāfut* of al-Ghazālī directed mainly against al-Fārābī and Avicenna is the most important memorial of this struggle in the east. In the west the school was first attacked by the Muslim theologians of Spain; and later by the Christian theologians also after the commentaries of Averroes had been made known to them in translations. In the xiiith century Ibn Rushd was condemned by the bishops of Paris, Oxford and Canterbury for reasons similar to these that had earned his condemnation by the orthodox Muslims of Spain.

The main doctrines of Ibn Rushd's system, that brought the charge of heresy upon him, concern the question of the eternity of the world, the nature of God's apprehension, and His foreknowledge, the universality of the soul and of the intellect, and the resurrection. Averroes may easily appear heretical on these doctrines; he does not deny dogma, but expounds it in such a way as to bring it into conformity with philosophy.

Thus in the doctrine of the eternity of the world he does not deny the creation but only gives a rather different explanation from the theological one. For him there is no creation *ex nihilo* once and for all, but rather a creation renewed from moment to moment whereby the world is maintained and changes. In other words: a creative power is perpetually at work on the world, maintaining and moving it. The constellations in particular exist only through motion, and they receive this motion from the moving force which is acting on them from all eternity. The world is eternal but in consequence of a creative and moving cause: God is eternal and without cause.

In the chapter on the apprehension of God Ibn Rushd repeats the principle of the philosophers that "the first principle only apprehends his own being". According to that school this presupposition is necessary in order that the first principle may retain his unity, for if he recognised multiplicity of being, he would himself become multiple. Interpreted strictly according to this principle, primal being must live entirely within himself and have knowledge of his own existence only

and foreknowledge would then be impossible. The theologians endeavoured to force the philosophers to this conclusion.

But Ibn Rushd's system has more elasticity. He grants that God in His own essence knows all the things of the world. But His knowledge is neither to be called particular or universal and is therefore not like man's knowledge, but rather of a higher kind of which we can form no conception. [Cf. *FALSAFA*, ii. 50^a]. God's knowledge cannot be the same as that of man's, for God would then have 'sharers' in His knowledge and He would no longer be the one God. Moreover God's knowledge is not like man's knowledge derived from things, nor is it produced by them. On the contrary, it is the cause of all things. Therefore the assertion of the theologians that the system of Averroes denies fore-knowledge is incorrect.

Concerning his teaching regarding the soul, Ibn Rushd has been reproached with teaching that the individual souls after death pass into the universal soul, and thereby denying the personal immortality of the soul of man. But this is not at all correct. The soul must be distinguished from the intellect in Averroes' system as well as in the systems of other philosophers. The intellect is quite abstract and immaterial and only exists in reality when it is associated with the universal or active intellect. What we call intellect in the individual is strictly a faculty for grasping the ideas that come from the active intellect, a faculty to which the name 'passive' intellect is given and which is not permanent by itself. It must realise itself and become the 'acquired' intellect (*intellectus adeptus*). Then it is bound up with the active intellect, in which the eternal ideas rest, and merged into it this faculty becomes itself eternal.

It is not the same with the soul. This with the philosophers is the driving force which effects the life and growth of organic bodies. It is a kind of energy which gives life to matter not free from the qualities of matter like the intellect, but on the contrary closely associated with it. It perhaps may even consist of a kind of half or very fine matter. These souls are the form of bodies, and are therefore independent of the body, but continue to exist after the death of the body and can remain individual.

The latter according to Averroes is a bare possibility. He does not believe that a convincing proof of the immortality of the soul so conceived can be established by purely philosophical means. The task of solving the question is left to revelation. (See *Tahāfut al-Tahāfut*, p. 137).

The theologians have further charged Averroes with denying the resurrection of the body. Here also his teaching is rather an exposition than a denial of the dogma. The body which we shall have in the next world is according to him not the same as our earthly body, for what has passed away is not reborn in its identity, it can at best appear again as something similar. Averroes moreover remarks that the future life will be of a higher kind than earthly life; bodies there will therefore be more perfect than in this world. For the rest, he disapproves of the myths and representations which are made of the life in the next world.

As this philosopher was more attacked by orthodoxy than his predecessors, he made more definite pronouncement than they on the relations

between philosophical research and religion. He expounds his views on this subject in the above mentioned works *Faṣl al-Maḳāl* and *Kashf al-Manāhidj*. His first principle is that philosophy must agree with religion. This is an axiom of the whole of Arab scholasticism. There are in a way two truths or so to speak two revelations, the philosophic truth and the religious truth, both of which must agree. The philosophers are prophets of their class, prophets who appeal by preference to scholars. Their teaching may not contradict the teaching of the prophets in the proper sense, who appeal particularly to the people; it must rather give the same truth in a higher, less material form.

In religion a distinction must be made between the literal sense and its exposition. If for example a passage is found in the *Qur'ān* which appears to contradict the results of philosophy, we must believe that this passage really has another than the apparent sense and seek the true meaning. It is the duty of the multitude to keep to the literal meaning; to seek the correct interpretation is the task of the learned. Myths and allegories must be understood by the people as revelation presents them; the philosopher, however, has the right to seek out the deeper and purer meaning concealed in them. Finally the learned should make it a practice not to communicate their results to the masses.

Averroes has expounded how religion must be taught according to the intellectual standard of the hearer. He distinguished three classes of men according to their mental endowments: the first and most numerous comprises those who believe as a result of preaching the divine word and are susceptible almost only to oratorical effect. The second class includes those whose beliefs are based on reasoning but only on such as proceeds from *a priori* premisses assumed quite uncritically. The third and smallest class finally consists of those whose beliefs are based on proofs which rest on a chain of established premisses. This method of coordinating religious instruction to the mental endowment of the hearer is evidence of a keen psychological insight but it may run the risk of not appearing sincere and it was natural that it should arouse the distrust of professional theologians.

Finally we do not think that Averroes was an infidel, who was trying to protect himself from the attacks of the orthodox with more or less skilful interpretations; we are inclined to think that in general agreement with the attitude of many scholars in the east he was a syncretist, who honestly believed that one and the same truth could be presented under very different aspects and who was able by his great philosophical ingenuity to reconcile doctrines which must have appeared directly contradictory to less elastic minds.

The commentaries of Averroes were translated in the xiiith and xivth century into Hebrew by Jacob ben Abba Mari Anatoli of Naples (1232), Judah b. Salomon Cohen of Toledo (1247), by Moses b. Tibbon of Lunel (1260), Samuel b. Tibbon, Shēm Ṭob b. Joseph b. Falaquera and Kalonymus b. Kalonymus (1314). Levi b. Gerson of Bagnols (Gersonides) wrote a commentary on Averroes just as the latter had commented on Aristotle. In the Christian west, Michael Scott and Hermann, both connected with the House of Hohenstaufen,

began in 1230 and 1240 a Latin translation of the Arabic text of Averroes.

Towards the end of the xvth century Niphus and Zimara made some improvements in the old translations. New translations based on the Hebrew text were later made by Jacob Mantino of Tortosa, Abraham de Balmes and Giovanni Francesco Burana of Verona. The two best Latin editions of Averroes are those of Niphus (1495—1497) and of the Juntas (1553).

Bibliography: Ibn Rushd, *Tahāfut al-Tahāfut* (Cairo 1303); M. J. Müller, *Philosophie und Theologie des Averroes* (arabic text, München 1859; Germ. transl., München 1875); Lasinio, *Il commento medio di Averroes alla Poetica di Aristotele* (Arab. and Hebr.; Ital. transl.), Pisa 1872; do., *Il Testo arabo del Commento medio di Averroes alla Retorica di Aristotele* (Florence 1875—1878); J. Freudenthal and S. Fränkel, *Die durch Averroes erhaltenen Fragmente Alexanders zur Metaphysik des Aristoteles*, in *Abh. der Kgl. Akad. der Wiss. zu Berlin*, 1884; *Kitāb Falsafat Ibn Rushd* (Cairo 1313); M. Horten, *Die Metaphysik der Averroes nach dem Arabischen übers. und erläutert in Abh. zur Philosophie und ihrer Gesch.*, number xxxvi. (Halle 1912); do., *Die Hauptlehren des Averroes nach seiner Schrift: Die Widerlegung des Gazali*, Bonn 1913; Léon Gauthier, *La Théorie d'Ibn Rochd sur les Rapports de la Religion et de la Philosophie* (Paris 1909); Miguel Asín y Palacios, *Averroismo teológico de Santo Tomás de Aquino*, in *Homenaje a D. Francisco Codera*, p. 217 sq.; M. Worms, *Die Lehre von der Anfangslosigkeit der Welt bei den mittelalterlichen arabischen Philosophen etc.* (Appendix: *Abh. des Ibn Rošd über das Problem der Welterschöpfung in Beitr. z. Gesch. der Philos. d. Mittelalters*, ed. Baemker and Hertling, vol. iii., Münster 1900); Renan, *Averroès et l'Averroïsme* (Paris 1866); Munk, *Mélanges de philosophie arabe et juive* (Paris 1859), and an article in the *Dict. des sciences philosophiques* by Frank; A. F. Mehren, *Etudes sur la Philosophie d'Averroès, concernant ses rapports avec celle d'Avicenne et de Gazali*, in *Muséon*, vol. vii.; Forget, *Les Philosophes arabes et la Philosophie scolastique* (Brüssel 1895); T. Wood Brown, *Life and Legend of Michael Scott* (Edinburgh 1897); de Boer, *Die Widersprüche der Philosophie nach al-Gazzālī und ihr Ausgleich durch Ibn Rošd* (Strassb. 1894); do., *The History of Philosophy in Islam* (London 1903); D. MacDonald, *Development of Muslim Theology* (New York 1903), p. 255 sqq.; Antūn Farāh, *Ibn Rushd wa-Falsafatuhu* (Alexandria 1903); Goldziher, *Die islam. u. jüd. Philosophie in Die Kultur der Gegenwart*, i. v, 64 sqq.; Brockelmann, *Gesch. d. arab. Litt.*, i. 461 sq., with bibliography; Ueberweg-Heinze, *Grundriss der Geschichte der Philosophie*, ii. § 25.

(CARRA DE VAUX.)

IBN AL-SĀ'ĀTĪ (the son of the clockmaker), **FAKHR AL-DĪN RĪPŴĀN** (or **RUPŴĀN**) b. **MUHAMMAD B. 'ALĪ B. RUSTAM AL-KHORĀSĀNĪ** was born in Damascus whither his father had migrated from **Khorāsān**. The latter was a skilful clock-maker who made the clock at the gate of the great mosque of Damascus, at the request of the Zangid al-Malik al-'Ādil Nūr al-Dīn Maḥmūd (d. in Shawwāl 569 = 1174); he was also learned in

astronomy. Ibn al-Sā'ātī was a physician but had also an extensive knowledge of literature, logic and other branches of philosophy, as well as in clockmaking. He was first of all vizier to al-Malik al-Fā'iz b. al-Malik al-'Ādil Muḥammad b. Aiyūb (a nephew of Saladin) and afterwards vizier and physician to his brother al-Malik al-Mu'azzam b. al-Malik al-'Ādil (d. 624 = 1227). He died in Damascus c. 1230. There still exists a manuscript of a work by him in Gotha on the construction of clocks (the Arabic title is lacking) written in Muḥarram of the year 600 (1203), in which he is mainly concerned with his father's clock which he repaired and perfected.

His brother **BAHĀ' AL-DĪN ABU 'L-ḤASAN 'ALĪ** likewise called **IBN AL-SĀ'ĀTĪ**, was a well known poet who died as early as 604 (1207) at Cairo; on him cf. Ibn Khallikān, ed. Wüstenfeld, n^o. 489.

The Hanafi jurist **MUZAFFAR AL-DĪN AḤMAD B. 'ALĪ AL-BAGHDĀDĪ**, died in 694 (1295), is known by the same name; he was the author of a much used compendium of *fiqh*, which bears the title *Maḍjma' al-Baḥrāin wa-Mullaḥa 'L-Naiyirāin*, because it is a compilation from the *Mukhtaṣar* of al-Kudūrī [q. v.] and the *Manzūma* of al-Nasafi. On him cf. Ibn Kuṭlūboghā's *Ṭabaqāt al-Ḥanafīya*, ed. Flügel, p. 4, and Brockelmann, *o. c.*, i. 382 sq.

Bibliography: Ibn Abi Uṣaibā (ed. Müller), ii. 183; Suter, *Abhandlg. z. Gesch. d. mathem. Wissensch.*, x. 136, xiv, 174. On clocks and clockmaking among the Arabs cf. E. Wiedemann, *Beiträge zur Gesch. d. Naturwissensch.*, iii. v. vi and x. in *Sitzungsberichte der phys.-mediz. Societät in Erlangen*, Vol. 37 (1905), 38 (1906).

(H. SUTER.)

IBN SAB'ĪN, **ABŪ MUHAMMAD 'ABD AL-ḤAKK B. IBRĀHĪM AL-ISḤBĪLĪ**, Arab philosopher and founder of a Ṣūfī brotherhood, a native of Murcia, is best known in Europe by his reply to some philosophical questions put by Frederick II to the scholars of Ceuta, where Ibn Sab'īn then lived. Cf. A. F. Mehren, *Correspondance du philosophe soufi Ibn Sab'īn Abdoul-Hagg avec l'empereur Frédéric II de Hohenstaufen* in *Journ. Asiat.*, Ser. vii. Vol. 14, p. 341 sqq. cf. *ibid.*, Ser. v. Vol. i., p. 240 sqq. Ibn Sab'īn died at Mecca in 668 (1269).

Bibliography: Brockelmann, *Gesch. der arab. Litt.*, i. 465 sq.

IBN SA'D, **ABŪ 'ABD ALLĀH, MUHAMMAD B. SA'D B. MANĪ' AL-BAṢRĪ AL-ZUHRI**, a client of the Banū Hāshim known as *Katib al-Wākidī* (secretary to al-Wākidī). He studied tradition under Hushaim, Sufyān b. 'Uyaina, Ibn 'Ulaiya, al-Walid b. Muslim, and notably with Muḥammad b. 'Umar al-Wākidī [q. v.]. Abū Bakr b. Abī 'l-Dunyā and other traditioners derived tradition from him. His great work, the *Kitāb al-Ṭabaqāt* i. e. the book of the classes, is famous and gives the history of the Prophet, the Companions and Successors down to his own time. Besides the large, Ibn Khallikān and Ḥādjdjī Khalifa mention his smaller book of classes. When the author of the *Fikhrīst* speaks of a *Kitāb Akhbār al-Nabi* of Ibn Sa'd, this is probably not a separate work but the first part of the book of classes, which deals with the *Sira* of the Prophet. The whole work is being published under the title: *Ibn Saad, Biographien Muhammads, seiner Gefährten und der späteren Träger des Islams bis zum Jahre 230 der Flucht*, im Verein mit C. Brockelmann, J. Horowitz, J. Lippert, B. Meissner, E. Mitt-

woch, F. Schwally und K. Zetterstéen, herausgegeben von Ed. Sachau, Leiden 1904 *sqq.*

Bibliography: *Fihrist*, p. 99; Dhahabī, *Tadhkira*, Tab. viii. N^o. 14 (= Bd. ii. 13); Ibn Khallikān, N^o. 656; Wüstenfeld, *Geschichtschreiber*, N^o. 53; Brockelmann, *Gesch. d. arab. Litt.*, i. 136-7; Loth, *Das Classenbuch des Ibn Sa'd*, Habilitationsschrift, Leipzig 1869; cf. Wüstenfeld, *Zeitschr. d. Deutsch. Morgenl. Ges.*, iv. (1850), p. 187, and Loth, *ibid.*, xxiii. (1869), p. 593; Sachau, *Einleitung zu Ibn Saad*, Vol. iii. i. (E. MITTWOCH.)

IBN ŠADAQA, the name of three viziers:

1. **DJALĀL AL-DĪN 'AMĪD AL-DAWLA ABŪ 'ALĪ AL-HASAN B. 'ALĪ**, al-Mustarshid's vizier. In 513 (1119-20), he was appointed vizier, but in *Djumādā I* 516 (July-August 1122) the Caliph dismissed him. His house was plundered and his nephew Abu 'l-Riḍā fled to Mōsul. The office was then given to 'Alī b. Ṭirād al-Zainabī and in *Shābān* (Oct.-Nov.) of the same year, to Aḥmad b. Nizām al-Mulk. When the latter demanded that Ibn Šadaqa should leave the capital, he went to *Hadithat 'Ana* to the Amīr Sulaimān b. Muhārish, but in the following year he was restored to the office of vizier. When the *Saldjūk Toḡhrul b. Muḥammad* was persuaded by Dubais b. Šadaqa [q. v.] to march on Baghdād to subdue the whole of 'Irāk, the Caliph set out to meet him in Šafar 519 (March 1125). Toḡhrul and Dubais encamped at *Djalūlā'*, the Caliph and the vizier at al-Daskara, N. E. of Baghdād. Toḡhrul and Dubais, then resolved to reach Baghdād by a circuitous route. The latter was sent ahead with 200 horsemen and occupied the ford of the Diyala near al-Nahrāwān; but as Toḡhrul was delayed partly by an attack of fever and partly by inundations which made his advance difficult, the Caliph succeeded in anticipating him and took Dubais by surprise. When the latter wished to come to terms with al-Mustarshid, the Caliph was willing to make peace but was dissuaded by the vizier, and Toḡhrul and Dubais continued their journey on Khorāsān to seek help from the *Saldjūk Sultān Sandjar*. *Djalāl al-Dīn Ibn Šadaqa* died on *Radjab* 1st 522 (July 1st 1128).

Bibliography: Ibn al-Ṭiḡṭṭakā, *al-Fakhri* (ed. Derenbourg), p. 409-411; Ibn al-Athīr (ed. Tornberg), x. see Index; Weil, *Gesch. d. Chalifen*, iii. 224.

2. **DJALĀL AL-DĪN ABU 'L-RIDĀ MUḤAMMAD**, nephew of the preceding, al-Rāshid's vizier. Ibn Šadaqa was appointed vizier after the accession of al-Rāshid in 529 (1135). In the following year, when the Caliph had several high officials arrested, he sought protection with the governor of Mōsul, Zankī b. Aḳ Sonḳor, and was able to hold his office till the deposition of al-Rāshid in *Dhu 'l-Ḳa'da* 530 (August 1136). He afterwards filled several high offices. He died in 556 (1160-1).

Bibliography: Ibn al-Ṭiḡṭṭakā, *al-Fakhri* (ed. Derenbourg), p. 416; Ibn al-Athīr (ed. 423; xi. 23).

3. **MUTĀMAN AL-DAWLA ABU 'L-ḲASIM 'ALĪ**, al-Muktafi's vizier. He is said to have been a very pious but uneducated man, who knew little of the duties of a vizier, although he belonged to a famous family.

Bibliography: Ibn al-Ṭiḡṭṭakā, *al-Fakhri* (ed. Derenbourg), p. 419.

(K. V. ZETTERSTÉEN.)

IBN SA'ĪD, ABU 'L-HASAN 'ALĪ B. MUSA AL-

MAḤRIBĪ, an Arab philologist, was born in 610 = 1214 (according to others, 605 = 1208) at *Ḳal'at Yaḥsub* (Alcalá la Real) near Granada and studied at Seville. With his father he made the pilgrimage to Mecca but when they arrived in Alexandria in 639 (1241-2) his father died there in 640 (1243). He himself remained in Alexandria but travelled in 648 (1250) to Baghdād and from there with *Kamāl al-Dīn* [q. v.] to Ḥalab, thence to Damascus, Mōsul, Baghdād, Baṣra, and Mecca. He then went to Tunis and entered the service of Abū 'Abd Allāh al-Mustanṣir. In 666 (1267) he went again to the East and reached Armenia via Alexandria and Ḥalab, then returned to Tunis and died on returning to Damascus in 673 (1274). According to another statement, he did not die till 685 (1286) in Tunis. He wrote a history of the Maghrib entitled *al-Mughrib fī Ḥula 'l-Maghrib*, cf. K. Vollers, *Fragmente aus dem Muḡrib des Ibn Sa'īd*, *Semitist. Studien*, Heft 1; Ibn Sa'īd, *Kitāb al-Muḡrib . . .*, *Buch IV*, *Gesch. der Iḥsāden . . .*, *Textausg.* etc. by K. L. Tallquist, Leiden, 1899. He wrote various other works, the titles of which are detailed by Brockelmann and Pons Boigues.

Bibliography: Brockelmann, *Geschichte*, etc. i. 336 *sq.*; Pons Boigues, *Ensayo bio-bibliografico*, p. 306 *sqq.* Cf. also the bibliographical references here and in Brockelmann.

IBN SAIYID AL-NĀS, FATH AL-DĪN ABU 'L-FATH MUḤAMMAD B. ABĪ BAKR MUḤAMMAD AL-YA'MARĪ AL-ANDALUSĪ, an Arab biographer, born in Cairo in 661 = 1263 (according to others, in 671 = 1273), studied there and in Damascus and became a teacher of *Ḥadīth* in the *Zāhiriya* at Cairo. He composed a full biography of the Prophet entitled '*Uyūn al-Athar fī Funūn al-Maḡhāzī*, *al-Shamā'il wa 'l-Siyar* (somewhat differently given in Brockelmann, see below). He also wrote a number of *qaṣidas* in praise of the Prophet, entitled *Bushra 'l-Labīb fī Dhikra 'l-Ḥabīb*. One of these is published by Kosegarten (Stralsund 1815) and Basset (Louvain 1886).

Ibn Saiyid al-Nās died in 734 (1334).

Bibliography: cf. the references in Brockelmann, *Geschichte* etc., ii. 71 *sq.*, and Pons Boigues, *Ensayo bio-bibliografico*, p. 320 *sq.*

IBN SARĀYĀ. [See AL-HILLĪ.]

IBN AL-SARRĀDJ, MUḤAMMAD B. 'ALĪ B. 'ABD AL-RAHMĀN AL-ḲURASHĪ AL-DIMASHQĪ, Arab mystic, compiled about 714 (1314) a collection of edifying anecdotes entitled *Tuffāḥ al-Arwāḥ wa-Miftāḥ al-Arbāḥ*, which formed a part of his lost work *Tashwīḳ al-Arwāḥ wal-Ḳulūb ilā Dhikr 'Allām al-Ḥuḡyūb* (s. Ahlwardt, *Verzeichnis der ar. Hdss. von Berlin*, N^o. 8794).

(C. BROCKELMANN.)

IBN SA'ŪD, the name of the Wāḥḥābī dynasty of Dar'īya [q. v.] and Riyād. Muḥammad b. Sa'ūd, the founder of this dynasty was a member of the Mukrin clan of the tribe of Masālikh of the 'Wuld 'Alī, who are considered to belong to the great 'Anaza group of Arabs. His father Sa'ūd ruled over Dar'īya and died in the fourth decade of the xth century A. H., i. e. between 1727 and 1737; according to the genealogy of the Ibn Sa'ūd, he left 3 sons besides Muḥammad: Thunaiyān, Mushārī and Farḥān. The suzerainty of the Wāḥḥābīs of Dar'īya and later of Riyād has remained in the line of Muḥammad b. Sa'ūd to this day; the collateral lines

of Ibn Thunaiyān and Ibn Mushārī produced two usurpers (see vii. and x. below) but attained little prominence in the history of the dynasty; Farḥān and his descendants only figure in the genealogical lists.

The history of the Wahhābī kingdom of Dar'īya-Riyāḍ may be divided into three periods: the first runs from the foundation to the conquest of the land by the Egyptians in 1820 (Dar'īya as capital). The second covers the period from the restoration by Turḳī and Faṣāl to the conquest by the Ibn Rashīd of Hā'il, 1820—1896 (Riyāḍ capital); the third began with the reconquest of Riyāḍ in 1902.

I. Muḥammad b. Sa'ūd, 1735 (?)—1766. About 1740 Muḥammad b. 'Abd al-Wahhāb, the founder of the Wahhābī doctrine, was driven from 'Aiyene where he had been active and found shelter with Muḥammad b. Sa'ūd, a friend of his. The two combined to spread the new doctrine with preaching and the sword. The fighting with the surrounding towns and tribal districts began in 1159 (begins 24th Jan. 1746) and soon led to the intervention of some powerful neighbours, like the Banī Khālīd of Laḥsā and the Makramī of Nadjīrān, who were however unable to check the progress of the Wahhābīs. The Wahhābī pilgrims were regarded as sectarians by the Sharifs of Mecca and excluded from visiting the holy places. The reports of the Sharifs on this matter in 1162 (begins 25th Dec. 1749) brought the first news of the new sect to Constantinople. Muḥammad b. Sa'ūd died in 1179 (1765—6) after reigning about 30 years.

II. 'Abd al-'Azīz b. Muḥammad b. Sa'ūd, 1179—1218 (1766—1803). The first decades of his reign were passed in constant fighting with the neighbouring towns and tribes, the Banī Khālīd, the Makramī, and the Muntafik. In 1795 the Wahhābīs stormed Laḥsā and Kaṭīf and thus established themselves on the coast of the Persian Gulf; the repeated attempts of the Turkish governors of Baṣra and Baghdād and their allies the Muntafik to oust them from there (1797 the Muntafik Shaikh Thuwainī's campaign; 1798 Kīyā 'Alī Pasha's campaign) ended unsuccessfully and led in 1799 to a six years' truce between 'Abd al-'Azīz and the Pasha of Baghdād. The Sharif Surūr of Mecca had in 1186 (1772-3) granted the Wahhābīs the right of entry to the holy places on payment of a tax; his successor Ghālīb (from 1202) withdrew this concession and undertook unsuccessful campaigns in 1790, 1795, and 1798 to check the advance of the Wahhābīs into the Hidjāz; he had to make peace with them in 1798 and allow them to make the pilgrimage, and they in return pledged themselves not to make further raids into the Sharifs' sphere of influence.

The peaceful relations with Baghdād and the Sharifs were of short duration. To revenge an attack by the Shī'ī Khazā'il on a Wahhābī caravan, Sa'ūd, son of 'Abd al-'Azīz, fell upon Karbalā on the 18th Dhu 'l-Hidjja 1216 (21st April 1802), plundered and laid waste the Shī'ī sanctuaries there, and massacred most of the inhabitants. In 1214 and 1215 (April 1800 and 1801) Sa'ūd had made the pilgrimage; about the same time the tribes of 'Asir and Tihāma as well as the Banī Harb, who had hitherto been subject to the Sharif Ghālīb joined the Wahhābīs, which led to open hostilities. On the 25th Shawwāl 1217 (18th Febr. 1803) the Wahhābīs stormed Ta'rif and on the 8th Mu-

ḥarrām 1218 (30th April 1803) Sa'ūd made his triumphal entry into Mecca. After Sa'ūd's return the Sharif Ghālīb drove out the Wahhābī garrison in Mecca (22nd Rabi' I 1218 = 11th July 1803) but was forced to make further concessions to the Wahhābīs.

About 1800 the Wahhābīs began to extend their power along the coast of the Persian Gulf where in the course of the next few years they subjected Baḥrain and the coast tribes, namely the Djawāsimī tribes of Ra's al-Khaima.

On the 18th Radjab 1218 (4th Nov. 1803) 'Abd al-'Azīz was stabbed by a Shī'ī from 'Amādiya in the mosque of Dar'īya.

III. Sa'ūd b. 'Abd al-'Azīz, 1218—1229 (1803—1814). After several smaller enterprises against Baghdād and 'Omān, Sa'ūd resolved to put an end to the rule of the Sharif Ghālīb and occupied Medīna in 1220 (1805) and Mecca in Dhu 'l-Kāda of the same year (January 1806). To save the remnants of his power Ghālīb submitted absolutely to the Wahhābīs, who now introduced their teaching into the Hidjāz. The pilgrim caravans equipped by the Turkish government were forbidden admission to the sacred territory, the khutba in the name of the Sultān abolished, and Sa'ūd demanded in a formal letter that not only the governor of Damascus, but the Sultān himself should adopt the Wahhābī creed. To the emphatic refusal of the Pasha of Damascus, Sa'ūd replied by plundering Hawrān in July 1810. Sa'ūd organised the piracy of the coast tribes on the Persian Gulf on a great scale so that the Indian Government was forced in 1809 to equip an expedition which stormed Ra's al-Khaima on Nov. 13 of this year and destroyed the pirate fleet.

The Porte unable to defend its own territory from the attacks of the Wahhābīs finally commissioned Muḥammad 'Alī, Pasha of Egypt, to reconquer the Hidjāz.

The first campaign of the Egyptian forces under Tūsūn Pasha began with the reconquest of Yanbu' al-Baḥr and Yanbu' al-Barr at the end of Oct. or beginning of Nov. 1811; on his advance on Medīna Tūsūn Pasha however was defeated on the 7th Dhu 'l-Kāda 1226 = 23rd Nov. 1811 in the narrow pass of Djedeide by 'Abd Allāh and Faṣāl, Sa'ūd's sons, and had to retire to Yanbu'. It was not till the late autumn of 1812 that he resumed operations, this time with more success; Medīna capitulated in November, Mecca at the end of January 1813 and Ta'rif was stormed a few days later; on the other hand the Wahhābīs succeeded in checking the further advance of the Egyptians at Taraba (summer 1813). At the end of August Muḥammad 'Alī himself landed in Djidda and Sa'ūd sought in vain to negotiate peace with him. A second attempt of Tūsūn Pasha against Taraba (at the end of 1813) was as unsuccessful as the first and the operation of the Egyptians came to an end till the beginning of 1813. In the meanwhile Sa'ūd died on the 8th Djumādā I 1229 = 27th April 1814 in Dar'īya at the age of 68.

IV. 'Abd Allāh b. Sa'ūd (1229—1233 = 27th April 1814—9th Sept. 1818). In the beginning of 1815 Muḥammad 'Alī resumed his march against Taraba, defeated the Wahhābīs at Taraba on the 15th January and took the town; he next advanced against 'Asir and returned via Kunfuda to Mecca. Tūsūn Pasha entered Nadjīd via Hanākīya in March

and seized the fortified town of al-Rass where 'Abd Allāh b. Sa'ūd met him. A longish truce followed and peace negotiations which lasted till 1816. In Sept. 1816 Ibrāhīm Pasha, son of Muḥammad 'Alī, took over the supreme command in Arabia and lead his army amid great privations and fierce fighting for eighteen months up to the gates of Darīya (defeat of 'Abd Allāh at Māwiya on 2nd May 1817, capture of al-Rass in the 21st Oct. 1817 after a three months' siege, storming of Darama in March 1818). The siege of the capital defended by 'Abd Allāh and his relatives lasted from the beginning of April to the beginning of Sept. 1818; after the town had fallen on the 6th Sept. 'Abd Allāh held out a few days longer in the Kaṣr Darīya and surrendered on the 9th Sept. to the victor who sent him to Cairo with his family and the descendants of Muḥammad b. 'Abd al-Wahhāb. Muḥammad 'Alī sent 'Abd Allāh with his secretary and *khaẓandār* to Constantinople, where they were all beheaded on the 17th Dec. 1818.

V. After Ibrāhīm Pasha had left Naǧd in the first half of 1819, Muṣḥārī b. Sa'ūd, a brother of the executed 'Abd Allāh, succeeded in establishing himself in Darīya; after a short time he was captured by Ḥusain Bey whom Muḥammad 'Alī sent against him and deported to Egypt but died on the way; the *Chronicle of Rāshid al-Ḥanbalī* allots the years 1233—5 (1818—1820) to his reign.

VI. Turkī b. 'Abd Allāh b. Muḥammad b. Sa'ūd, 1235—1249 (1820—1834). He had fled to Sedair during the Egyptian invasion and endeavoured to establish himself in Riyāḍ after the death of Muṣḥārī b. Sa'ūd (V), but was driven out by the Egyptians. In 1822, however, he succeeded in surprising the weak Egyptian garrison of Riyāḍ, and after fighting with varying success against the governors of the Ḥiǧāz, he finally agreed to pay tribute to Muḥammad 'Alī. In 1830 he seized the district of Laḥsā which had been occupied by the Turks in 1813 and subdued Baḥrain. Riyāḍ became capital of the new Wahhābī kingdom in place of the destroyed Darīya. He was murdered in 1249 (1834) by

VII. Muṣḥārī b. 'Abd al-Raḥmān b. Muṣḥārī b. Ḥasan b. Muṣḥārī b. Sa'ūd, but the latter was attacked in Hufhuf 40 days later and slain by Faiṣal, the son of VI.

VIII. Faiṣal b. Turkī, first reign 1249—1255 (1834—8). In 1837 Khālīd, a son of Sa'ūd (III), rose against him with Egyptian help, took Darīya, and defeated Faiṣal at Riyāḍ. Khūrshīd Pasha, the commander of the Egyptian troops, defeated Faiṣal a second time on the 25th Ramaḍān 1254 (10th Dec. 1838) at al-Delem, took him prisoner, and deported him to Egypt.

IX. Khālīd b. Sa'ūd, 1255—7 (1839—1841). After the withdrawal of the Egyptian troops in 1840, he was driven out of Riyāḍ by 'Abd Allāh b. Thunaiyān in Dec. 1841 and retired to Dǧidda, where he died in 1861.

X. 'Abd Allāh b. Thunaiyān b. Ibrāhīm b. Thunaiyān b. Sa'ūd, 1257—9 (beginning of 1842 to beg. 1843). After reigning barely a year he was besieged at Riyāḍ by Faiṣal (VIII) who had regained his liberty in 1841, and taken prisoner. He died in confinement.

XI. Faiṣal b. Turkī, second reign 1259—1282 (beg. 1843—beg. Dec. 1865). By a wise and peaceful policy he was able to establish the

rule of his dynasty in Naǧd; in his time began the rise of the Ibn Rashīd [q. v.] of Ḍjabal Shammar, who were his allies. He was on good terms with Egypt and the Sultān. In his reign Palgrave visited the country in 1862-3, and Pelly in 1865. He died of cholera on 13th Raǧḍab 1282 (2nd Dec. 1865).

XII. 'Abd Allāh b. Faiṣal b. Turkī, first reign 1282—7 (beg. Dec. 1865—beg. 1871). He was dethroned by his brothers in 1287.

XIII. Sa'ūd b. Faiṣal b. Turkī, 1287—1291 (1871—4); at the beginning of his reign the Turks, summoned by the banished 'Abd Allāh, occupied Laḥsā as well as Kaṭīf and held them in spite of Sa'ūd's repeated attempts to regain them.

XIV. 'Abd Allāh b. Faiṣal b. Turkī, second reign, 1291—1301 (1874—1884). After Sa'ūd's death he regained his throne and held it against his brother Muḥammad and Sa'ūd's sons, who disputed it with him. In 1883 he was involved in war with Muḥammad b. Rashīd of Ḥā'il and was banished by his nephews, the sons of Sa'ūd, in the beginning of 1884. As a result,

XV. Muḥammad b. Sa'ūd came to the throne; his rule was of short duration: he was succeeded by his uncle

XVI. 'Abd al-Raḥmān b. Faiṣal, ?—1886?; he was dethroned by Muḥammad b. Rashīd, who placed on the throne

XVII. 'Abd Allāh b. Faiṣal (for the third time, 1887?—1888?). The latter died probably in 1888 and Riyāḍ then became a dependency of Ḥā'il in spite of 'Abd al-Raḥmān's repeated attempts to regain the vacant throne. In 1881 Muḥammad b. Rashīd conquered Riyāḍ and in 1892 appointed

XVIII. Muḥammad, the third son of Faiṣal, Amīr of Riyāḍ. After the death of Muḥammad (date unknown) Riyāḍ seems to have been governed by Ibn Rashīd's officials.

XIX. 'Abd al-Azīz b. 'Abd al-Raḥmān b. Faiṣal, since the beginning of 1902. With the help of *Shaiḫ* Mubārak of Kuwait, with whom his father had found a refuge, he regained Riyāḍ in March 1902 by a coup d'état and successfully held it against the Ibn Rashīd of Ḥā'il, who finally called in the Turks to help them. Nevertheless, he succeeded owing to the anarchy prevailing in Ḥā'il and with the help of the people, who were attached to the house of Sa'ūd, in restoring the supremacy of the kingdom of Riyāḍ.

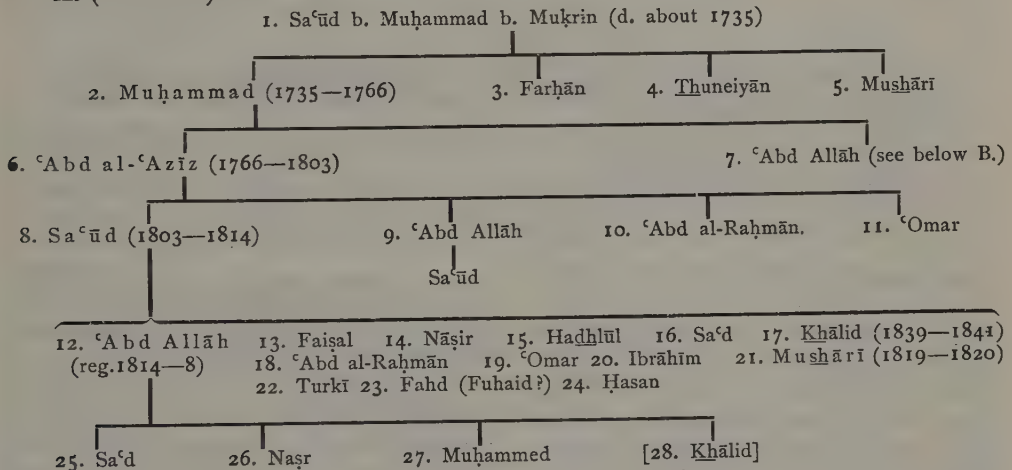
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GENEALOGY OF THE IBN SA'UD.

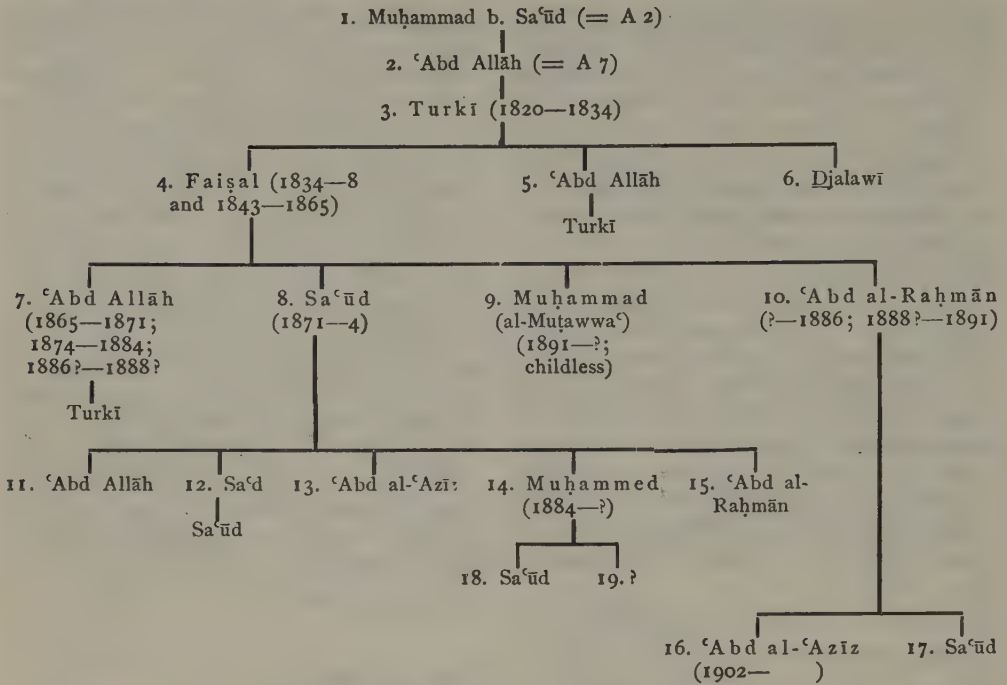
A. (Older Line).



Notes:

6. ('Abd al-'Azīz) was 82 at his death in 1803. (Mengin, ii. 467) cf. Scott-Waring, p. 177 of the French transl.).
8. (Sa'ūd) 68 at his death (Mengin, ii. 20), Rousseau and Burckhardt say 45—50.
9. ('Abd Allāh) in 1815 brought about the truce of al-Rass (Mengin, ii. 41 sqq.); his son Sa'ūd was killed in 1818 after the capture of Dar'īya (ib. p. 131; *Shānizāde*, ii. 383).
10. ('Abd al-Raḥmān) deported to Egypt in 1818.
11. ('Omar) deported to Cairo with his sons in 1818 or 1820.
12. Mengin gives a portrait of 'Abd Allāh.
13. (Faiṣal) fell at the siege of Dar'īya in 1818 (Mengin, ii. 129).
14. (Nāṣir) fell on a raid against Muscat (Burckhardt, ii. 122).
16. (Sa'd), 17. Khālīd, 23. (Fahd), 24. (Ḥasan) deported to Cairo in 1818.
22. (Turkī) led a raid in to Irāk and Syria (Burckhardt, ii. 122).
25. (Sa'd) defended a fort of Dar'īya in 1818 and was deported to Cairo with his brothers Naṣr and Muḥammad in 1818 (Mengin, ii. 130, 133, 158).
28. (Khālīd) is only mentioned by Aiyūb Şabırī, p. 266, probably a confusion with 17.

B. (Younger Line).



Notes:

2. ('Abd Allāh) mentioned in Mengin, ii. 482 (a. 1778) and Corancez, p. 46 (a. 1803).
3. (Turkī), according to Blunt, ii. 269, had two other brothers, Ibrāhīm and Muḥammad.
5. ('Abd Allāh) cf. Blunt, ii. 266.
6. (Djalawā) still living in 1877, s. Doughty, ii. 428; he had five sons: Fahd, Muḥammad, Sa'ūd, Mus'ād, 'Abd al-Muḥsin.
9. (Muḥammad), according to Nolde, p. 89, not 40 till 1892; doubtful if correct, cf. Palgrave, i. 169 sq.; Doughty, ii. 430, and Huber, *Journal*, p. 162.
10. ('Abd al-Raḥmān), according to Palgrave (ii. 75), in 1863 aged 10—12; Blunt, ii. 267.

IBN SHADDĀD, BAḤĀ' AL-DĪN ABU 'L-MAḤĀSIN YŪSUF B. RĀFĪ', an Arab biographer, born at Mōsul in 539 (1145), studied there and in Baghdād and became a professor in his native town in 569 (1173). In 583 (1188) he made the pilgrimage and on his return journey went to Damascus, where he entered the service of Ṣalāḥ al-Dīn who made him Kāḏī 'l-'Askar of Jerusalem. After Ṣalāḥ al-Dīn's death he went to Ḥalab in 591 (1195) and was made a kāḏī. He had a very influential and lucrative position at Ḥalab under al-Zāhir and al-'Azīz and he used it to found and amply endow madrasas. He spent the last years of his life as a private individual till his death in 632 (1174). His chief work is the biography of Saladin ed. by A. Schultens 1732—1755; oriental ed. Cairo 1317. English version by Conder, *The life of Saladin by Beha ad-din compared with the original Arabic and annotated*, London 1897. Cf. also *Recueil des Historiens des Croisades. Hist. Orient.*, vol. iii.

Bibliography: Ibn Khallikān, *Wafayāt*, ed. Wüstenfeld, N^o. 852 (very full); Brockelmann, *Gesch. d. arab. Litt.*, i. 316.

IBN SHADDĀD, 'IZZ AL-DĪN ABU 'ABL ALLĀH MUḤAMMAD B. 'ALĪ B. IBRĀHĪM, an Arab historian, often confused with the preceding, d. 684 (1285). He is the author of an important work on Syria and al-Djazīra entitled *al-A'tāḥ al-khaṣira*

fī Dhikr Umarā' al-Sha'm wa 'l-Djazira, on which cf. Sobernheim, *Ibn Shaddāds Darstellung der Geschichte Baalbecks im Mittelalter in the Centenario della nascita di M. Amari*, ii. 152 sqq.

Bibliography: Brockelmann, *Geschichte*, i. 482; *Cat. Leid.*,², II, 5 sq.

IBN SHĀKIR. [See AL-KUTUBĪ.]

IBN SĪDA, ABU 'L-ḤASAN 'ALĪ B. ISMĀ'IL (or AḤMAD or MUḤAMMAD) B. SĪDA, philologist, man of letters, and logician, born at Murcia in Spain and died in Denia aged about 60 on Sunday, 4 days before the end of Rabi' II 458 = 25th March 1066.

Ibn Sida was blind and studied with his father, also blind, who was a not unimportant philologist, Abu 'l-'Alā' Ṣā'id al-Baghdādī, Abū 'Omar Aḥmad b. Muḥammad al-Ṭalamankī, Ṣāliḥ b. al-Ḥasan al-Baghdādī and others. He attached himself to the court of the Emīr Abu 'l-Djaish Muḏjahid b. 'Abd Allāh al-'Āmirī and on his death to his successor, the Emīr al-Muwaffāq. As he had previously avoided the latter on account of a certain disdain he now sent him a long poem of apology.

We possess only three works by him 1. *Kitāb al-Muḥaṣṣaṣ*, a large dictionary, in which the words are arranged in groups according to definite classes, printed in 17 vols. Būlāḳ 1316—1321. 2. *Kit. al-Muḥkam wa 'l-Muḥit al-A'ṣam*, like-

wise a large and excellent dictionary in which the words are alphabetically arrayed in the order of the first radical, but in this order: *‘ain, hā, hā, khā, ghain, kāf, kāf, dīm, shīn, dād, sād, sin, zāy, tā, dāl, tā, zā, dhāl, thā, rā, lām, nūn, fā, bā, mim, hamza, yā, wāw*, Brit. Mus., *Suppl.*, N° 854; Khed. Libr., *Fihrr.*, IV, 184 (incomplete copy). 3. *Kit. Sharḥ Mushkil al-Mutanabbī*, commentary on difficult verses in the *Diwān* of al-Mutanabbī, Khed. Libr., *Fihrr.*, iv. 273.

Bibliography: Ibn Khallikān, *Wafayāt*, Cairo 1310, i. 342; al-Suyūṭī, *Bughyat al-Wu‘āt*, Cairo 1326, p. 327; Yāqūt, *Irshād al-Arib*, v. 84; al-Ṣafādī, *Nakl al-Himyan fī Nukāt al-Umyān*, Cairo 1329, p. 204; al-Ḍabbī, *Bughyat al-Multamīs*, p. 405, N° 1205; Ṣāfīd al-Andalusī, *Kitāb Ṭabaqāt al-Umam*, Beirut 1912, p. 77; Ibn Bashkuwāl, *Kitāb al-Ṣila*, p. 410, N° 889; Brockelmann, *Gesch. d. ar. Litt.*, i. 308 sq., vgl. ii. 697. (MOH. BEN CHENEB).

IBN AL-SIKKĪT, ABŪ YŪSUF YA‘QŪB B. IṢHĀK, known by the name of IBN AL-SIKKĪT, a celebrated philologist and grammarian, belonged to Dawraq, a village in al-Ahwāz (Khūzistān), but was apparently born in Baghdad. After studying with his father who was an excellent lexicologist, Abū ‘Amr Iṣhāk b. Murār al-Shaibānī, al-Farrā’, al-Aṣma‘ī, Abū ‘Ubaida, and others, he went to the Beduins of whom it was then thought that they had best preserved the Arabic language. Returning to Baghdad he settled as a teacher in the Bridge quarter. He then became a tutor in the family of Ibn Ṭāhir in Samarrā, till the Caliph al-Mutawwakil entrusted him with the education of his sons al-Mu‘tazz and al-Mu‘aiyad. His adherence to the cause of the ‘Alids, which he did not conceal from the Caliph, led him to a cruel death. According to some, he was trampled to death by Turkish soldiers, according to others, his tongue was torn out. He died on Raddj 5 244 = Oct. 17, 858 aged 58; others say he died in 243, 245 or 246.

We possess the following works by him: 1. *Kitāb Iṣlāḥ al-Manṭiq*, a philological work publ. in Cairo n. d. 2. *Kitāb al-Alfāz*, ed. Cheikho, Beirut 1897, with the commentary of al-Khaṭīb al-Tibrizī, *Kanz al-Huffāz*, 1895—1898; 3. commentary on the *Diwān* of Khawṣā, used by Cheikho in his edition (Beirut 1896); 4. a commentary on the *Diwān* of ‘Urwa b. al-Ward in *Madjmu‘ mushtamil ‘alā khamṣa Dawāwīn*, etc., Cairo 1293 (cf. Nöldeke, *Die Gedichte des ‘Urwa ibn al-Ward*, Göttingen 1863); 5. *Kitāb al-Kalb wa ‘l-Ibdāl*, ed. by Haffner, *Texte zur arab. Lexikographie*, Leipzig 1905 (p. 3—65); 6. Commentary (?) on the *Diwān* of Tuḥfai al-Ghanawī, see F. Krenkow in *Journ. Roy. As. Soc.*, 1907; 7. *Kitāb al-Addād*, ed. Haffner, Beirut 1914; 8. commentary on the *Diwān* of Kais b. al-Khaṭīm, ed. Th. Kowalski, Leipzig 1914.

Bibliography: *Fihrist*, i. 72; Ibn Khallikān, *Wafayāt*, Cairo 1310, ii. 309; Abū ‘l-Fidā’, *Tārīkh*, ed. Constantinople 1286, ii. 43; al-Suyūṭī, *Bughyat al-Wu‘āt*, Cairo 1326, p. 418; al-Anbārī, *Nuṣaṭ al-Aḥbāb*, Cairo 1294, p. 238; de Sacy, *Anthol. Gramm.*, p. 137; Cheikho, in the introduction to his edition; Mob. Ben Cheneb *Etude sur les pers. ment. dans l’idjāza du Cheikh ‘Abd al-Kādir al-Fāsi*, N° 237; Brockelmann, *Gesch. d. arab. Litt.*, i. 117 sq.; Huart, *A Hist. of Arabic Lit.*, p. 152.

(MOH. BEN CHENEB.)

IBN SĪNĀ, ABŪ ‘ALĪ AL-ḤUṢAIN IBN ‘ABD ALLĀH (Lat. AVICENNA from Hebr. AVEN SĪNĀ), was for centuries and still is in parts of the Muslim east considered the prince of all learning *al-Shaikh*, *al-Ra‘īs*. His biography, given by Ibn Abi Ūṣaib‘a (ed. A. Müller, ii. 2 sqq.) was compiled by his pupil Abū ‘Ubaid al-Djūdjanī from his own notes. According to it he was born in 370 = 980 at Afshana near Bukhārā. His father had moved from Balkh to Bukhārā, was appointed governor of the citadel of Kharmatā, and had married in Afshana. After the birth of two sons he resumed his residence in Bukhārā, where the latter received their education. Up to his tenth year Ibn Sīnā had a tutor in Qur‘ān and Adab. He was introduced to secular learning by Ismā‘īlīte propagandists who had been received in his father’s house, but their speculations on the soul and the intelligence made no great impression on him at first. After studying fikh he was taught logic, geometry, and astronomy by Abū ‘Abd Allāh al-Nātīlī. The student who developed early both physically and mentally soon overtook his teacher and studied by himself physics, metaphysics and medicine. His practice of medicine soon enabled him to understand it better but metaphysics only became clear to him after studying one of al-Fārābī’s works. This decided his philosophical development, al-Fārābī’s metaphysical and logical speculations which originated in the Neo-Platonic commentaries and paraphrases of Aristotelian works, determined the direction of his thought. He was then 16 or 17 years of age.

At the same time the marvellous boy had the good fortune to cure the sultān of Bukhārā, Nūḥ b. Maṣṣūr, and as a result received admission to his library. Endowed with a marvellous memory and rapid power of assimilating knowledge, in a short time he gained here all the knowledge that enabled him to systematise all the learning of his time. He began to write at the age of 21; his style as a rule is clear and comprehensive.

After the death of his father — he was now 22 — Ibn Sīnā lead an unsettled life, full of work and enjoyment but also of disappointments. When at rest at the courts of Djurdjān, Raiy, Hamadhān and Isfahān, he wrote his great works, of which we may specially mention the philosophical encyclopaedia, *Kitāb al-Shifā* (Teheran, 1313), and his chief book on medicine, *al-Kānūn fī ‘l-Tibb* (Teherān 1284, Bulāk 1294); on his travels he wrote synopses of his larger works and treatises of various kinds. Sometimes his activities were scientific, sometimes political, the latter with slight success. He is important as the universal encyclopaedist, who fixed the system of learning for centuries following.

Our philosopher spent the last years of his life under the protection of ‘Alā’ al-Dawla in Isfahān. On the latter’s campaign against Hamadhān in 428 = 1037, Ibn Sīnā fell ill on the way and died in Hamadhān where his grave is still shown. His works were much read, annotated and translated into western languages. He lives in the popular tradition of the east as a magician, a kind of ‘Pied Piper’.

Ibn Sīnā’s doctrines which still possess great authority in theological, philosophical, and medical circles of the east in spite of their partial refutation by al-Ghazālī, cannot be fully expounded here but only briefly indicated and characterized.

In logic and epistemology he closely follows al-Fārābī. This is true also of the question of universalia which is in a way of metaphysical importance. The universal is said to exist in the mind of God and the angels (spirits of the spheres) independent of the existence of the many particulars. It emanates from the divine spirit communicated by multiple intermediation on the one side to the particular things and on the other to human intelligence in which plurality is raised to a concept of unity and universality. More Neo-Platonic than Aristotelian is the view that the concept is primarily a gift of the super-human spirit rather than a product of the abstractive faculty of the human reason.

Although he expounds it fully, Ibn Sīnā only considers logic an introductory science. Philosophy proper is either theoretical or practical: the former is divided into physics, mathematics, and metaphysics, with their applications, the latter into ethics, economics and politics. Ibn Sīnā paid little attention to the practical parts of philosophical science. The series, physics, mathematics, metaphysics, marks a gradual advance from the material to the abstract. It is true that metaphysics is generally defined as the science of all being, so that immaterial being is the problem and not the direct object of this science, but this problematic becomes the main point in philosophical expositions.

Ibn Sīnā's physics on the whole is based on Aristotelian tradition, although there are also Neo-Platonic influences here: particularly for example in the doctrine that earthly happenings are influenced by the stars, not through their warmth but through the intermediary of light. Neo-Platonic also are the speculations on the intelligence, in which results his otherwise finely developed psychology.

Ibn Sīnā had most influence through his medicine, in the west down to the XVIIth century, in the east still now. He is the Arab Galen. How far he incorporated observations of his own into this science, has still to be investigated. In theory at least he gives experience a large place and discusses the conditions, under which the healing effect of a medicine shows itself.

Ibn Sīnā's paraphrase of Aristotelian metaphysics (leaving aside his little known mathematics) besides neo-Platonic elements contains an attempt at reconciliation with Muslim theology. The dualism mind and matter (actuality and potentially), God and world, is more marked in him than in al-Fārābī, and the doctrine of the immortality of the individual souls is more clearly laid down. Matter is defined by him as possible being or merely passive possibility and creation is said to consist in granting actual existence to this possible being. Only in the Deity are being and existence one, but in all that is not the Deity, existence is an attribute of being. In theological terminology, the granting of real existence is called creation, but it is an eternal creation. God, the absolutely necessary and uniform being, is also a necessary cause, which must work from all eternity, whose effect, the world, is therefore eternal. In itself this is possible (contingent), from the point of view of its divine cause it is necessary. Ibn Sīnā distinguishes the contingency of this at once possible and necessary being from the contingency of all earthly happenings, that exist for a time, the sub-lunar world is the world of the merely possible.

The metaphysical doctrine of the soul in par-

ticular induced our philosopher to mystic reflections, some in poetical form. Great danger forced him once to escape his enemies in Sūfī guise. It may therefore have been in hours of depression, that there was a necessity for him to use the language of mysticism. It is therefore an occasional mysticism which crowns the building of his system but does not carry or support it.

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(T. J. DE BOER.)

IBN SĪRĪN, MUḤAMMAD, was a contemporary of Ḥasan al-Baṣrī [q. v.]. His father is said to have been a tinker of *Djardjarāyā*, who was carried off as a slave by Khālīd b. al-Walīd from ʿAin al-Tamr. His mother Ṣāfiya was a client of Abū Bakr. Muḥammad belonged to the second generation of transmitters of tradition; his authorities were Abū Huraira [q. v.], ʿAbd Allāh b. ʿOmar [q. v.], Anas b. Malik [q. v.], etc. He settled in Baṣra, was noted for his ascetic piety like his sister Ḥafṣa (cf. Ibn Saʿd, *Ṭabaqāt*, viii. 355 sqq.), and was considered an authority on the interpretation of dreams. Treatises on the latter subject were therefore frequently written by later authors under his name, for example the *Muntaḥab al-Kalām fi Taf-sīr al-Ahlām*, Cairo 1868, and on the margin of

Ta'thir of 'Abd al-Ghanī al-Nābulusī [q. v.], Vol. i.; the *Kitāb Ta'dīr al-Ru'yā*, mentioned as early as *Fihrist*, p. 316, Cairo 1281, Lakhnau 1874, Bombay 1879, and the *Kitāb al-Djauwāmī*, Cairo 1892. Cf. also Hirschfeld in *Verhandl. des XIII. internat. Orient. Kongresses*, Hamburg, p. 307; Steinscheider in *Zeitschr. der Deutsch. Morgenl. Gesells.*, xvii. 243 sqq.; Fischer, ib., lxviii. 304, Note 2, and the reference there given. Ibn Sīrīn died 110 (728).

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IBN SURAJDĪ, ABU 'L-'ABBĀS AḤMAD B. 'UMAR B. SURAJDĪ, was, according to the Arab biographers, one of the greatest Shāfi'ī teachers of the third century. Many celebrated Shāfi'īs were his pupils, and he attained such repute that he was considered by many to be superior to all other Shāfi'ī students, even al-Muzanī. He was kādī in Shīrāz and wrote treatises refuting the Zāhirīs, etc. The number of his works is placed at 400, but none of them now exists. Only a few of the titles of his works are known. He died at the age of 57 in Baghdād in 306 = 918.

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(TH. W. JUYNBOLL.)

IBN SURAJDĪ, 'UBAID ALLĀH ABU YAḤYĀ, a Meccan singer and composer of the older Umayyad period, was the son of a Turkish slave in Mecca and a client of the Banū Nawfal b. 'Abd Manāf, or of the Banu 'l-Hārith b. 'Abd al-Muṭṭalib. He began his career as a musician in the caliphate of 'Othmān. He is said to have been the first to introduce the Persian lute into Mecca and to have learned its use from the Persian workmen imported by Ibn al-Zubair to rebuild the Ka'ba. When at the height of his fame he was on intimate terms with 'Omar b. Abī Rabī'a [q. v.] whose love poems he set to music; but he also enjoyed a great reputation as a composer of elegies. But as his art could only be transmitted orally, it was soon forgotten after his death; in the time of the singer Djahza his tunes were only known to a few old people. He died in the reign of Hishām (105—125 = 724—743).

Bibliography: Abu 'l-Faraj al-Iṣbahānī *Kitāb al-Aghānī*, i. 97—129.

(C. BROCKELMANN.)

IBN AL-TA'ĀWĪDHĪ. [See AL-TA'ĀWĪDHĪ.]

IBN TAGHRIBERDĪ. [See ABU 'L-MAHĀSĪN.]

IBN TAIMĪYA, TAKĪ AL-DĪN ABU 'L-'ABBĀS AḤMAD B. 'ABD AL-ḤALĪM B. 'ABD AL-SALĀM B. 'ABD ALLĀH B. MUḤAMMAD B. TAIMĪYA AL-HARĀNĪ AL-HANBALĪ, Arab theologian and jurist, was born on Monday 10th Rabi' I 661 = 22 January 1263 at Harrān, near Damascus. Fleeing from the exactions of the Mongols, his father had taken refuge at Damascus with all his family, in the middle of the year 667 = 1268. In the capital of Syria, the young Aḥmad devoted himself to the study of Muslim sciences and followed his father's lectures and those of Zain al-

Dīn Aḥmad b. 'Abd al-Da'im al-Muqaddasī, Nadīm al-Dīn b. 'Asākir, Zainab bint Makkī, etc.

He was not yet 20 when he completed his studies, and at the death of his father in 681 = 1282, he succeeded him as professor of Hanbalī law. Each Friday he expounded the *Qur'ān ex cathedra*. Well versed in the Qur'anic sciences, Hadīth, law, theology etc., he defended the sound tradition of the earlier Muslims by arguments which, although taken from the Qur'ān and Hadīth, had hitherto been unknown; but the freedom of his polemics made him many enemies among the scholars of the other orthodox schools. In 691 = 1292 he made the pilgrimage to Mecca. In Rabi' I 699 (1299) or 698 at Cairo he gave to a question sent from Hamā on the attributes of God, a "response" which displeased the Shāfi'ī doctors, aroused public opinion against him, and cost him his post of professor. Nevertheless he was appointed the same year to preach the Holy War against the Mongols and for this purpose went next year to Cairo. He was present in this capacity at the victory of Shaḥāb, near Damascus, won over the Mongols. After having in 704 = 1305 fought against the people of Djabal Kasrawān in Syria, including Ismā'īlīs, Nuṣairī's, Ḥakīmīs, who believed in the infallibility of 'Alī b. Abī Ṭalib and considered the Companions unbelievers, neither prayed nor fasted, ate pork etc. (Mar'i, *Kawākib*, p. 165). He went in 705 = 1306-7 to Cairo along with the Shāfi'ī kādī, where, after five sittings of the council of judges and notables in the Sultān's audience-hall who had accused him of anthropomorphism he was condemned to be interned with his two brothers in the dungeon (*djubb*) of the mountain citadel; he remained there a year and a half. In Shawwāl 707 (1308), he was examined regarding a work which he had written against the Ittīhādīya [v. ITTIHĀD] but the evidence he gave disarmed his enemies at once. Sent with the post back to Damascus, he was forced to return after one stage of the journey and for political reasons was imprisoned in the kādī's prison for a year and a half, which he spent in teaching the principles of Islām to those under confinement. But after a few days of liberty he was shut up in the fortress (*burj*) of Alexandria for eight months. He then returned to Cairo where, although he refused Sultān al-Nāṣir a *fatwā* allowing him to revenge himself on his enemies, he obtained the post of professor in the school founded by this prince.

In Dhu 'l-Ḳa'da 712 = Febr. 1312, he was authorised to accompany the army departing for Syria, and after going through Jerusalem, he re-entered Damascus after an absence of seven years and seven weeks. He then resumed his duties as professor, but in Djumādā II 718 = August 1318, he was forbidden by royal edict to give *fatwā's* on the oath of repudiation (to swear to repudiate a wife for example if something is done or not done), a question on which he had allowed himself several concessions not admitted by the jurists of the other three orthodox schools (Ibn al-Wardī, *Ta'rikh*, ii. 267) who hold that he who takes such an oath, although he is bound to fulfil his contract, is liable to an arbitrary punishment.

Refusing to obey this order he was condemned to imprisonment in the citadel of Damascus in Rajab 720 = August 1320. After 5 months and 18 days he was set at liberty by order of the sultān. He resumed his old habits till his enemies learned of his

fatwā regarding the visitation of tombs of saints and prophets, which he had issued in 710 = 1310, and in Sha'bān 726 = July 1326 he was by the Sultān's order interned in the citadel of Damascus. He was allotted a room, in which attended by his brother he devoted himself to writing a commentary on the Qur'ān, pamphlets against his detractors and entire volumes on the questions which had resulted in his imprisonment. But when these works came to the knowledge of his enemies, he was deprived of his books, paper and ink. This was a terrible blow to him, and although he sought relief in prayer and the recitation of the Qur'ān, he fell ill and died in twenty days in the night of Sunday—Monday 20th Dhu 'l-Ka'da 728 = 26-27 Sept. 1328. The people of Damascus who held him in great honour, gave him a splendid funeral and it was estimated that 200,000 men and 15,000 women attended his obsequies at the Sūfi cemetery. Ibn al-Wardī composed his funeral elegy.

Although belonging to the Hanbalī school, Ibn Taimiyya did not follow all its opinions blindly but considered himself a *mudjtahid* fi 'l-*madhhab* [s. MUDJTAHID]. His biographer Marī in *Kawākib* (p. 184 sqq.) gives a certain number of points on which Ibn Taimiyya rejected the *taqlid* [q. v.] and even the *idjmā'* (consensus) [q. v.]. In the majority of his works he claims to follow the letter of the Qur'ān and the Ḥadīth but he does not think it wrong to employ *kiyās*, reasoning by analogy (notably *Madjmū'at al-Rasā'il al-kubrā*, i. 207) in his polemics; indeed he devoted a whole *risāla* (op. cit., ii. 217) to this method of reasoning.

A bitter enemy of innovations (*bida'*), he attacked the cult of saints and pilgrimages to tombs: did not the Prophet say: "One should only journey to three mosques: the sacred mosque of Mecca, that of Jerusalem, and mine" (op. cit., ii. 93). Even a journey solely undertaken to visit the tomb of the Prophet is an act of disobedience (*ma'siya*) (Ibn Ḥadjar al-Haitamī, *Fatāwā*, p. 87). On the other hand he considered a visit paid to the tomb of a Muslim, an illicit act, following the opinion of al-Sha'bī and Ibrāhīm al-Nakha'ī, only if it necessitated a journey and if it had to take place on a fixed day. With these restrictions he considered it a traditional duty (Ṣaḥī al-Dīn al-Hanafī, *al-Kawāl al-djālī*, p. 119 sqq.).

An inveterate anthropomorphist Ibn Taimiyya interpreted literally all the passages in the Qur'ān and tradition referring to the Deity. He was so imbued with this belief that, according to Ibn Baṭṭūṭa, he said one day from the pulpit in the mosque of Damascus: "God comes down from heaven to earth, just as I am coming down now", and he came down one of the steps of the pulpit staircase. (cf. especially *Madjm. al-Ras. al-kubrā*, i. 387 sq.).

Both by word and pen he combatted all the Muslim sects, Khāridjī, Murdji, Rāfiḍī, Qadārī, Mu'tazilī, Djahmī, Karrāmī, Ash'arī, etc. (*Ris. al-Furkān*, passim, in the *Madjmū'a* quoted, i. p. 2). al-Ash'arī's dogmatics, he said, is only a fusion of the opinions of the Djahmis, Nadjdjārīs, Dirārīs, etc. He particularly objected to the explanation given of predestination (*qadar*), the divine attributes (*asmā'*) and judgments (*ahkām*), execution of the threat (*infadh al-wa'id*), etc. (op. cit., i. 77, 445 sqq.).

In many cases he disagreed with the opinion of the principal jurists. For example: 1. He rejected

the practice of *taḥlīl* by which a woman definitively divorced by triple repudiation (*ṭalāk*) could be married again by her husband after having contracted a intermediate marriage with a man who had agreed to repudiate her immediately afterwards (*muḥallil*, he who makes permissible). 2. Repudiation pronounced during a menstrual period is void. 3. The taxes which are not prescribed by divine order are admissible and if one pays them he is freed from *zakāt*. 4. To hold an opinion contrary to *idjmā'* is neither infidelity nor impiety.

He also attacked the reputation of men whose authority is recognised in Islām: 'Omar b. al-Khaṭṭāb made many mistakes, he said in the pulpit of the mosque of al-Djabal in al-Sālihiyya. 'Alī b. Abī Ṭalīb made three hundred mistakes, was another of his statements. He also violently attacked al-Ghazālī, Muḥyi 'l-Dīn Ibn 'Arabi, 'Omar b. al-Fāriḍ and the Sūfis in general. As to the first, he attacked the philosophical views laid down in his *Munqidh min al-Dalāl* and even in his *Iḥyā'*, which contains a large number of apocryphal ḥadīths. "The Sūfis and the *Mutakallimūn* are from the same valley" (*min wādīn wāhid*), he declared. Greek philosophy and its Muslim representatives, notably Ibn Sīnā and Ibn Sab'īn, were attacked in the great vigour by Ibn Taimiyya. "Does not philosophy lead to unbelief? Is it not for a great part the cause of the different schisms which have been produced in the bosom of Islām."

Islām being sent to replace Judaism and Christianity it naturally incited Ibn Taimiyya to attack these both religions. After accusing the Jews and Christians of changing the meaning of a certain number of words in their sacred books (see his works, Nrs 35, 40, 43 and 45 below), he wrote pamphlets against the maintenance or building of synagogues and particularly of churches (cf. N^o. 46).

Muslim scholars are not agreed on the orthodoxy of Ibn Taimiyya. Among those who consider him at the very least an heretic we may mention: Ibn Baṭṭūṭa, Ibn Ḥadjar al-Haitamī, Taḳī al-Dīn al-Subkī and his son 'Abd al-Wahhāb, 'Izz al-Dīn Ibn Djama'a, Abū Ḥaiyān al-Zāhiri al-Andalusī, etc. However, those who praise are perhaps more numerous than his detractors: his disciple Ibn Kāyim al-Djauziyya, al-Dhahabī, Ibn Qudāma, al-Šarṣarī al-Šūfī, Ibn al-Wardī, Ibrāhīm al-Kūrānī, 'Alī al-Kārī al-Harawī, Maḥmūd al-Ālūsī, etc. This divergence of opinion on Ibn Taimiyya exists to this day: Yūsuf al-Nabhānī does not spare him in his *Shawāhid al-Ḥaḳḳ fi 'l-Istighātha bi-Saiyid al-Khalq* (Cairo 1323), which was refuted by Abu 'l-Ma'ālī al-Shāfi' al-Salāmī in his *Ghāyat al-Amānī fi 'l-Radd 'ala 'l-Nabhānī* (Cairo 1325?).

We know that the founder of the Wahhābis was connected with the Hanbalī scholars of Damascus and it is natural he made use of their works and particularly of Ibn Taimiyya's teaching and that of his pupil Ibn Kāyim al-Djauziyya [q. v.]. The principles of the new doctrine are those for which the great Hanbalī theologian struggled all his life. [Cf. WAHHĀBIS.]

Of the 500 works said to have been written by Ibn Taimiyya only the following survive: 1^o. *Risālat al-Furkān bain al-Ḥaḳḳ wal-Bātil*; 2^o. *Ma'āridj al-Wuṣūl*, a refutation of the philosophers and of the Karmāṭians, who say that the Prophets in certain circumstances may lie, etc.; 3^o. *al-Tabyān fi*

Nuzūl al-Kurʿān; 40. *al-Waṣīya fi 'l-Dīn wa 'l-Dunyā*, called *al-Waṣīya al-ṣuḡhrā*; 50. *Ris. fi 'l-Niya fi 'l-ʿibādāt*; 60. *Ris. fi 'l-ʿArsh hal huwa kurī am lā*; 70. *al-Waṣīya al-kubrā*; 80. *al-ʾIrāda wa 'l-Amr*; 90. *al-Akīda al-waṣīfiya*; 100. *al-Mu-nāzara fi 'l-Akīda al-waṣīfiya*; 110. *al-Akīda al-Hamawīya al-kubrā*; 120. *Ris. fi 'l-Istighātha*; 130. *al-Iktlāʾ fi 'l-Mutashābih wa 'l-Taʾwīl*; 140. *Ris. al-Ḥalāl*; 150. *Ris. fi Ziyārat Bait al-Makdis*; 160. *Ris. fi Marātib al-ʾIrāda*; 170. *Ris. fi 'l-Kaḍāʾ wa 'l-Kadar*; 180. *Ris. fi 'l-Ihtidjād bi 'l-Kadar*; 190. *Ris. fi Darajāt al-Yakīn*; 200. *Kit. Bayān al-Hudā min al-Ḍalāl fi Amr al-Hilāl*; 210. *Ris. fi Sunnat al-Djumʿa*; 220. *Tafsīr al-Muʿawwidhat-ain*; 230. *Ris. fi 'l-ʾUkūd al-muḥarrama*; 240. *Ris. fi Maʿna 'l-Kiyās*; 250. *Ris. fi 'l-Samāʾ wa 'l-Raqʿ*; 260. *Ris. fi 'l-Kalām ʿala 'l-Fiṭra*; 270. *Ris. fi 'l-Adjwiba ʿan Ahādīth al-Kuṣṣa*; 280. *Ris. fi Rafʿ al-Hanafi Yadaiki fi 'l-Ṣalāt*; 290. *Kit. Manāṣik al-Ḥadjj*; — these short treatises have been collected in a collection entitled *Madjmūʿat al-Rasāʾil al-kubrā* (Cairo 1322); 300. *al-Furḡān bain Awliyāʾ al-Raḥmān wa-Awliyāʾ al-Shaifān*, Cairo 1310, 1322; 310. *al-Wāsiṭa bain al-Khalq wa 'l-Ḥaqq*, Cairo 1318; 320. *Rafʿ al-Malām ʿan al-Aʾimmat al-ʾalām*, Cairo 1318; 330. *Kit. al-Tawasul wa 'l-Wasīla*, Cairo 1327; 340. *Kit. Djawāb Ahl al-ʾIlm wa 'l-ʾImān bi-Taḥkiḳ mā akhbāra bihi Rasūl al-Raḥmān min anna ḵul huwa Allāh aḥad taʾdil ṭhuluth al-Kurʿān*, Cairo 1322 (vgl. *Revue Afric.*, 1906, S. 267); 350. *al-Djawāb al-ṣaḥīḥ liman baddala Dīn al-Masīḥ*, an answer to the epistle of Paul, Bishop of Sidon and Antioch, in which he combats Christianity and exalts Islām, Cairo 1322 (cf. P. de Jong, *Een Arab. Handschrift behelzende eene bestrijding van het Christendom in Verslagen en Mededeel. der Kon. Akad. van Wetenschappen*, afd. Letterkunde, 2nd Ser., vii. 1878, p. 218-9; 232-3; *Revue Afric.*, 1906, p. 283); 360. *al-Risāla al-Baʿlabakkhiya*, Cairo 1328; 370. *al-Djawāmiʿ fi 'l-Siyāsa al-ilāhiya wa 'l-ʾAyāt al-nabawiya*, Bombay 1306; 380. *Tafsīr Sūrat al-Nūr*, publ. on the margin of *Djāmiʿ al-Bayān fi Tafsīr al-Kurʿān*, lith. Dihli 1296; 390. *Kit. al-Ṣarim al-maslūl ʿalā Shatīm al-Rasūl*, Ḥaidarābād 1322; 400. *Takḥdīl Ahl al-Indjīl*, refutation of Christianity, Bodl. Libr., *Cat.*, ii. 45; Maracci made use of it in the *Prodromus of his Refutatio Alcorani*; 410. *al-Maṣʾalat al-Nuṣairiya*, *fatwā* against the Nuṣairi inhabitants of the mountains of Syria, transl. Guyard, *Journ. As.*, Ser. 6, 1871, xviii. 158; Salisbury, *Journ. Amer. Or. Soc.*, ii. 1851, 257; Cairo 1323; 420. *al-Akīda al-Tadmuriya*, Berlin, N^o. 1995; 430. *Iktidāʾ al-Ṣirāt al-mustaḥim wa-Mudjānabat Aṣḥāb al-Djāhīm*, against Jews and Christians, Berlin, N^o. 2084; 440. *Djawāb ʿan law*, a study on the particle *law* ʿif, publ. in al-Suyūṭī, *al-Aṣḥāḥ wa 'l-Naṣāʾir*, Ḥaidarābād 1317, iii. 310; 450. *Kitāb al-Radd ʿalā 'l-Naṣārā*, Brit. Mus., *Cat.*, N^o. 865, i.; 460. *Maṣʾalat al-Kanāʾis*, Paris Bibl. Nat., N^o. 2962, ii.; 470. *al-Kalām ʿalā Ḥaḳīqat al-Islām wa 'l-ʾImān*, Berlin, N^o. 2089; 480. *al-Kaʿidat al-Marrākushiya*, Berlin, N^o. 2809; 490. *Maṣʾalat al-ʿUlūw*, on the question of "height" in speaking of God, Berlin, N^o. 2311; Gotha, N^o. 83, iii.; Munich, N^o. 885, v.; 500. *Naqḍ Taʾsis al-Djahmiya*, Leiden, N^o. 2021; 510. *Ris. fi Sudjūd al-Kurʿān*, Berlin, N^o. 3570; 520. *Ris. fi Sudjūd al-Sahw*, Berlin, N^o. 3573; 530. *Ris. fi Awḳāf al-Nahy wa 'l-Nizāʿ fi Dhawāt al-Asbāb wa-ghairihā*, Berlin, N^o. 3574; 540. *Kit. fi Uṣūl al-Fiḳḥ*, Ber-

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IBN AL-TIḤṬAḤ, DJALĀL AL-DĪN (and ṢAFĪ AL-DĪN) ABŪ DJĀʿFAR MUḤAMMAD B. TĀDJ AL-DĪN ABU 'L-ḤASAN ʿALĪ, was the descendant, in the twentieth generation, from the Caliph ʿAlī, through al-Ḥasan and Ibrāhīm Tabāṭabā, of the family of Ramaḍān, settled at al-Ḥilla. His father, representative of the ʿAlids at Kūfa and at Bagh-dād, was assassinated in 680 = 1281 at the instigation of ʿAṭāʾ Malik al-Djuwainī, minister of Abaḳa. Born about 660 (1262), Ibn al-Tiḥṭaḥ succeeded his father in the office of representative of the ʿAlids in al-Ḥilla and the sacred towns of the Shīʿis (Nadjaḥ and Kerbelā), married a Persian woman from Khorāsān, visited Marāgha in 696 (1297) and in 701 (1301) made a journey to Mōṣul which was interrupted by the bad weather and gave him the opportunity to write the *Kitāb al-Faḳḥrī*. The date of his death is not known. His work is dedicated to the governor of Mōṣul, for the Mongol Sultān Ghāzān, Fakhr al-Dīn ʿĪsā, hence the title al-Faḳḥrī. It is divided into two parts, of which the first is a political treatise, the second a résumé of the history of Muslim dynasties, which has the special feature that each notice of

a sovereign is followed by an account of his ministers. This second part is generally taken literally from Ibn al-Aṭhīr's *Kāmil al-Tawarikh* but also contains fragments of lost works such as the medium history and the Annals of al-Mas'ūdī; the history of the ministers comes from al-Ṣūlī and from Hilāl al-Ṣābi'. Although clearly *Shi'ī* in tendency, this book is not biased (E. Amar). The first edition of the text from the MS. of the Bibl. Nat. Paris, n^o. 2441, then the only one known, has been published by W. Ahlwardt (Gotha 1860); some fragments of it had been given by Jourdain, *Fundgruben des Orients*, v. 28—40; de Sacy, *Chrestomathie*², i. 1—f⁴; 1—92; Henzius, *Fragmenta arabica*, Petropoli, 1828, p. 1—104, and Freytag, *Chrestomathia arabica*, Bonn 1834, p. 84—96 (the dates given p. iv. are inexact) and with a French translation by Cherbonneau, *Journ. As.*, 1846, i. 297—359, ii. 316—338; 1847, i. 134—147; the second edition which makes use of a second copy discovered in the same collection (n^o. 2442), is due to Hartwig Derenbourg (*Bibliothèque de l'Ecole des Hautes-Études, sciences philologiques et historiques*, 1895). This work has been translated into French by M. Émile Amar (*Archives Marocaines*, t. xvi., 1910). The word *ṭiḥṭakā* seems to be onomatopoeic (tictac) applied to fluent and verbose speech (*Taḍjī al-ʿArūs*, vi. 424, quoted by H. Derenbourg, p. 4). (CL. HUART.)

IBN ṬUFĀIL, a celebrated philosopher of the Maghrib, whose full name was ABŪ BAKR MUḤAMMAD B. ʿABD AL-MALIK B. MUḤAMMAD B. MUḤAMMAD B. ṬUFĀIL AL-ḲAISĪ. He belonged to the prominent Arab tribe of Ḳais; he was also called al-Andalusī (the Spanian), al-Ḳurṭubī (the Cordovan or al-Ishbīlī (the Sevillan). The Christian scholastics call him Abubacer, a corruption of Abu Bakr.

Ibn Ṭufail was probably born in the first decade of xiith century A. D. in Wādī Āsh, the modern Guadix, 40 miles n. w. of Granada. We know nothing of his family or his education. That he was a pupil of Ibn Bādjdja [q. v.] as is frequently stated, is incorrect, for in the introduction to his romance he says that he was not acquainted with this philosopher. He first of all practised as a physician in Granada and then became secretary to the governor of the province. In 549 (1154) he became secretary to the governor of Ceuta and Tangier, a son of ʿAbd al-Muʾmin, the founder of the Almohad dynasty. Finally he received the appointment of court physician to the Almohad Sultān Abū Yaʿqūb Yūsuf (558—558 = 1163—1184). It has also been thought that he was the latter's vizier; but it is doubtful if he really held this title, as only one text gives him it, as L. Gauthier points out. Al-Bīṭrūdī [q. v.], who was his pupil, simply calls him *ḳāḍī* (L. Gauthier, *Ibn Ṭufail*, p. 6). In any case Ibn Ṭufail always had great influence with this prince, which he used to attract scholars to the court. For example he introduced the young Averroes to the Sultān. The historian ʿAbd al-Wāhid al-Marrākushī (*al-Muʿdīb*, ed. Dozy, p. 174 sq.; transl. by Fagnan, p. 201—210) gives a description of this meeting from Averroes' own account. On this occasion the commander of the faithful showed a remarkable intimacy in philosophical matters. It was also Ibn Ṭufail who, at the instigation of the prince, advised Averroes to annotate the works of Aristotle. This is stated by

Abū Bakr Bundūd, a pupil of Ibn Ṭufail, who says further: "The commander of the faithful was exceedingly attached to him (Ibn Ṭufail). I am told that he remained whole days and nights in the palace with him without coming out".

In 578 our philosopher on account of his advanced age was succeeded by Ibn Rushd as court physician to the Caliph. But he continued to retain Abū Yaʿqūb's favour and, after the latter's death in 580, retained the friendship of his son, Abū Yūsuf Yaʿqūb. He died in 581 (1185—6) the Caliph himself attending his obsequies.

Ibn Ṭufail is the author of the celebrated philosophical novel *Ḥaiy b. Yaḳẓān*, one of the most remarkable books of the middle ages, of which we shall have more to say below. Little else from his pen is known. He also wrote two treatises on medicine and corresponded with Averroes about the latter's medical work *al-Kulliyāt*. According to the astronomer al-Bīṭrūdī and Ibn Rushd in his medium commentary on Aristotle's *Metaphysics* (Bk. xii), he is said to have had original astronomical ideas. Al-Bīṭrūdī attempted to refute Ptolemy's theory of epicycles and eccentric circles and says in his preface that he is following the ideas of Ibn Ṭufail.

The philosophical romance *Ḥaiy b. Yaḳẓān*, which was published by Pococke under the title *Philosophus autodidactus*, has also the sub-title *Asrār al-Ḥikma al-ishrāḳiyya* "the secrets of illuminative philosophy". This philosophy is really that of the Neo-Platonic scholasticism in its most mystic form. Ibn Ṭufail expounds it in a progressive fashion with great skill by taking the case of a well endowed man with an inclination for speculation who is placed alone on an island from childhood and here discovers philosophy from his sheer force of reason and step by step constructs the whole Muslim Neo-Platonic system for himself. This man as the symbol of reason bears the name *Ḥaiy* "the living", *Ibn Yaḳẓān* "son of the wakeful one" i. e. God; at the end of the story Salāmān and Asāl appear who also have symbolic meaning.

The names *Ḥaiy*, *Salāmān* and *Absāl* or *Asāl* were not new in philosophic literature. Avicenna had already written a mystic allegory entitled *Ḥaiy b. Yaḳẓān* and this work, which was well-known in the middle ages, was also imitated by Ibn Ezra; al-Djurdjānī, who has given us a list of Avicenna's writings, also ascribes to him a little work on the story of *Salāmān* and *Absāl*. We possess a version of this story by Naṣīr al-Dīn al-Ṭūsī, and the celebrated Persian poet Djāmī took it as the subject of one of his best known works. In these *Salāmān* and *Absāl* play different rolls but they are always symbolical and represent the human reason struggling with the world of objects. In Djāmī's poem, *Salāmān* is a young prince and *Absāl* his nurse who becomes his lover. In Naṣīr al-Dīn al-Ṭūsī's form of the myth *Absāl* is again a woman, and in another version *Salāmān* and *Absāl* are brothers. In Ibn Ṭufail's work they are a king and his vizier. One of the versions is said to have been translated from the Greek by Ḥunain b. Ishāḳ [q. v.] and it is in fact very probable that this whole cycle of stories has a Alexandrine origin.

The following is a synopsis of Ibn Ṭufail's romance. The book begins with an introduction which gives an interesting survey of the history of

Muslim philosophy. In it Ibn Ṭufail praises his predecessors, notably Ibn Sīnā (Avicenna), Ibn Bādjja, and al-Ghazālī and gives as the purpose of philosophy, according to the interpretation of the mystic scholastics, the acquisition of union with God, i. e. reaching a state of happiness and clear vision where truth is no longer obtained by a process of deduction, but is recognised intuitively. Now follows the story of the novel: a boy is born without a father on a lonely island or put on the sea by a princess in a neighbouring island and carried by the current to it. The possibility of spontaneous generation by the fermentation of the earth with moderate heat is fully discussed. A gazelle feeds the boy and becomes his first teacher. When the latter grows up a little he notices that he is naked and unarmed unlike the animals he meets. He covers himself with leaves and arms himself with a stick and thus recognises the importance of his hands. He now becomes a hunter and his arts make further progress, for example he replaces the scanty covering of leaves by an eagle's skin. In the meanwhile the gazelle which had brought him up becomes old and ill; this troubles him and he seeks the cause of the evil. For this purpose he studies himself and thus becomes conscious of his senses. Thinking that the evil is in the breast, he has the idea of making an opening in the side of the animal with a sharp stone. By this experiment he becomes acquainted with the heart and lungs; but also he gets his first notion of an invisible thing that has escaped and constitutes individuality more than body. When the body of the gazelle begins to decay Haiy learns from the ravens how to bury it.

By chance he discovers fire by dead trees catching fire through the rubbing of the branches; he brings the fire to his dwelling and keeps it going. This discovery induces him to reflect on this visible fire and the animal warmth which he has noticed in living creatures; as a result he dissects other animals. His skill makes further progress; he clothes himself in skins, learns to spin wool and flax and make needles; swallows show him how to build a house, and he teaches birds of prey to hunt for him and learns to use eggs of birds and the horns of cattle etc. This part of the novel forms a very interesting and ingeniously arranged encyclopaedia.

His knowledge develops more and more and becomes philosophy. After Haiy has studied all plants and minerals and their properties and the use of limbs in animals he classifies them into kinds and species. He divides the bodies into light and heavy. He comes back again to the spirit of life, the seat of which he has traced in the heart and conceives the idea of an animal and vegetative soul. Bodies seem to him to be forms out of which come qualities. He now seeks for the elementary substances and recognises the four elements. While examining earth he grasps the idea of matter and conceives of bodies as matter of different extent. Observing that water becomes steam, he discovers the transition of one form from another and recognises that every new creation must have a cause which produces it. He thus gets the idea of a producer of forms in general. This he seeks first in nature but as all elements are subject to change and destruction, he directs his attention to the heavenly bodies.

Haiy has now reached the age of 28, that is the end of the fourth septenary. Henceforth he

begins to reflect on heaven: he asks if it is infinite, which he thinks absurd; he imagines it as spherical, observes the necessity of special spheres for the moon and the planets and imagines the celestial world as a kind of vast animal. He understands the necessity for the producer of everything not being a body, the motive power of the world not being included in it, if it is eternal: continuing to develop the conception of God, he deduces his qualities from the consideration of the beings of nature. God seems to him to have free will, to be wise, knowing, merciful, etc. Coming then to his own soul he decides that it is incorruptible, from which he concludes that he ought to find his happiness in the contemplation of the perfect being. This happiness will be attained by imitating the celestial qualities, that is to say by practising ascetic morals. Haiy then devotes himself to a life of contemplation, which he leads till the end of his seventh septenary.

Then Asāl a devout follower of the revealed religion arrives from a neighbouring island; after the two men have begun to understand one another revealed religion proves to be at bottom the same as the philosophical belief attained by Haiy. Asāl recognises in the doctrine which the hermit teaches him a transcendent interpretation of his religion and of revealed religions in general. He persuades Haiy to follow him to a neighbouring island, where a king named Salāmān reigns whose friend and vizier Asāl is, in order to expound to him his philosophy. But it is not understood and, after several vain efforts, Asāl and Haiy return together to the desert island to devote themselves to pure contemplation while people continue to live by images and symbols.

This curious myth thus lays down very clearly the position of mystical philosophy with regard to religion (cf. also the article IBN RUSHD on this question). The novel of Ibn Ṭufail was much enjoyed by Muslims and translated into various languages. In 1349 the Jew Moses of Narbonne translated it into Hebrew with a commentary. Leibniz praised it knowing it in Pococke's edition.

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(B. CARRA DE VAUX.)

IBN TŪMART, a celebrated Muslim reformer in Morocco, known as the Mahdī of the Almohads. His real name was, according to Ibn Khaldūn, *Amghār* which in Berber means "chief". Ibn Tūmart in this language means "son of 'Omar the little". This was his father's name who was also called 'Abd Allāh. The name

of his ancestors also are Berber. The date of his birth is unknown but it must have been between 470 (1077-78) and 480 (1087-88). He was born at Idjli-en-Warghān, a village of Sūs. His family belonged to the Iserghin, a branch of the Hintāta, one of the most important tribes of the Atlas. Ibn Khaldūn tells us that it was distinguished for piety and that Ibn Tumart was very fond of learning and industriously visited mosques where he burned so many candles that he was called *Asafir* (fire-brand). What can have driven him to the east? Probably only the desire for knowledge, for it can hardly be assumed that he had already conceived the plan which he afterwards carried out, which rather owes its origin to the doctrines he learned there.

The Almoravid dynasty which ruled in the Maghrib and part of Spain had then begun to decline. Moral decay had followed in the footsteps of conquest and the shallowness of intellectual life is shown by the studies which were prosecuted. The doctrine of Mālik b. Anas, one of the narrowest in Islam, was the prevailing one. Study was confined to the handbooks of the *furū* which had taken the place of the *Qurʾān* and *Ḥadīth*. In the east al-Ghazālī had taken up a vigorous attitude against this in the first book (*Kitāb al-ʿIlm*) of his *Ihyāʾ ʿUlūm al-Dīn*. This book therefore attracted the hatred of such *fuḳahāʾ* as the *Qādi ʿIyāḍ* [q. v.] and even of the *Ashʿaris* like al-Ṭortūshī who tolerated no independent minds in their school. Al-Ghazālī's works were therefore burned by order of the Almoravid Emirs. The coarsest anthropomorphism (*taḍjīm*) was also in vogue; the allegorical expressions of the *Qurʾān* were taken literally and God was given a corporeal form.

Ibn Tumart began his travels in Spain and it was there that his views began to be affected by the writings of Ibn Ḥazm [q. v.]. He then went to the east but the chronology of his travels is not certain. If, contrary to al-Marrākushī's statement, he attended on his first visit to Alexandria the lectures of Abū Bakr al-Ṭortūshī, who in spite of his *Ashʿarī* tenets was an opponent of al-Ghazālī, they must have made a lasting impression on him. He then made the pilgrimage to Mecca and studied in Baghdād and perhaps in Damascus also. He there absorbed al-Ghazālī's ideas and later writers represent this influence symbolically as if Ibn Tumart had resolved at al-Ghazālī's instigation to reform the beliefs of his country. In reality the two never met.

These years of study and travel had utterly transformed the Maghribī ṭāleb. He had formed his plan, if not in detail at least in its main outlines. On the ship on which he returned he preached to the sailors and passengers, who began to recite the *Qurʾān* at his admonition and to offer prayers; it was afterwards related that a miracle related by al-Marrākushī confirmed this report. He continued his preaching in which he championed *Ashʿarī* doctrines in Tripolis and al-Mahdiyya, where the reigning Sultān, Yahyā b. Tamīm, showed him great honour when he had heard him defend his case, and then in Monastir and finally in Bougie. He there set up as an inexorable critic of morals, literally following the ancient commandment: "He of yea who sees anything blameworthy shall alter it with the hand (i. e. by force); if he cannot do this, he shall do it with the tongue (i. e. by preach-

ing); if he cannot do this he shall do it at heart, this is the least that religion demands." The Ḥamūdī ruler was enraged at this encroachment on his authority and the people also rose against the reformer; the latter fled to the Banū Uriagol, a Berber tribe of the neighbourhood, who took him under their protection. Here it was (contrary to the view of the *Rawḍ al-Kirfās*, in which Tādjera is given as the place of meeting) that he met the man who was to continue his work, 'Abd al-Mu'min [q. v.], a poor ṭāleb of Tādjera, north of Nedroma who like himself was going to the east to study. The legend which credits Ibn Tumart with secret knowledge acquired in the east relates that he recognised in this young man by certain signs the person he sought, just as al-Ghazālī had recognised himself as the future reformer. We only know that he had a conversation with 'Abd al-Mu'min, in which he questioned him very closely and that he finally persuaded him to abandon his journey to the east and follow him. He then came back to the Maghrib via Warsenis (Wānsherish) and Tlemcen, from which he was banished by the governor, then to Fās and Mīknāsa where the people returned his admonitions with blows; finally he arrived in Marrākush where more than ever he became an inexorable reformer of doctrines and morals. The women of the Lamtūna went unveiled as those of the Tuareg and Kabyls still do. Ibn Tumart insulted them on this account and even threw Sūra, the sister of the Almoravid Emīr 'Alī, from her horse; the latter more patient and tolerant than the reformer did not inflict on him the chastisement he merited but contented himself with summoning a meeting in which Ibn Tumart had to dispute with Almoravid jurists. They disputed on such questions as the following: "Are the ways to knowledge limited or not in number? The principles of true and false are four in number: knowledge ignorance, doubt, and supposition". It was not difficult for Ibn Tumart to win although there was a clever Spaniard among them, who was no less intolerant than he, called Mālik b. Wuhaib, who is said to have to no purpose advised 'Alī to put him to death. The Emīr spared him however and Ibn Tumart fled to Aghmāt where he had other disputations, and thence to Agabin, where he began his apostolate in a methodical fashion. He first appeared as merely a reformer of customs as far as these were contrary to the *Qurʾān* or Tradition; after he had won a certain influence over his circle, he proceeded to expound his own doctrines; he vigorously attacked the dynasty, who followed "lying doctrines", and declared every one an infidel who differed from him. This meant preaching a holy war, not only against heathens and polytheists but also against other Muslims. He chose ten companions, including 'Abd al-Mu'min and after he had paved the way by describing the characteristics of the Mahdī, he had himself recognised as such and fabricated a genealogy, in which he traced his origin from 'Alī b. Abī Ṭālib. His doctrine was already no longer purely *Ashʿarī* but was mixed with *Shīʿī* ideas. The historians report all kinds of cunning tricks by which he endeavoured to justify his claims. He collected around himself the tribe of the Hergha and a great part of the Maṣmūda, who had always been hostile to the Lamtūna, indeed Yūsuf b. Tashfīn had founded Marrākush for the purpose

of keeping them in check. Ibn Tūmart had prepared for them various treatises in the Berber language, which he spoke remarkably well; one of these, the *Tawhīd*, is preserved in an Arabic translation, published at Algiers in 1903. The ignorance of Arabic was such that, in order to teach the *Fāṭiha* to the barbarous Maṣmūda, he called individuals of them by a word or a sentence from this Sūra: the first was called *al-Hamdu lillāhi* (Praise be to God), the second *Rabbi* (the Lord) on the third *al-ʿAlamina* (of the Worlds). He told them to give their names in the order in which he placed them till he succeeded in getting them to repeat the first Sūra of the Kurʿān. He regularly organised his followers and divided them into different categories; the first consisted of the ten, who had first recognised him; they were the *Djamāʿa* (community). The second consisted of 50 devoted followers. He called them all "believers" *Mu'minūn*, or "Unitarians" (*Muwahhidi-dūn*, whence the name "Almohads"). His authority was however not recognised everywhere, at least not among the people of Tinnāl (or Tinnemelal); he penetrated into the town by stratagem, massacred 15,000 men and made the women slaves, dividing the houses and estates among his followers, and also built a fortress. Either voluntarily or as a result of pressure, the neighbouring tribes became converted and in 517 A. D. he sent an army commanded by ʿAbd al-Muʿmin against the Almoravids. He suffered a fearful defeat and found himself besieged in Tinnāl. Some of his followers thought of surrendering, but Ibn Tūmart with the aid of ʿAbd Allāh al-Wāshērīst whom he had brought from Wānsheris had recourse to some trickery and after his prestige was restored, he had those he was not certain of put to death. According to Ibn al-Athīr, 70 000 men were thus put to death, a number which is obviously exaggerated. The Almohad cause gained in strength in proportion as the Almoravid power became daily weaker in Spain and Africa. When in 524 = 1130 (according to others 522 = 1128) the Mahdī died, ʿAbd al-Muʿmin whom he had destined as his successor, was ready to take up the struggle again. Ibn Tūmart's grave still exists in Tinnāl, but his name and history is utterly forgotten. According to the *Rawḍ al-Kirfās*, Ibn Tūmart was a fine looking man, of a light dull brown colour, with separated eye brows, an eagle nose, deep eyes, a scanty beard, and a black mole on the hand. He was a clever and able man, burdened by few scruples and did not shrink from bloodshed. He knew the traditions of the Prophet by heart, was learned in religious questions and a perfect master of the art of disputation.

Bibliography: Ibn al-Athīr, *Kāmil* (ed. Tornberg), X, 400—407; ʿAbd al-Wahid al-Marrākoshi, *al-Muʿdīb* (*History of the Almohads*), ed. Dozy², p. 128—139; Ibn Khalikān, *Wafayāt al-Aʿyān* (Bulāḳ, 1299), ii. 48—53; Anonymous, *al-Hulal al-mawshiya*, (Tunis, 1329), p. 78—88; Ibn Khaldūn, *Kitāb al-Ibar* (Bulāḳ, 1284), vi. 225—229; Ibn Abi Zarʿ, *Rawḍ al-Kirfās* (ed. Tornberg), i. 110—119; Ibn al-Khaṭīb, *Raḳm al-Hulal* (Tūnis, 1314), p. 56—58; al-Zarkashī, *Taʾriḳh al-Dawlatain* (Tunis, 1259), p. 1—5; Ibn Abi Dinār, *al-Muʿnis fī Akhbār Ifrīkiya* (Tunis, 1286), p. 107—109; al-Salāwī, *Kitāb al-Istīḳṣā* (Cairo, 1312), i. 130—139; *Le livre de Moḥammed ibn Toumert*, ed.

Luciani (Algiers, 1903), with a valuable introduction by I. Goldziher; do., *Materialien zur Kenntniss der Almohadenbewegung*, *Zeitschr. d. Deutsch. Morgenl. Ges.*, xli. (1887), p. 30—140; Dozy, *Essai sur l'histoire de l'Islamisme* (French transl. Leyden, 1879), p. 368—377; A. Müller, *Der Islam* etc., ii. 640—644; Bel, *Les Almohades et les Almohades* (Oran, 1910), p. 9—16; Brockelmann, *Gesch. d. arab. Literatur*, i. 400—402. (RENÉ BASSET.)

IBN WAHSHIYA. ABŪ BAKR AḤMAD (or MUḤAMMAD) B. ʿALĪ AL-KALDĀNĪ or AL-NABAṬĪ is known from numerous writings on alchemy and other secret sciences detailed in the *Fihrist*. His date is not given in the *Fihrist*, but lies in the second half of the second century A. H. (about the year 800). As a Nabataean he hated the Arabs and sought by his writings to show that the ancestors of the Nabataeans had possessed a high culture. Many of his writings, notably the celebrated "Nabataean agriculture" were alleged to be translations from ancient Babylonian sources. The correctness of this assertion defended by Chwolsohn (see *Über die Überreste der altbabylonischen Literatur in arab. Übersetzungen in Mémoires publ. par l'Acad. Impér.*, p. viii.) was convincingly refuted by von Gutschmid and Nöldeke in *Zeitschr. der Deutsch. Morgenl. Gesells.*, xv. i. sqq., and xxix. 445 sqq. A similar forgery is his work on old alphabets, which was first made known by v. Hammer, see: *Ancient alphabets and hieroglyphic characters explained, with an account of the Egyptian priests, their classes, initiation and sacrifices in the Arabic language* by A. b. Abu Bakr b. Wahschih, London 1810; cf. de Sacy in his edition of ʿAbd al-Laṭīf's [q. v.] work, p. 536 sqq.

Bibliography: *Fihrist*, particularly p. 311 sq., 358; Chwolsohn, *Die Ssabier*, i. 710, 823, ii. 605 sq.; Brockelmann, *Geschichte*, etc., i. 242 sq.; Goldziher, *Muh. Studien*, i. 158; and the works quoted in the article.

I. IBN AL-WARDĪ, ZAIN AL-DĪN ABŪ ḤAFṢ ʿOMAR B. AL-MUZAFFAR B. ʿOMAR B. ABU ʿL-FAWĀRIS MUḤAMMAD AL-WARDĪ AL-ḲURASHĪ AL-BAKRĪ, AL-ṢHĀFĪY, philologist, juriscounsel, litterateur, and poet, born at Maʿarrat al-Nuʿmān in 689 = 1290 and died of the plague at Aleppo on Dhū ʿl-Ḥijja 27, 749 = March 19, 1349.

He studied in his native town, at Ḥamā, Damascus, and Aleppo and while still young acted for a short time as deputy for the ḳaḍī Muḥammed b. al-Naḳīb (d. 745 = 1343). It seems that as a result of a dream he abandoned this office to devote himself to scientific work.

He left the following works: 1^o. *Dīwān*, contains poetry, *maḳāmāt*, epistles, discourses, poems, a letter on the plague, etc., publ. at Constantinople in 1300 (in *Madjmūʿat al-Djawāʿib*); 2^o. *Lāmīyat* or *Waṣīyat* or *Naṣīhat al-Iḥwān wa-Murshīdat al-Khullān*, moral poem in 77 *ramal* verses, pr. at Cairo 1301 (with comm. of Maṣʿūd b. Ḥasan al-Ḳunāwī), in C. J. David, *Tamhīz al-Albāb* etc., Moṣul 1863, and al-Shirwānī, *Nafhat al-Yaman*; French translations: a. *Lamiat El Quardī*, poème arabe par Amor (sic) b. El Ouardi, trad. d'Isaac Cattani, in *Revue Tunisienne*, de l'Inst. de Carthage, Tunis 1900; b. *La Moallaka de Zohair suivie de la Lamīyya d'Ibn al-Wardī*, etc., texte publ. avec voyelles, comment. ar. et trad. litt. par A. Raux, Algiers 1905; 3^o. *Taḥrīr al-Khaṣāʿa fī*

Taisir al-Khulāṣa, version in prose of the *Alfiya* of Ibn Mālik, Khed. Libr., *Fihrr.*, iv. 96; 4°. *al-Tuhfa al-Wardīya fi Muḥakkilat al-ʿrāb*, poem in 153 *radjāz* verses on grammatical difficulties, ed. by R. Abicht, Breslau 1891 (Dissert.); 5°. Comment. on the preceding, Berlin, *Verz.*, n°. 6703-6704; 6°. *al-Bahdja al-Wardīya*, versification (5000 *radjāz* verses) of *al-Hawī al-saghīr*, manual of Shāfiʿi law by al-Kazwīnī, publ. at Cairo (Catal. of al-Ḥalabī, 1330); 7°. *Tatimmat al-Mukhtaṣar fi Akhbār al-Bashar*, synopsis of the chronicle of Abu ʿl-Fidā continued to 749, publ. at Cairo in 1285; 8°. *al-Masāʾil al-mudhahhaba fi ʿl-Masāʾil al-mulakḥaba*, poem in 71 *radjāz* verses on questions of succession, Berlin, n°. 4173; Khed. Libr., *Fihrr.*, iii. 316; 9°. *al-Shihāb al-thāqīb wa ʿl-ʿAdhāb al-wāqif*, a mystic work, Constantinople, Aya Sofya, n°. 1943; 10°. *al-Alfiya al-Wardīya*, *radjāz* poem, on the interpretation of dreams, publ. several times at Cairo, p. ex. 1326.

Bibliography: Ibn Shākir, *Fawāt al-Wafayāt*, Būlak 1299, ii. 116; al-Subki, *Ṭabaqāt al-Shāfiʿiyya*, Cairo 1324, vi. 243; al-Suyūṭī, *Bughyat al-Wuʿāt*, Cairo 1326, p. 365; Ibn Iyās, *Badāʾiʿ al-Zuhūr fi Waḳāʾiʿ al-Duhūr*, Būlak 1311, i. 198; Ibn al-ʿAlūsī, *Djalāʾ al-Ainain fi Muḥakkamat al-Aḥmadain*, Būlak 1298, p. 24; Wüstenfeld, *Die Geschichtsschreiber der Araber*, p. 175, N°. 412; Brockelmann, *Gesch. d. ar. Litt.*, ii. 140 sq.; Huart, *A Hist. of Arabic Lit.*, p. 342. (MOH. BEN CHENEBC.)

II. **IBN AL-WARDĪ**, SIRĀDJ AL-DĪN ABŪ ḤAFṢ ʿOMAR, Shāfiʿi savant died in Dhu ʿl-Ḳaʿda 861 (sept.-oct. 1457). He was author of *Kharida al-ʿAdjāib wa-Farida al-Gharāib*, a kind of geography and natural history of no scientific value. It seems that, in spite of the authorities quoted in the preface (al-Masʿūdī, al-Ṭūsī, Ibn al-Athīr, al-Marrākushī), the *Kharida* is only a plagiarism from *Djāmiʿ al-Funūn wa-Salwat al-Mahzūn* of Nadjm al-Din Ahmad b. Hamdān b. Shabīb al-Ḥarrānī al-Ḥanbalī who lived in Egypt about 732 (1332). Several orientalists have translated fragments or given extracts with translation: De Guignes, Hylander, Tornberg, Mehren, etc. The *Kharida* was publ. at Cairo in 1276, 1280, 1289, 1292, 1300, 1302, 1303, 1309.

Bibliography: Ibn Iyās, *Badāʾiʿ al-Zuhūr fi Waḳāʾiʿ al-Duhūr*, Būlak 1311, ii. 60; Brockelmann, *Gesch. d. arab. Litt.*, ii. 131 sq.

(MOH. BEN CHENEBC.)

IBN WĀSIL, DJAMĀL AL-DĪN ABŪ ʿABD ALLĀH MUḤAMMAD B. SĀLIM, an Arab historian, born in 604 (1207), was at first a teacher in Ḥamāt, was summoned to Cairo in 659 (1261) and sent to Sicily by Baibars on a mission to King Manfred. He spent a considerable time there and composed outlines of logic called *al-Emperuriyā* which is however known in the east as *Nukhbat al-Fikar fi ʿl-Manṭiq*. On his return he became chief kāḍī and professor at Ḥamāt where he died in 697 (1298). He is the author of a history of Aiyūbids called *Mufarriḍ al-Kurūb fi Akhbār Banī Aiyūb* and a history of the world entitled *al-Taʾrikh* (Vol. i, from the creation to the death of Ḥasan, in the British Mus., see a *Descr. List of Arabic MS. acquired since 1894*, p. 33, Or. 6657).

Bibliography: Brockelmann, *Gesch. d. arab. Litt.*, i. 322 sq., and the works given there; Schack, *Poesie und Kunst der Araber in Spanien und Sizilien*, ii. 154.

IBN YAʿISH, whose full name was MUWAFFAḲ AL-DĪN ABU ʿL-BAḲĀʾ YAʿISH B. ALI B. YAʿISH AL-ḤALABĪ, also known as IBN AL-ṢĀNĪ, an Arab grammarian, born at Ḥalab on the 3rd Ramaḍān 553 (28 sept. 1158). After studying grammar and Ḥadīth in his native town and in Damascus, he intended to go to Baghdād to study under the grammarian Abu ʿl-Barakāt Ibn al-Anbārī [see AL-ANBĀRĪ, n°. 1]. When in al-Mawṣil he heard of the death of this scholar, he remained some time there to study Ḥadīth. He then returned to Ḥalab where he devoted himself to teaching. According to Ibn Khallikān [q. v.], who heard him in 626-7, he was considered an authority in the field of Adab. Besides a *Hūshiya* on Ibn Djinni's commentary on the *Taṣrif* of al-Māzinī he wrote a very full commentary on al-Zamakhsharī's *al-Mufaṣṣal* to whom he often opposed his own views; the latter work was edited by G. Jahn (Leipzig 1882—1886).

Ibn Yaʿish died on 25th Djumādā I 643 (18th Oct. 1245) at Ḥalab and was buried there in the Maḳām Ibrāhīm.

Bibliography: Ibn Khallikān, ed. Wüstenfeld, N°. 843; al-Suyūṭī, *Bughyat al-Wuʿāt*, p. 419; Ḥādjidji Khalifa, ed. Flügel, ii. 304, vi. 39; Brockelmann, *Gesch. d. arab. Litt.*, i. 297 sq. (C. VAN ARENDONK.)

IBN YAMĪN, AMĪR FAKHR AL-DĪN MAḤMŪD B. AMĪR YAMĪN AL-DĪN MUḤAMMAD, a Persian poet, was born in Faryūmad, Khurāsān. His father, an eminent scholar of his time, came to Khurāsān during the reign of Sulṭān Muḥammad Khudā Banda (703—716 = 1304—1316) and was fortunate enough to secure the high opinion of the famous wazīr Khwādja ʿAlā al-Din Muḥammad. Ibn Yamin was a disciple of Shaikh Ḥasan. He spent his life as a panegyrist to the Sarbadārs of Khurāsān (737—783 = 1337—1381) and died in 745 (1344).

Among his compositions his *Kiḳʾāt* are well-known. They have been printed in Calcutta and also translated into German by Schlechta-Wssehrd under the title of "*Ibn Femins Bruchstücke*", Vienna, 1852 Stuttgart 1879.

Bibliography: Dawlatshāh, p. 275; *Atash-kada*, p. 16; *Haft Iklim*, N°. 770; Sprenger, *Cat. Libr. of the King of Oudh*, p. 433 sq.; Ethé, *Cat. India Office Libr.*, N°. 1230-31; Rieu, *Cat. Pers. Mss. Br. Mus.*, p. 825^b, 871^a and *Suppl.*, N°. 261 II and 107.

(M. HIDAYET HOSAIN.)

IBN YŪNUS, whose full name was ABU ʿL-ḤASAN ʿALĪ B. ʿABD AL-RAḤMĀN B. AḤMAD B. YŪNUS AL-ṢADAFĪ AL-MISRĪ, was according to al-Battānī and Abu ʿl-Wafāʾ, probably the greatest Arab astronomer. His father, Abū Saʿīd ʿAbd al-Raḥmān b. Aḥmad also called Ibn Yūnus, was a notable historian and traditionist, and died in Cairo in 347 (958-9). The year of our astronomer's birth is not known but he died in Cairo on the 3rd Shawwāl 399 (May 31, 1009); he is said to have been skilled in other branches of learning than astronomy and astrology and to have also been a good poet. Ibn Khallikān quotes several stories from contemporary authors of his peculiarities which were chiefly manifested in his dress. His principal work is the *Hākīmī Tables* (*al-Ziḍj al-kabīr al-Hākīmī*) begun about 380 (990) by order of the Fātimid al-ʿAzīz and completed under his son al-Ḥākīm shortly before the authors'

death. They are unfortunately no longer completely preserved. There are portions in Leiden, Oxford, Paris, the Escorial, Berlin and Cairo. Caussin has published and translated a few chapters from these tables in the *Notices et extraits des manuscrits de la Bibliothèque nationale*, Vol. vii. p. 16—240, which contain observations of eclipses and conjunctions of planets by older astronomers and by Ibn Yūnus himself. The latter's principal object was to test and improve the observations of his predecessors and their statements on astronomical constants, in which the excellently equipped observatory on the Muḳaṭṭam rendered him valuable service. In spherical trigonometry he was the first to propound the prosthapherical formula

$$\cos \phi \cos \delta = \frac{1}{2} \{ \cos (\phi + \delta) + \cos (\phi - \delta) \}$$

which before the invention of logarithms was of great value to astronomers as it transformed the complicated multiplication of trigonometrical functions expressed in sexagesimal fractions into an addition. He also showed great skill in the solution of several difficult exercises in spherical astronomy with the help of orthogonal projection of the celestial sphere on the horizon and the plane of the meridian.

Bibliography: Ibn al-Kifī (ed. Lippert), p. 230; Ibn Khallikān (Cairo, 1310), i. 375, transl. M. Guckin de Slane, ii. 365; v. Braunnühl, *Vorlesgn. über Gesch. d. Trigonom.*, i. 61—63; Delambre, *Hist. de l'astron. du moyen-âge*, Paris 1819, p. 76 sq.; Suter, *Abhandlgn. z. Gesch. d. math. Wissensch.*, x. (1900), 77—79. (H. SUTER.)

IBN ZAFAR, ḤUDJĀT AL-DĪN ABŪ 'ABD ALLĀH MUḤAMMAD B. ABĪ MUḤAMMAD AL-ŠAKALĪ, an Arab scholar, born in Sicily but brought up in Mecca (according to Suyūṭī also born there), later returned to Sicily and died in 565 (1169) at Hamāt. On the model of *Kalīla wa-Dimna* he composed the collection of tales called *Sulwān al-Muṭā' fī 'Udwān al-Atbā'* and dedicated to the ruler of Sicily, Abū 'Abd Allāh Muḥammad b. Abī 'l-Kāsim (pr. Cairo 1278, Tunis 1279, Beirut 1300); Turk. transl. by Kara Khalīlzāde in Berlin (Pertsch, n^o. 445) and Vienna (Flügel, n^o. 382), pr. Constantinople 1285; Italian by Amari, Florence 1851, 1882; English from the Italian, London 1852. The author prepared two versions of the book, most mss., editions and translations contain the second of the year 554 (1159). Another less known work *Inbā' Nuḍjābā' al-Abnā'* deals with celebrated children (pr. Cairo 1322) and also exists in a second abbreviated edition.

For his further literary activity, see the authorities mentioned below.

Bibliography: Ibn Khallikān, *Wafayāt*, ed. Būlāk, 1299, i. 660; de Slane, iii. 104 sqq.; al-Suyūṭī, *Bughyat al-Wu'āt*, p. 59; Brockelmann, *Geschichte* etc., i. 351 sq.; Chauvin, *Bibliographie des Ouvrages arabes*, ii. 175 sqq., with copious references and a statement of the contents of the *Sulwān al-Muṭā'*; Amari, *Biblioteca arabo-sicula*, p. 681 sqq.; Schreiner in *Zeitschrift der Deutsch. Morgenl. Gesells.*, xlii. 625 sqq.).

IBN ZAIDŪN, ABU 'L-WALĪD AḤMAD B. 'ABD ALLĀH B. AḤMAD B. ḠHĀLIB B. ZAIDŪN, one of the most celebrated poets of Muslim Spain and minister to the Arab Emīrs of Seville. He belonged to a famous family of the Arab

tribe of Makhzūm and was born at Cordova in 394 = 1003. Left early an orphan, he was given the best teachers by his guardians and soon distinguished himself among his fellow pupils. At the age of twenty he already composed poems which made him famous.

Our poet became involved in the politics of his country through the civil wars of the Omayyad pretenders and the attempts of the Cordovans to expel from their city its Berber rulers. His origin, the position of his family, and particularly his ambition induced him to take a part. After the retreat of the Berbers he was therefore to be found in the retinue of Abū 'l-Ḥazm Ibn Djahwar, the chief of the Cordovan oligarchy.

A violent love for the poetess Wallāda, of a princely family, brought him into conflict with a powerful rival, Ibn 'Abdūs, the minister of Abū 'l-Ḥazm Ibn Djahwar. Ibn Zaidūn wrote threatening poems against his rival and held him up to ridicule in a letter that has become famous. The latter denounced him as having secretly worked for a restoration of the Omayyads and he was thrown into prison. From here he wrote tender poems to Wallāda and pressing appeals, in which he defended himself, to his friends. One of the latter, Abū 'l-Walid, the son of Abū 'l-Ḥazm, succeeded in getting him out of prison. But Wallāda had finally abandoned him for Ibn 'Abdūs.

After an involuntary exile in which he unceasingly poured reproaches upon his lady friend, Ibn Zaidūn returned to Cordova on the death of Abū 'l-Ḥazm Ibn Djahwar and threw in his lot with the latter's son and successor Abū 'l-Walid. He served him as ambassador at several Muslim courts in the neighbourhood of Cordova. But his ambition was his downfall. For some unknown reason he was disgraced a second time, had to flee from Cordova, and lived in Denia, Badajoz, and Seville successively.

His fame as a poet, his literary abilities, and his knowledge of Muslim conditions in Spain, which he had acquired during his work as an ambassador, gained him a reputation at the court of the Emīr of Seville, al-Mu'taḍid. At first he was only secretary to this ruler but later became his first minister. After the death of al-Mu'taḍid, his son and successor, al-Mu'tamid, retained the poet in the same office and made use of him for the conquest of Cordova which now became the capital.

But Ibn Zaidūn's popularity aroused the envy of several people at the court, particularly the poet Ibn 'Ammār [q. v.], al-Mu'tamid's favourite. A riot directed against the Jews in Seville gave the plotters an opportunity of getting Ibn Zaidūn sent there, to restore order. The poet set off to the great disappointment of the Cordovans who were very proud of their fellow-citizen: his family followed him soon after. But the aged Ibn Zaidūn was seized by a fever and quickly carried off. He died on Raddjab 15 463 (April 17-18 1071) and was interred in Seville. The news of his death caused great grief in Cordova and the whole town went into mourning.

Ibn Zaidūn was not only an excellent poet, but he was also a distinguished letter-writer and it is as such that he is particularly famous in the history of Arabic literature. His letters are not all published. The best known are:

1. The letter to Ibn 'Abdūs. It is valuable for

Arabic philology in as much as it contains many allusions to facts, which are only known through it and through the commentary, which Ibn Nubāta (d. 768 = 1364) wrote on it under the title *Sarḥ al-ʿUyūn fī Sharḥ Risālat Ibn Zaidūn* (Bulāḡ 1278, Alexandria 1290, Cairo 1305). This letter was published by Reiske with a Latin translation (Leipzig 1755). 2. The about equally important letter to Ibn Ḍjahwar was published also with a Latin translation by Besthorn (Copenhagen 1889).

Extracts from Ibn Zaidūn's poems were given by Weijers (Leiden 1831), de Sacy (*Journ. As.*, XII, 508 sqq.), al-Maḡḡarī, *Analectes*; manuscript extracts and the biography of Ibn Zaidūn by Ibn Bassām (Ms. Bibl. Nat. Paris, n^o. 3322) and ʿImād al-Dīn al-Isfahānī (ibid. n^o. 3330).

On the bibliography cf. Brockelmann, *Gesch. d. arab. Litteratur*, i. 274 sq. (A. COUR.)

IBN ZUHR, the patronymic of a family of Muslim scholars who flourished in Spain from the beginning of the xth to the beginning of the xiiith century A.D. They had migrated from Arabia and traced their descent from ʿAdnān [q. v.]. Their descendants gradually became scattered over the whole of the Iberian peninsula from Xativa (Djafn Shāṭiba) in southeastern Spain where they first settled.

1. The ancestor of the Spanish line was called Zuhr. His biographer, Ibn al-Abbār, gives him the name al-Iyādī, because he traced his descent from Iyād, son of Maʿadd, son of ʿAdnān, who was regarded as one of the founders of the Arab race. According to Ibn Khalikān, Zuhr al-Iyādī had a son named Marwān, the father of Abū Bakr Muḥammad, who was the first to take a prominent place among his contemporaries. He was a jurist, celebrated for his learning and piety, eloquence and liberality, and died at the age of 86 at Talavera (Talbira) in 422 = 1030-1031.

2. ABŪ MARWĀN ʿABD AL-MALIK B. MUḤAMMAD B. MARWĀN B. ZUHR, son of the preceding, was a celebrated physician, who practised in Kairawān and later for a long time in Cairo. Returning to Spain he settled in Denia (Dāniya) where the ruler Mudjahid heaped honours upon him and took him to his court. From there his reputation spread through all Spain and he is said not only to have been a clever physician but also a learned jurist. Ibn Abī Uṣaibʿa reports that he moved from Denia to Seville, where he died leaving a considerable fortune. On the other hand Ibn Khalikān assures us on reliable authority, that he died in Denia which he had never left.

3. ABŪ ʿL-ʿALĀ ZUHR B. ABĪ MARWĀN ʿABD AL-MALIK B. MUḤAMMAD B. MARWĀN, son of the preceding, is usually called Abu ʿl-ʿAlā, which since the middle ages has been corrupted into the variants Aboali, Abuleli and Ebilule, and in combination with Zuhr the forms Abulelizor and Albuleizor. Abu ʿl-ʿAlā adopted a medical career and received an excellent technical training from his father and Abu ʿl-ʿAinā al-Miṣrī. The accuracy of his diagnosis was marvellous. Among his pupils we may note the poet Abū ʿĀmir b. Yannak. The study of belles lettres and Tradition took him to Cordova where he enjoyed the instruction of the most celebrated teachers and soon won a considerable reputation, which attracted for him the attention of al-Muʿtamid, the last ʿAbbāsid ruler of Seville. The latter took him to his court, over-

whelmed him with honours, and restored to him his grandfather's estate which had been confiscated. After al-Muʿtamid had been dethroned by the Almoravid Yūsuf b. Tāshfin in 484 = 1091 Abu ʿl-ʿAlā found an opportunity to show his gratitude to his former patron. But he soon went over to Yūsuf b. Tāshfin, who gave him the rank of vizier, so that in Latin translations of the middle ages his name is often prefixed by the Spanish form Alguazir. According to Ibn al-Abbār, Abu ʿl-ʿAlā died in Cordova. His body was taken to Seville and interred there in 525 = 1130-1131. Wüstenfeld maintains, on the authority of Ibn Abī Uṣaibʿa, that he died in Seville.

4. ABŪ MARWĀN ʿABD AL-MALIK B. ABĪ ʿL-ʿALĀ ZUHR, son of the preceding, usually called Abū Marwān b. Zuhr, corrupted by mediaeval copyists to Abhomeron Avenzoar or simply AVENZOAR, was born in Seville. The date of his birth is not given by the biographers, but a few equations place it approximately between 484 = 1091 and 487 = 1094. After receiving an excellent education in literature, law and theology, his father taught him medicine. He soon became equal in knowledge to his teacher and distinguished himself by his original experiments in therapeutics. Like his father he was at first in the service of the Almoravids and later of the Almohads. Averroes [v. IBN RUSHD] was on intimate terms with him and considered him the greatest physician since Galen, but was not his pupil as many insist. On a journey through North Africa Avenzoar suffered many indignities from ʿAlī b. Yūsuf, the governor of Marrākush, for some unknown reason. The latter even had the doctor imprisoned and he makes some bitter allusions to the event in his works. On the death of ʿAlī b. Yūsuf b. Tāshfin and the overthrow of the Almoravids by the Almohads, Avenzoar went over to ʿAbd al-Muʿmin and had no cause to repent of his action. He was given rich presents and like his father before him received the rank of vizier. Among his works may be mentioned the *Kitāb al-Ikṭisād fī Iṣlāḥ al-Anfus wa ʿl-Adjāsād*, which he composed by order of and on lines laid down by the Emir Ibrāhīm b. Yūsuf, and especially his chief work, the *Kitāb al-Taisir fī ʿl-Mudāwāt wa ʿl-Tadbir*, which he wrote at the instigation of Averroes. Avenzoar exercised a considerable influence on European medicine, which lasted till the end of the xviith century, owing to the translations of his books into Hebrew and Latin. From the theoretical point of view, like Galen, he championed the theory of humours, but in practice considered experience the most reliable guide. In him we find not only original views on established facts, but new contributions to knowledge also such as the description of the mediastinal tumours and the abscess on the pericardium, diseases which had not been previously mentioned. He was the first Arab physician to recommend tracheotomy. Artificial feeding either through the gullet or through the rectum was not unknown to him and he explains its working with much skill. The erroneous view taken by several writers that Avenzoar was a Jew has been challenged by Steinschneider (*Arch. für pathol. Anatomie* (Berlin 1873, p. 115) and Wüstenfeld (*Gesch. der arab. Aerzte* etc., p. 89) and finally clearly refuted by G. Colin (*Avenzoar, sa vie et ses œuvres*, p. 34 sqq.). After a meritorious career devoted to work and good deeds, Avenzoar died, like his father, of a malignant tumour at Seville in

557 = 1161-2. He left a son and a daughter and was buried outside the Victory Gate.

5. ABŪ BAKR MUḤAMMAD B. 'ABD AL-MALĪK B. ZUHR, son of the preceding, known as al-Ḥafīd, the "grandson", born in 504 = 1110-11, died in 595 = 1198-9, was likewise a distinguished physician but more of a practical man than a writer of medical works, although a treatise on diseases of the eye is attributed to him. Almost unknown in Christian Europe, he had a very high reputation among the Muslims of Spain and Africa, although this was due less to his activity as a doctor than to his deep learning in all branches of Arab literature and to his poems of great delicacy of sentiment. The Almohad Caliph Ya'qūb b. Yūsuf al-Manṣūr summoned him to Africa to his court, appointed him his physician, gave him rich gifts and showed him great honour but thus aroused the jealousy of the vizier Abū Zaid 'Abd al-Raḥmān b. Yūdjan. The latter had the physician and his niece who was very skilled in gynaecology and midwifery treacherously poisoned during their stay in Morocco. The Caliph preached his funeral sermon and he was buried in the garden of the Emirs. He left a son and a daughter.

6. ABŪ MUḤAMMAD 'ABD ALLĀH B. AL-ḤAFĪD, son of the preceding, born in 577 = 1181-2 at Seville, was an excellent physician, trained in the school of his father. The Almohad caliphs al-Manṣūr and al-Nāṣir successively took him to their court and heaped honours upon him. Like his father he was also murdered by poisoning and died in 602 = 1205-6, being only 25, on a journey to Marrākush at Ribāṭ al-Faṭḥ (Rabat). His body which was buried there was later exhumed, taken to Seville and buried there outside the Victory Gate along with the remains of his ancestors. He left two sons Abū Marwān 'Abd al-Malik and Abū 'l-'Alā Muḥammad, both of whom lived in Seville; the younger was also a physician and had a sound knowledge of the works of Galen.

Bibliography: Gabriel Colin, *Avenzoar, sa Vie et ses Oeuvres* (Paris, Leroux 1911); id., *La Tedhkira d'Abū 'l-'Alā* (Paris, Leroux, 1911); Joh. Freind, *Opera omnia medica* (London, John Wright, 1733); Ḥādīdjī Khalīfa, *Lexicon Bibliographicum et Encyclopaedicum*, éd. Flügel (London 1842); Ibn Abī 'Usābi'a, *Uyūn al-Anbā' fī Ṭabaqāt al-A'ebbā'* (Cairo, pr. Wahbiya, 1299 A. H. [1882]); Ibn al-Abbār, *al-Mu'djam*, ed. Codera (*Biblioth. Arabico-Hispana*, iv., Madrid, 1886); Ibn al-Abbār, *Kitāb al-Takmila li-Kitāb al-Sila*, ed. Codera, as the "*Complementum libri assilak*" (*Biblioth. Arabico-Hispana*, v. vi., Madrid, 1887 = 1889), No. 255, 855, 1691, 1717; Ibn Khallikān, *Kitāb Waḥyāt al-A'yān*, ed. Wüstenfeld, No. 683; Lucien Leclerc, *Histoire de la Médecine arabe* (Paris, Leroux, 1876); Wüstenfeld, *Geschichte der arabischen Aerzte und Naturforscher* (Göttingen, 1840). (GABRIEL COLIN).

IBRĀHĪM, the Biblical Abraham, was, according to the Qur'ān (Sūra vi. 74), the son of Āzar, which name is apparently to be derived from Elazar, the name of his servant (cf. S. Fraenkel in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, lvi. 72). The Biblical names of Abraham's ancestors: Tārīkh b. Nāḥūr b. Sārūgh b. Arghū b. Fāligh b. 'Ābir b. Shālīkh b. Qainān b. Arfakhshad b. Sām b. Nūḥ are found in al-Tha'labī, p. 44, and Ibn al-Athīr, i. 67, and this genealogy agrees perfectly with

Genesis xi. 10—21 and *Chronicles*, i. 12—27. Qainān alone seems to have been inserted from *Genesis* v. 12. Born in 1263 after the Deluge or 3337 after the creation (al-Tha'labī, *l. c.*) — a combination of the dates given in *Genesis* v. 3—10 and xi. 10—25 however gives the birth of Abraham 291 years after Noah or 1918 after the creation — he at once undertook his mission of preaching a holy war against King Namrūd. His mother 'Uṣhā' had to take refuge in a cave at Kūthā where he first saw the light of the world (al-Tha'labī, *l. c.*; Ṭabarī, i. 256; Zamakhsharī, i. 172; Baiḍawī, i. 133; Ibn al-Athīr, i. 96; Yāqūt, s. v. Kūthā; al-Bakrī, p. 485; al-Mukaddasi, p. 86; *Bābā bāthra*, 91a; Maimonides, *Dalālat al-Ḥā'irin*, chap. 29). For bad dreams had induced Namrūd to have pregnant women watched and their newborn sons killed. The slayers visited Ibrāhīm's mother to examine her before the pains of childbirth had come upon her. They examined her body on the right and the child hid on the left; they sought it on the left and it fled to the right so that they had to depart after doing nothing (al-Kisā'i, p. 115—120). The story in the *Sefer Hayyāshār* (section *Noah*) that Terach was ordered to hand over Abraham to be executed and in his place delivered up the son of a handmaid has its origin in Muslim tradition. While still quite a child (*Talmud Nedārim*, 32) an experience gave him the knowledge of Allāh which is mentioned in the Qur'ān vi. 75—79. When he had left the cave and was coming to his father's house, night fell upon him and he saw a star. He said: "That is my Lord"! But when it set, he said: "I do not love those that set"! He saw the moon rise and said: "That is my Lord!" As it also disappeared, he said: "Verily, if my Lord does not guide me, I shall become one of those that go astray!" When he saw the sun rise, he said: "That is my Lord, he is the greatest!" When it also set, he said: "O my people, I am free from your idolatry See, I turn my face to the creator of Heaven and Earth!" etc. We also find these stories in the Hebrew book, *Shebet Mūsar* (Smyrna 1729), p. 109—111, and *Sefer Hayyāshār* (*Noah*). Of the various legends (in al-Tha'labī, p. 45—47, and al-Kisā'i, p. 125—140) which describe Ibrāhīm's wars with Namrūd and which also found a way into later Rabbinical literature (Jellinek, *Beth Hamidr.*, i. 25—34; *Sefer Hayyāshār* [*Noah*]; *Sefer Eliyāhū zōfā*, ch. 25, and *Pirke de R. El.*, ch. 32) the following may find a place here, which are based on Qur'ān xxi. 59—67, as well as on *Genesis Rabbā*, section 38. One day his fellow tribesmen left the town to offer sacrifices to their Gods. Ibrāhīm pretended to be unwell and remained in the town. Armed with an axe he went to the temple of the gods where tables were laid with food. He said: "Why do ye not eat?" and struck off the hand of one, the foot of another and the head of a third. He put the axe into the hand of the biggest and placed various dishes before him. When the people of the town saw this on their return, they accused Ibrāhīm of the deed. He answered: "Verily, the biggest of them has done this; ask them, if they can speak". They said: "You surely know that they cannot speak". He said: "Do you, disregarding Allāh, worship what can neither help nor harm you? Fie upon you and your worship of idols!" Thrown into a limekiln as a punishment he left it unharmed after being three or

seven days in it (al-Tha'labī and al-Kisā'i, *l.c.*). Namrūd was completely defeated and Ibrāhīm with his followers set out for Palestine being now called *Khalīl Allāh*, "the friend of God" (al-Kisā'i and al-Tha'labī following *Jesaias*, xli. 8, *Shabbāth* 137, *Menāḥōth* 53). In Egypt his beautiful wife Sāra was taken before Fir'awn (*Genesis*, xii. 10—20, al-Tha'labī, p. 44, Ṭabarī, i. 225, Ibn al-Athīr, i. 72). She said he was her brother so that he might not be slain on her account. She was not telling a lie, as he was her brother in the faith. When Fir'awn tried to touch her, his hand was paralyzed and restored again when he had sent her back. In Saba' in Palestine he dug a well of fresh clear water. Being molested by the inhabitants he had to go away whereupon the water dried up (*Genesis*, xxi. 25—30, al-Tha'labī and Ibn al-Athīr, *l.c.*). The people hurried after him to beg him to return. But he refused and gave them seven goats (*Genesis* xvi. 30) with instruction to place them at the well; the water would flow then again. When a menstruating woman had drunk from the well, the water entirely disappeared. In his 120th year he circumcised himself (al-Tha'labī, p. 59). He died at the age of 175 and was buried in the family tomb at Khabrūn [cf. the article *AL-KHALIL*]. On the day of the Resurrection, he will take his place at the left hand of Allāh and guide the pious into Paradise (al-Tha'labī, p. 60; cf. *Genesis R.*, Par. 48).

Bibliography: al-Tha'labī, *Kiṣaṣ al-Anbiyā'*, Cairo 1312, p. 43—47, 59 sq.; al-Kisā'i, *Kiṣaṣ al-Anbiyā'*, p. 128—145, 153; Ṭabarī, *Annales*, i. 220—225; Ibn al-Athīr, i. 67—98; Grünbaum, *Beiträge*, p. 122—130; Eisenberg, *Abraham in der arab. Legende*, 1912; Weiss, *Leben Abrahams*, Berlin 1913 [contains a fragment from al-Kisā'i, which seems to be of very late origin and differs in many respects from the original.] (J. EISENBERG.)

Sprenger (*Leben und Lehre des Moḥammad*, ii. 276 sqq.) was the first to point out that the figure of Ibrāhīm in the Qur'ān has a history before he finally develops into the founder of the Ka'ba. This thesis was further expounded by Snouck Hurgronje as follows (*Het Mekkaansche Feest*, p. 20 sqq.). In the older revelations (Sūra li. 24 sqq.; xv. 5 sqq., xxxvii. 81 sqq., vi. 74 sqq., xix. 42 sqq., xxi. 52 sqq., xxix. 15 sqq.) he is an apostle of God, who has to admonish his people, like other prophets. Ismā'il is not yet connected with him. At the same time it is emphasised that Allāh had not yet sent an admonisher to the Arabs (xxxii. 2; xxxiv. 43; xxxvi. 5); Ibrāhīm never appears as the founder of the Ka'ba and the first Muslim.

In the Medina Sūras on the other hand, Ibrāhīm is called *Ḥanīf* [q. v.] *Muslim*, the founder of the "religion of Ibrāhīm", whose palladium, the Ka'ba, he founded along with Ismā'il (ii. 118 sqq., iii. 60, 84 etc.). This alteration is explained as follows. Muḥammad had appealed to the Jews in Mecca; in Medina it was soon shown that they seceded from him. Muḥammad was therefore forced to find other support; he therefore ingeniously created the new role of the patriarch; he could now be independent of contemporary Judaism by appealing to the Judaism of Ibrāhīm, which was also the precursor of Islām. When Mecca again became prominent in his ideas, Ibrāhīm at the same time became the founder of the sanctuary there. (A. J. WENSINCK.)

IBRĀHĪM B. 'ABD ALLĀH, son of the great-grandson of 'Alī, 'Abd Allāh b. al-Ḥasan [q. v.] was brought up with his brother Muḥammad [q. v.] in the expectation of one day becoming Caliph. They therefore considered the 'Abbāsids as usurpers and with all the more justice as before the fall of the Omayyads, Abū Dja'far is said to have paid homage to Muḥammad as Caliph. The brothers were therefore no little danger to him and as Caliph he sent officers to search for them, so that they were forced to wander from place to place with many dangerous adventures in order to remain concealed. Muḥammad finally went to Medina and Ibrāhīm to Baṣra to advertise their cause. Although the project was by no means ripe, Muḥammad found himself forced to appear openly as a rebel in Ramaḍān 145 (Nov. 762), which, in spite of his misgivings forced his brother to do the same in Baṣra. His situation was at first not unfavourable. Sentiment in the 'Irāk was strongly 'Alid and Abū Dja'far, who was staying in the unruly town of Kūfa, had sent the most of his troops to Medina or elsewhere. Ibrāhīm seized the state treasury and equipped armies, which captured al-Ahwāz, Fāris and Wāsiṭ for him. But soon there arrived the depressing news that his brother in Medina had fallen on Ramaḍān 14 = 6 Dec. 762, which resulted in the Caliph now being able to send his general 'Isā b. Mūsā from Medina to the 'Irāk. Ibrāhīm, who had left Baṣra to attack Kūfa, met 'Isā at Bāḫamrā south of Kūfa on the 15th Dhū 'l-Ka'da (14 Febr. 763). Ibrāhīm's troops were at first victorious, but then the battle turned and he himself fell, struck by an arrow. His head was cut off and sent to the Caliph. Ibrāhīm, who was 48 years old, was better fitted for the dangers of an adventurous wandering life than for the task of conducting a revolution. Like many of his family he was personally brave, but his character was weak, he had a dreamy and somewhat sensual nature and above all had inherited the fatal faculty of the 'Alids for rejecting good advice and following an unreflecting and ruinous course.

Bibliography: Ṭabarī, ed. de Goeje, iii. 143 sqq. *passim*, 282—319, 416, 532; *Fragm. hist. arabic.*, ed. de Goeje, p. 230—256; Mas'ūdī, *Les prairies d'or*, ed. Barbier de Meynard, vi. 190—202; Ibn al-Athīr, *Chronicon*, ed. Tornberg, v. 390, 398, 408, 420, 428—437; Nöldeke, *Sketches from Eastern History*, p. 120 sqq. (FR. BUHL.)

IBRĀHĪM B. ADHAM B. MAṢ'ŪR B. YAZĪD B. DĪ'ABIR (ABŪ IṢḤĀK) AL-TAMĪMĪ AL-'IDJILĪ, the famous ascetic, was a native of Balkh. The dates given for his death, which is said to have occurred while he was taking part in a naval expedition against the Greeks (*Hilyat al-Awliyā'*, Leiden MS., i. 188), range between 160 and 166 (776—783). Some verses composed on this occasion by the poet Muḥammad b. Kunāsa of Kūfa (died 207 = 822), whose mother was the sister of Ibrāhīm b. Adham, praise his asceticism, the nobility of his character, and his personal courage and refer to "the Western tomb", *al-djādath al-gharbi*, in which he was buried (*Aghāni*, xii. 113, 7 sqq.). According to one account, he was buried at Sūkīn, a fortress in Rūm (Yāḳūt, edited by Wüstenfeld, iii. 196, 14). The fact that after his conversion to Šūfiism he migrated to Syria, where he worked and lived by his labour until his death, is established by many anecdotes related in the

Hilyat al-Awliyā. He is reported to have said to 'Abd Allāh b. Mubārak, who asked him why he had left Khurāsān: "I find no joy in life except in Syria, where I flee with my religion from peak to peak and from hill to hill, and those who see me think I am a madman or a camel-driver".

The Ṣūfī legend of Ibrāhīm b. Adham is evidently modelled upon the story of Buddha (see Goldziher, *A Buddhismus hatása az Iszlámra*, summarised by T. Duka in *Journ. Roy. Asiat. Soc.*, 1904, p. 132 sqq.). Here Ibrāhīm appears as a prince of Balkh who, while hunting, was warned by an unseen voice that he was not created for the purpose of chasing hares or foxes; whereupon he dismounted, clad himself in the woollen garment of one of his father's shepherds, to whom he gave his horse and all that he had with him, and "abandoned the path of worldly pomp for the path of asceticism and piety" (for other accounts of his conversion, see Goldziher, *loc. cit.*, and *Fawāt al-Wafayāt*, Bulāq, 1283 A. H., i. 3, 19 sqq.). The anecdotes and sayings of Ibrāhīm, as recorded by his earliest biographers, show that he was essentially an ascetic and quietist of a practical type; we look in vain for any traces of the speculative mysticism which developed in the following century. Like many of the ancient Ṣūfīs, he took every precaution that his food should be 'lawful' in the religious sense of the word. He did not carry the doctrine of *tawakkul* to the point of refusing to earn his livelihood; on the contrary, he supported himself by gardening, reaping, grinding wheat, etc. While he approved of begging, in so far as it incites men to give alms and thereby increases their chance of salvation, he condemned it as a means of livelihood. He said: "There are two kinds of begging. A man may beg at people's doors, or he may say, 'I frequent the mosque and pray and fast and worship God and accept whatever is given me'. This is the worse of the two kinds. Such a person is an importunate beggar". A trait far more characteristic of Indian and Syrian than of Moslem asceticism appears in the story that one of the three occasions on which Ibrāhīm felt joy was when he looked at the fur garment that he was wearing, and could not distinguish the fur from the lice, because there were so many of the latter (al-Kuṣhairī, *Risāla*, Cairo, 1318 A. H., p. 83, l. 25 sqq.). As examples of his mystical sayings the following may be quoted: "Poverty is a treasure which God keeps in heaven and does not bestow except on those whom He loves"; "this is the sign of him that knows God, that his chief care is goodness and devotion, and his words are mostly words of praise and glorification". In answer to Abū Yazīd al-Djūdhamī, who declared that Paradise is the utmost that devotees hope to obtain from God hereafter, Ibrāhīm said: "By God, I deem that the greatest matter, as they consider it, is that God should not withdraw from them His gracious countenance". Although such ideas mark the transition from asceticism to mysticism, we cannot regard Ibrāhīm b. Adham as one who had crossed the border-line. The keynotes of his religion are renunciation of the world and self-mortification, and in these he finds the fullest peace and joy, not in the ecstasy of contemplation or the enthusiasm of self-abandonment. (NICHOLSON.)

[An Arabic romance of Ibrāhīm b. Adham, translated from the Turkish of Darwīsh Ḥasan al-Rūmī

and abridged by Aḥmad b. Yūsuf Sinān al-Qarāmānī al-Dimashqī (d. 1019 = 1611) is preserved in Berlin (cf. Brockelmann, *Gesch. d. arab. Litt.*, ii. 301; survey of contents in Ahlwardt's *Verz.*), and a manuscript having the title *Sirat al-Sultān Ibrāhīm b. Adham ta'rif al-Darwīsh Ḥasan al-Rūmī*, is mentioned by Ḥabīb al-Zaiyāt, *Khawāṣṣ al-Kutub fī Dimashk wa-Darwāḥiḥā*, p. 39, N^o. 130, 2. A versified *Kiṣṣa Wali Allāh Adham* is contained in Ms. Gotha, Pertsch, *Die arab. Hss.*, n^o. 2752. A romance of Ibrāhīm has been versified in Hindūstānī by Abū 'l-Ḥasan (Husain) Muḥammad, under the title *Gulār-i Ibrāhīm* (Mirat 1865, lith. Lucknow 1869, Cawnpore 1877; cf. J. F. Blumhardt, *Cat. of Hindustani printed Books Brit. Mus.*, p. 216; Garcin de Tassy, *Hist. de la Litt. hindoue et hindoustanie* 2, i. 101). There exists also a Malay romance of which the following summary is given by Dr. J. J. de Hollander, *Handleiding bij de Beoefening der Maleische Taal- en Letterkunde*, 6th ed. Breda, 1893, p. 348: "After a prosperous reign of some years, Sultān Ibrāhīm, prince of 'Irāk, decides to perform the pilgrimage to Mecca and charges the most trustworthy of his viziers with the government in his absence. Having arrived in Kūfa, Ibrāhīm becomes acquainted with Sittī Ṣāliha, the daughter of Sharif Ḥasan. He marries her, but soon leaves her in order to continue his journey to Mecca. Twenty years later, his son Muḥammad Ṭāhir, who was born from this marriage, betakes himself to Mecca to visit his father, who had been uninterruptedly engaged in devotion in the holy mosque. Sultān Ibrāhīm, being determined to renounce the world for ever, gives his son his seal-ring, by which he may vindicate his right to the throne of 'Irāk, and bids him go to that country. The son obeys and is acknowledged by the vizier as the legitimate ruler. He does not desire, however, to take the reins of government and abdicates in favour of the vizier, on whom he bestows all the treasures left by his father." The Malay romance exists in two recensions, a shorter (ed. with Dutch transl. by P. P. Roorda van Eysinga, *Levensschets van Sulthan Ibrahiem, vorst van Eirakh*, Batavia 1822; ed. of text with notes by D. Lenting, *Geschiedenis van Sulthan Ibrahiem, zoon van Adham, vorst van Irakhs*, Breda, 1846; new ed. by A. Regensburg, Batavia, 1890, in Latin transcr., *ibid.* 1901) and a longer one; the latter is said to have been translated from the Arabic of a certain Hadramī *shaikh*, named Abū Bakr (cf. Ph. S. van Ronkel, *Catalogus der Maleische Handschriften van het Bataviaasch Genootschap*, pp. 120—122, N^o. 117—122 = *Verhandelungen van het Bataviaasch Genootschap van Kunsten en Wetenschappen*, vol. 57). Stories of Ibrāhīm b. Adham, in part agreeing with the published text, are also found in the *Bustān al-Salāṭīn* (composed in Atjeh 1040 = 1630-1), Book iv. Ch. i. (cf. H. N. van der Tuuk in *Bijdragen tot de Taal-, Land- en Volkenkunde van Ned.-Indië*, Ser. iii., i. 424 sq., N^o. 17; do., *Maleisch Leesboek*, The Hague, 1868, p. 40—8; van Ronkel, *o. c.* N^o. 55) and in the Javanese works *Lasma* (?) *Salatin* (Br. Mus., cf. G. Niemann, *Inleiding tot de kennis van den Islam*, p. 479) and *Nawawi*, cf. J. H. G. Gunning, *Diss. Leiden* 1881, xxi. sq.; A. C. Vreede, *Catal. van de Javaansche . . . Handschr. der Leidsche Univ.-Bibl.*, p. 303, N^o. 221. Poetic adaptations in Javanese have been made by P. P. Roorda van Eysinga (Am-

sterdam 1843) and C. F. Winter (Batavia 1882, 1908), the latter from prose by F. L. Winter (Semarang 1881); cf. Vreede, *o. c.*, p. 216 sq. There are also versions of the story in Sunda (pr. Batavia, 1859 and 1888; cf. H. H. Juynboll, *Catal. van de Maleische en Soendaneesche Handschr. der Leidsche Univ.-Bibl.*, p. 320 sqq., No. 381-2; *Suppl.*, p. 34 sq., No. 63), and in Buginese (transl. from the Malay; cf. B. F. Matthes, *Kort verslag aangaande ... Makassaarsche en Boegineesche Handschr.*, p. 32, No. 95).

(C. VAN ARENDONK.)

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(NICHOLSON.)

IBRĀHĪM B. AL-AGHLAB (184—196 = 800—812), founder of the semi-independent dynasty of the Aghlabids, was the son of al-Aghlab b. Sālim b. ‘Ikāl al-Tamīmī, a native of Marw al-Rūdī who had governed Ifrikiya after the departure of Ibn al-Ash‘ath in 148 A. H. and had been killed two years later in the revolt of al-Ḥaṣan b. Ḥarb. In 179 (795) Ibrāhīm received the governorship of the Zāb. When the mistakes of the governor Ibn Muḳātil had roused the people against him, who finally (183 = 799) expelled him, Ibrāhīm came to his assistance, and after the restoration of order, cleverly made himself so indispensable to Hārūn al-Rashīd, that the Caliph, on Harthama’s advice, left him in possession of Ifrikiya on payment of a tribute of 40,000 dinars while Egypt was freed from the subvention of 100,000 dinars which she paid annually to Ifrikiya. This change took place on the 12th Dju-mādā II 184 (July 9, 800). Following Spain and the Maghrib, Ifrikiya in turn separated from the ‘Abbāsīd empire. Egypt was soon to follow. The new prince began by building a new capital to replace Kairawān: this was al-‘Abbāsiya [q. v.]. A year later he received ambassadors from Charlemagne (801), who brought from Africa a number of relics: this was presumably not the only object of their journey and it may be supposed that Charlemagne was seeking an ally against the Omayyads in Spain. In 186 (802) Ibrāhīm suppressed a rising of Ḥamdis al-Ḳaisī in Tūnis; in 189 (805) another broke out in Tripoli, the inhabitants of which drove out the Aghlabī governor Sufyān b. al-Maḍā‘. Hardly had this been terminated by an amnesty 194 (809) when a more serious rising took place in the very centre of Ifrikiya. ‘Imrān b. Mudjālīd al-Rabī‘ (Dhahabī has Makhlid instead

of Mudjālīd, v. Fagnan, Ibn al-Athīr, *Annales*, p. 158, note i, p. 173) and Ḳuraish b. al-Tūnisī were at its head. Ibrāhīm was besieged for a whole year in al-‘Abbāsiya. Money sent by the Caliph bought off the rebels and ‘Imrān retired to the Zāb, where he lived till the death of Ibrāhīm without being disturbed. Tripoli was again the scene of a revolt in 196 (811) in the course of which it was pillaged by the Khāridjī Huwāra. The ruler sent his son ‘Abd Allāh at the head of an army and after an initial success the latter was forced to fight against the Khāridjīs from Tahert (Tagdemt) led by their Rustamī imām ‘Abd al-Wahhāb b. ‘Abd al-Rahmān [q. v.]. The town was besieged by them, and the assault had begun when the news came that Ibrāhīm had died on the 21st Shawwāl 196 (5th July 812) at al-Kairawān. ‘Abd Allāh, eager to seize his heritage, made peace with ‘Abd al-Wahhāb by abandoning to him the whole of Tripolitania, except Tripoli, as well as the districts of Kaṣtīliya and Djerba.

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IBRĀHĪM, ABŪ IṢḤĀK B. AḤMAD, ninth ruler of the Aghlabid dynasty. Although he had solemnly sworn to his dying brother Muḥammad Abū ‘l-Gharānik to recognise his nephew Abū ‘Ikāl, he seized the throne on the death of his brother on the 6th Djumādā I 261 (= 16th February 875) with the acquiescence of the people of al-Ḳairawān. He was famous for two very different reasons: his taste for building and his ferocious cruelty. He built the Ḳaṣr al-Baḥr at al-Raḳḳāda and placed along the coast a number of towers (*maḥāris*) to signal nocturnal attacks, which has led other buildings to be wrongly attributed to him. He waged wars notably against al-‘Abbās, who rebelling against his father Aḥmad, the first Tūlūnid of Egypt, marched against Ifrikiya in 266 = 879-880. After defeating the Aghlabid troops under Muḥammad b. Ḳurhub at the Wādī Wardasā, he was held up at first by the siege of Labda and later by that of Tripoli. The Abādis [q. v.] of the Djebel Nefusa, led by their chief Ilyās b. Mansūr came to the help of the town and destroyed the army of al-‘Abbās who fled to Egypt (267 = 880-1). A rising of the Berbers of Ifrikiya cost the life of Mu-

ḥammad b. Kūrhūb (Dhu 'l-Ḥidjja 268 = June-July 882) and was only suppressed by Ibrāhīm's son Abu 'l-Abbās. The latter having completely defeated the Nefūsa was sent to Sicily where Syracuse had been taken in 878. Ibrāhīm followed later and in Rādjab 289 = July—August 902 by order of the 'Abbāsīd Caliph, seized Taormina, then crossing the strait began to besiege Cosenza. He died of dysentery during the siege on the 19th Dhu 'l-Ḥidjja 289 = 26th October 902. His body was taken to Kairawān where he was buried on the 1st Muḥarram 290 = 5th December 902. All the historians unanimously accuse him of cruelty and quote numerous examples e. g. the massacre of the mawlas, the inhabitants of al-Raḡḡāda and of Tūnis, the murder of his physicians, ministers, pages, his son Abu 'l-Aḡḡlab, and his eight brothers, on account of imaginary fears. He created a bodyguard of negroes whom alone he trusted and who were the instruments of his cruelties.

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IBRĀHĪM B. AḤMAD, the youngest son of Aḥmad I, was born on the 12th Shawwāl 1024 (4th November 1615) and succeeded his brother Murād IV (died 16th Shawwāl 1049 = 8th Febr. 1640) on the throne as 19th Ottoman sultān. His brothers, 'Osman II and Murād IV reigning before him, had kept him in strict seclusion, and he grew up in awe of their machinations and in continual fear of a violent death, being on the whole of a delicate constitution; all this contrived to render him absolutely incapable of governing a great empire. During the first years of his reign he therefore left the government in the hands of the able vizier Kāra Muṣṭafā. By the treaty of Szön (15th March 1642) the latter renewed the peace with Austria; he reconquered the fortress of Azow, and among some minor disturbances he suppressed the dangerous insurrection of Nasūḥ-pashazāde (1642). At the same time he kept a watchful eye on the financial system of the country, and he greatly improved it by reforming the currency, by limitation of the expenses of the State, and by a strict collection of the taxes. After four years he fell a victim to court intrigue, and was beheaded on 21st Dhu 'l-Ḥidjja 1053 (31st January 1644). The Sultān, who indulged in the delights of harem-life as none of his predecessors or successors ever did, was now absolutely under the sway of his odalisks and favourites, particu-

larly the notorious *Djinnḍī Khōḍja* Ḥusain, an ignorant softa from Zafranborlu, who cured Ibrāhīm from his fits of faintness by his magic charms and thereby won unlimited control over him. The State revenues were dissipated to humour the foolish whims of Ibrāhīm and his court; offices and ranks were given by favour and for gifts i. e. in proportion to the bribes given. The result was an uninterrupted series of changes of grand viziers and ministers.

Such was the wretched state of affairs when on the 28th Sept. 1644 Maltese corsairs seized a convoy of pilgrims near Karpāthos; among them was the Sultān's *Kyslar Aḡḡāsī* Sümbül with his riches and his retinue, bound for Cairo whither he had been banished. The Sultān resolved to be revenged, and as his favourite, the *siliḥdār* Yūsuf, had already been inciting him against Venice, the Sultān undertook an expedition against the Republic. Without a declaration of war a strong Turkish army was landed in Crete in June 1645 and took Canea. In the following year Rhethymo fell, while the siege of the strong fortress of Candia continued to drag on. In the meanwhile the Turks were repeatedly defeated in Dalmatia. All this roused the Sultān's wrath to such an extent, that he resolved to massacre all Christians, at least all Franks residing in his empire. This plan failed on account of the opposition of the Shaikh al-Islām. This war, which was to last for 25 years, weakened the country to utter exhaustion, nevertheless it did not allow the Sultān to interfere with his dissolute conduct. The immense sums spent for the foolish luxury of the Serai rose disproportionately; in order to provide the necessary money, new heavy taxes were imposed on the people. At last the public rage broke forth openly; at the head of the insurrection were the Janissaries assisted by the 'ulamā and the Shaikh al-Islām. The Grand Vizier Hezārpāre Aḥmad Pasha fell the first victim of the infuriated mob. Next came the Sultān Ibrāhīm who was dethroned on the 18th Rādjab 1058 (8th August 1648) and confined in the Činilik-öshk, where he was strangled a few days later by the executioner. When Ibrāhīm ascended the throne, he was the only living male offspring of the house of 'Osman; on his death he left four sons and thus became the founder of the dynasty again, the only thing history places to his credit.

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IBRĀHĪM B. 'ALĪ. [See AL-SHĪRĀZĪ.]

IBRĀHĪM B. HILĀL. [See AL-SĀBĪ.]

IBRĀHĪM B. KHĀLID. [See ABŪ THAWR.]

IBRĀHĪM B. AL-MAḤDĪ, an 'Abbāsīd, born at the end of 162 = July 779. His father was the Caliph Muḥammad al-Mahdī, his mother a negress named Shikla. When the Caliph al-Ma'mūn, who was then in Marw, appointed the 'Alid 'Alī al-Riḡā successor on the end of Ramaḍān = 24th March 817, disturbances broke out among the

followers of the 'Abbāsids. At the end of *Dhu 'l-Hijjā* = July 817 they proclaimed al-Ma'mūn's uncle, Ibrāhīm, Caliph under the name al-Mubārak ("the blessed") and on the 5th Muḥarram 202 = 24th July 817 he publicly appeared in the mosque as ruler. His reign did not last long however. The troops soon rebelled because he could not pay them. After order had been restored in the army, Hira and Kūfa fell into his hands, but on the 26th Rājāb = 7th February 818 his generals Sa'īd b. Sādjūr and 'Isā b. Muḥammad were defeated at Wasiṭ by the governor Ḥasan b. Sahl and had to retire to Baghdād. 'Isā soon went over openly to the enemy and the other generals began secretly to work for al-Ma'mūn. When the latter came back from Khorāsān, Ibrāhīm could no longer hold out, but had to abandon his claims in the middle of *Dhu 'l-Hijjā* 203 = June 819 and on the 15th Ṣafar 204 = 11th August 819 al-Ma'mūn entered Baghdād. Ibrāhīm henceforth lived in retirement. He was arrested in 210 = 825-826 but pardoned in a few days. He died in Ramaḍān 224 = July 839 at Surr-man-ra'ā. He had not the gifts of a ruler; but he was a man of refined tastes who was especially interested in music and singing.

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IBRĀHĪM B. MAS'UD, twelfth Ghaznawid.

[See GHAZNAWIDS, ii. 156^b sq.].

IBRĀHĪM B. MUḤAMMAD B. 'ALĪ B. 'ABD AL-LĀH B. AL-'ABBĀS, brother of the two first 'Abbāsīd Sultāns, al-Saffāh and al-Manṣūr, born in 82 = 701-702. His father who, according to the usual statement, died in *Dhu 'l-Qa'da* 125 = August 743, was the founder of the secret 'Abbāsīd propaganda and shortly before his death made over to his son Ibrāhīm his right to the 'Abbāsīd imāmate. In the following year the latter sent Bukair b. Māhān [q. v.] to Marw where he informed the Khorāsānians of Muḥammad's death and proclaimed Ibrāhīm his successor. After Bukair's death in 127 = 744-745 Abū Salama al-Khallāl [q. v.] was appointed plenipotentiary of the 'Abbāsīds. Like his father, Ibrāhīm himself lived in al-Humaima, a place south of the Dead Sea, while Kūfa was the centre from which the invisible threads of the energetic propaganda ran. Khorāsān was a particularly fertile soil for the activities of the 'Abbāsīd emissaries, and in 128 = 745-746 Abū Muslim was appointed leader of the secret agitation there. In the following summer the long prepared rebellion broke out and on the 1st Shawwāl 129 = 15th June 747 the first 'Abbāsīd service was held in Sīqadhandj. In the same year the Caliph Marwān II had Ibrāhīm captured and brought to Ḥarrān, his then residence, and the latter soon afterwards died there. According to some, Ibrāhīm was put to death by order of Marwān.

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(ed. Houtsma), ii. 393—433; Ibn al-Tik-tākā, *al-Fakhri* (ed. Derenbourg), p. 186 sqq.; Shahrastānī (ed. Cureton), i. 114, 145 (Haarbrücker's transl., i. 173, 218); van Vloten, *De Opkomst der Abbasiden*, pp. 68 sqq.; Wellhausen, *Das arabische Reich*, p. 312 sqq.

(K. V. ZETTERSTÉEN.)

IBRĀHĪM BEY, one of the most prominent of the last Mamlūk amirs of Egypt. He was brought to Egypt as a Circassian slave and passed into the possession of Muḥammad Abu 'l-Dhahab, the favourite Mamlūk of 'Alī Bey [q. v.]. He manumitted him and married him to his sister (cf. al-Djabbartī's statement under the 4th Rabi' II 1216). In 1182 (1767-8) he was appointed one of the 24 Beys, in 1186 as Amīr al-Ḥaḍjdj he led the Egyptian pilgrim caravan to Mecca. On his return the dispute between Muḥammad Abu 'l-Dhahab and 'Alī Bey had already been decided in favour of the latter. During the few years of his brother-in-law's rule his prestige must have increased considerably. In 1187 he was Defterdār, in 1189 he remained in Cairo as Shaikh al-Bilād while Muḥammad undertook his expedition to Syria and when the latter died at 'Akkā, Ibrāhīm as his nearest relative inherited his great wealth and influence. With Murād Bey, another Amīr of Muḥammad's house, whom the troops had chosen as their leader, he shared the rule over Egypt so that he took over the civil rule as Shaikh al-Balad i.e. Lord Mayor of Cairo, while Murād took control of the army. The predominating position of these two is clear from the number of their Mamlūks. According to Volney, who was in Egypt in 1783, Ibrāhīm Bey had 600 Mamlūks, Murād Bey 400, the other Beys between 50 and 200. That this division of power lasted was mainly due to Ibrāhīm Bey's complaisance and love of peace. He probably dealt warily with the impulsive Murād Bey so that serious differences only arose between them in 1198-9. Their joint rule lasted till the French expedition to Egypt in 1213 (1798), although it was twice interrupted when Ismā'il Bey, the most influential amir of the house of 'Alī Bey, came into power. In 1191 he was only able to hold out for six months; in 1201 (1786) he was again made Shaikh al-Bilād by the Turkish Kapudan (Kapitan) Pasha (Admiral) Ḥasan. The object of the latter's expedition to Egypt was to strengthen the power of the Porte, the influence of which had sunk to a minimum since the days of Ibrāhīm Katkhūda and particularly under 'Alī Bey. Although Ibrāhīm and Murād in whom Ḥasan Pasha saw the chief culprits, had to leave Cairo they did not dare openly to challenge the authority of the Porte's envoy, the latter however had to leave the rule of Egypt in the hands of the Mamlūks. Even after the departure of Ḥasan Bey, which was hastened by political complications with Russia, Ismā'il was able to retain his post of Shaikh al-Bilād. Not till a pestilence had carried him and other amirs off in 1206, could Ibrāhīm and Murād return to Cairo. They received an amnesty from the Porte and henceforth again shared the government of the country.

During the French advance of 1213 (1798) Ibrāhīm awaited the result of the fighting at the Pyramid on the east bank of the Nile at Shubra and Bulāḡ. He ordered the ships at Bulāḡ to be burned to make it difficult for the French to cross the Nile. After the battles of Khānkā and Ṣālihiya

he succeeded in escaping with his train to Syria. He stayed at Ghazza and retired to the north-east when Bonaparte sent an expedition to Palestine.

Ibrāhīm returned to Egypt with the army of the Grand Vizier Yūsuf Pasha. When during the battle of Heliopolis Naṣūḥ Pasha, whom the Porte had designated governor of Egypt, entered Cairo in Febr. 1800, Ibrāhīm Bey was with him. He left the town with the Turkish troops when the French were able to hold it. He declined any rapprochement with the French, while Murād Bey made peace with them and received the governorship of Upper Egypt. He died soon afterwards of the plague in April 1801.

After the final evacuation of the town by the French in June 1801, Ibrāhīm Bey was again appointed Shaiḥ al-Bilād by the Grand Vizier but soon afterwards on the 20th Oct. 1801 he was thrown into prison with the rest of the Mamlūk amīrs by order of the Porte, who thought it a favourable opportunity to dispose of the Mamlūks. The English forced the imprisoned Mamlūks to be handed over to them. Ibrāhīm Bey thus succeeded in reaching Upper Egypt. From there in the next few years he repeatedly negotiated with the Turkish governor of Egypt, Khusrew Pasha. When the latter was driven from Egypt and the Albanian chief Ṭāhir, who had been appointed kā'immaḥkām, was murdered, Muḥammad 'Alī summoned Ibrāhīm Bey to Cairo in April 1801 and gave him the office of Shaiḥ al-Bilād to prevent Aḥmad Pasha, the governor designate of Djidda, who was passing through Egypt at the time, establishing himself there. The influence of the aged Ibrāhīm Bey was certainly not very great and he must have seen that he was only a tool in the hands of Muḥammad 'Alī. In any case, he developed a great distrust of Muḥammad 'Alī: he probably saw through the latter's policy of making use of the Mamlūks when it suited himself, while he took care not to allow them to become too powerful and continually sowed feuds among them. The coup de main which Muḥammad 'Alī attempted on 13th March 1804 against Ibrāhīm and 'Oṭmān al-Bardīstī, Murād's successor, failed in as much as both escaped imprisonment by flight. Ibrāhīm never again returned to Cairo. During the massacre of the Mamlūks on the 18-19th August 1805 he was at Ṭurā with his son Marzūk and inflicted heavy losses on Muḥammad 'Alī's troops there. His attempt to unite the Mamlūks in a common struggle with Muḥammad 'Alī failed owing to the dissensions among them and Muḥammad's skill in always winning to his side several of the most influential Mamlūks by flattery and gifts of honorary offices. Ibrāhīm declined an attempt at reconciliation made by Muḥammad 'Alī in 1809, saying that too much blood had flowed between them. Owing to Ibrāhīm's efforts the Mamlūks in 1810 were a power against which Muḥammad 'Alī did not dare to take open action. But by stratagem he succeeded in bringing most of the Mamlūks to Cairo. Here honours were heaped upon them and thus they were secured. They thus fell into the trap prepared by Muḥammad 'Alī and were massacred in the citadel on March 1st 1811. Ibrāhīm Bey with a few others had not trusted Muḥammad 'Alī's assurances. He remained on the southern frontier of Egypt and thus was saved. He spent the last years of his life at Don-gola with the remnants of the Mamlūks "in the

land of slaves where they sowed millet and lived on it and clothed themselves in robes such as slave dealers wore there, till finally in Rabi' I 1231 the news of his death reached 'airo" (Djabbarti). His widow who in 1811 had been allowed to seek and bury her son Marzūk's body, received permission from Muḥammad 'Alī to bring Ibrāhīm's body to Cairo. It arrived there in Ramaḍān 1232.

Bibliography: The chief authority is Djabbarti's Chronicle 'Adjā'ib al-Aḥḥār fi'l-Tarādjīm wa'l-Aḥḥār (Bulāḥ 1297, often reprinted, translated as *Merveilles Biographiques et Historiques*, 9 vols., Cairo 1888—1896), from 1190 there is frequent mention of Ibrāhīm Bey. The life comes after the events of the year 1231; C. F. Volney, *Voyage en Syrie et en Egypte pendant les années 1783, 1784 et 1785*, Paris 1786 etc., Chapt. vi.—ix.; *Histoire scientifique et militaire de l'Expedition française en Egypte*, 10 vols., Paris 1830—36; A. A. Paton, *A History of Egypt Revolution from the Period of the Mamelukes to the death of Mohammed Ali*, 2 vols., London 1863, 1870. The article "Ibrāhīm Bey" by P. Ravaisse in *La Grande Encyclopédie*, Tome xx. p. 519.

(P. KAHLE.)

IBRĀHĪM ḤAḤḤĪ PASHA is the grandson of a Georgian who adopted Islām and the son of Mehmed Remzī, who at the time of his death was president of the Constantinople city council (*Shehr Emāneti Medjlisi*). Ibrāhīm Ḥaḥḥī Pasha was born on the 22nd Shawwāl 1279 = 12th April 1863 in the Beshik-Tash quarter of Constantinople. From 1877 to 1882 he attended the school of administration (*Milkiye Mektebi*) in Constantinople and took particular advantage of the lectures of Mehmed Murād Bey (History), Pörtükāl Miḥāl Efendi (Finance) and Oḥānnes Efendi (economics). Passing out of the school with brilliant success he became a translator in the Yildiz palace of Sultān 'Abd al-Ḥamīd from 1883 to 1894. Through his literary and scholarly activities he obtained the professorship of history at the age of 23 in the Constantinople school of Law (*Ḥukūk Mektebi*) to which soon afterwards in 1888 the chair of constitutional law (*ḥukūk-i siyāsīye*) was added. Ibrāhīm Ḥaḥḥī's professorship of history lapsed in 1891. In place of it he was given in 1892 the chair of administrative law in addition to that of constitutional law, and in 1893 that of international law in the school of Law also. Being a brilliant orator and a comparatively bold critic he was able to attach students to himself — and what was more important — also to interest even non-Turks and non-Muslims in the welfare of the Ottoman empire. On Sept. 12 1894, Ibrāhīm Ḥaḥḥī was appointed legal adviser (*ḥukūk mushāwiry*) to the Sublime Porte. The Grand Vizier Mehmed Sa'īd Pasha in 1901 or 1902 wished to appoint him undersecretary of the Ministry of Foreign Affairs, but the Sultān did not approve. Ḥaḥḥī Bey distinguished himself in the office of legal adviser which he held till 1908, and acted as member or president of over 30 commissions which discussed the conclusion of treaties or disputed questions of law. Being a linguist he was twice sent on mission to Europe by 'Abd al-Ḥamīd and twice to America. When the Turkish constitution was re-established in 1908 Ibrāhīm Ḥaḥḥī at once plunged into the political arena, championed extremely modern views, and

took the bold step, during the short time he held the portfolio of Minister of Education in 1908, of confirming in office only a hundred of the five hundred officials in the central offices. Soon afterwards he held the Ministry of the Interior for a short time. His great zeal horrified the backward officials so that he soon had to retire from these offices. He still continued to hold his legal chairs till in 1909 he was appointed ambassador to Rome. Having already for a long time been the candidate of the Committee of Union and Progress on Jan. 12 (Schulthess, Jan. 10) 1910 he was given the rank of vizier and then promoted Grand Vizier. Ibrāhīm Haqqī proved himself in the field of politics a distinguished orator, a man of striking, well-marked convictions which, however, lacked the elasticity usual and perhaps necessary in the east. In alliance with the Young Turks he held the office of Grand Vizier for 21 months and was a rigorous opponent of the Albanian and other separatist claims. As a result of Italy's declaration of war against the Porte, Ibrahim Haqqī's cabinet resigned on Sept. 29 1911.

The greatest political success of his vizierate was the successful operations of the Ottoman Chief of Staff, Ahmed 'Izzet Pasha, against the rebels in the Yemen and in the conclusion of a peace with the leader of the Yemenī Zaidis, Imām Yahyā, which was based on religious, legal, and in part financial independence. This treaty was also Ahmed 'Izzet Pasha's work.

Ibrāhīm Haqqī Pasha's literary works deal mainly with jurisprudence and to a secondary degree with history. His first book was an "Introduction to International Law" (*Medkhal-i Huḳūḳ-i Dūwel*) and was soon followed by an "History of International Law" (*Tārīkh-i Huḳūḳ-i beine 'd-Dūwel*, Istanbul, 1303 = 1885-6). Both are concise, unexceptionable and reliable compendiums for university teaching. In conjunction with Mehmed 'Azmi he published about the same time a "Brief History of Islām" (*Mukhtesar Islām Tārīkhī*) which was intended for the lower classes of intermediate schools (*Rüşdiyye*); (6th edition Istanbul 1321 = 1903-4). Likewise with Mehmed 'Azmi he prepared a "Brief Ottoman History" and then from his own pen a "Small Ottoman History" for elementary schools (Istanbul 1301 = 1890). Soon afterwards he published his most important historical work a "General History" in three volumes from the earliest times to the xvith century (*Tārīkh-i 'umūmī*, Istanbul, 1305 and 1306 = 1887-8 and 1888-9). There is nothing original in any of these works.

Ibrāhīm Haqqī's most valuable work is his Administrative Law (*Huḳūḳ-i Idāre*, 1st ed. Istanbul 1308 = 1890-91; 2nd 1312 = 1894-95) in two volumes octavo. The work deals for the first time with a many branched and complicated subject in a masterly fashion. It still far surpasses all similar compilations. He has also prepared a number of unpublished works, which his activities devoted for twenty years to education and politics have not yet allowed him to publish.

Bibliography: Schulthess' *Europäischer Geschichtskalender*, N. S., 26th year, 1910 (München 1911), 27th year 1911 (München 1912); Ahmed İhsan, *Newsāl-i Therwet-i Fünūn*, Istanbul 1311 = 1893-1894, p. 47-50, 60; İsmā'īl Şubhī ve-Mehmed Fū'ād, *Sālnāme-i Therwet-i Fünūn*, Istanbul 1327 = 1911-12 and 1328 =

1912-13; Sa'īd Pasha, *Khātīrāt*, ii. 2 (Der-i Se'adet 1328 = 1911), p. 23 sq.; much personal information from Ibrāhīm Haqqī Pasha.

(K. SÜSSEIM.)

IBRĀHİM KHĀN the ancestor of the Ibrāhīm Khānzāde family, was the son of the Princess Ismī-khān, a daughter of Selīm II, by her first marriage with the famous Grand Vizier Mehmed Şokolli Pasha who was murdered on the 19th Sha'bān 987 (11th Oct. 1579). Tradition relates that he was concealed by his father at his birth, so that he was the first who broke the laws of the house of 'Osman, according to which all sons of the Princesses, were to be put to death at birth (*Ḥadīkat al-Djiewāmi*, ii. 38; cp. article DAMĀD); likewise contrary to the rule Aḥmad I appointed him to the post of governor general in different provinces, as a reward, it is said, for the fact that he had presented the Sulṭān with the property on which the palace of his father Mehmed Şokolli Pasha stood, for the building of the great Mosque on the Atmeidān (Barozzi-Berchet, *Relazione* etc., p. 181). Ibrāhīm died some time after 1031 (1621-1622) and his descendants, the Ibrāhīm Khānzāde, formed like the Ewrenöszāde and the Türkḥānzāde, one of the historic families of the Empire, although they never filled important positions in the State 'Alī Beg, a grandson of Ibrāhīm Khān, is one of the few mentioned repeatedly by the chronists (Kāshid, *Tārīkh*, ii. 220 vs.; Knolles-Kycaut, *The Turkish History*, p. 263; v. Hammer, *Geschichte d. Osm. Reiches*, ix. 563, N^o. 2696; de la Motraye, *Voyages*, i. 326). About the decline of the 17th century, the legend arose that the Ibrāhīm Khānzāde would succeed to the throne, in case the Osman dynasty should die out, and that for this reason the Sulṭāns were bound to respect the life of all members of this family (de la Motraye, *o. c.*, i. 261 sq.; von den Driesch, *Historische Nachricht*, etc., p. 137; Kantemir, *Ottoman History*, p. 107; Lüdeke, *Beschreibung des Türk. Reiches*, i. 292, ii. 63). They had their residence in the suburb of Eiyüb on the Golden Horn, and are still the *mutewellī* (administrators) of the *Ewḳāf* of their ancestor Mehmed Sökolli Pasha (Djewedet, *Tārīkh*, vi. 198).

Bibliography: besides the works quoted in the text see *Sidjill-i 'Osmāni*, i. 99; White, *Three Years in Constantinople*, ii. 307.

(J. H. MORDTMANN.)

IBRĀHİM LODĪ. The last king of India of the house of Lodī [s. SIKANDAR LODĪ], came to the throne in 1510, and reigned at Agra for about 16 years when he was overthrown and slain by Bābur at Pānīpat in April 1526. He was violent and tyrannical, and alienated his nobles who called in Bābur to help them. He fell, however, fighting bravely, along with thousands of his Afghāns. Like Harold, he had trouble with his own family, before being called upon to encounter a foreign foe. His father's brother, 'Alā' al-Dīn, attempted to dispossess him, first from Guḍjarāt, and afterwards from Kābul where he got help from Bābur. But Ibrāhīm defeated his uncle who gained nothing by joining the Moghals.

Bibliography: Nizām al-Dīn. *Ṭabaḳāt-i Akbari*; Bābur's *Memoirs*, trans. Erskine and Pavet de Courteille; Elphinstone's *History*; *Tārīkh Dā'ūdī* by 'Abdullah of which there is an account, with extracts, in Elliot, *Hist.*, Vol. iv. 434; Ni'mat Allāh, *Hist. of the Afghans*, Dorn's translation, p. 70.

(H. BEVERIDGE.)

IBRĀHĪM AL-MAWṢILĪ, IBRĀHĪM B. MĀHĀN B. BAHMĀN, also known as al-Nadīm al-Mawṣilī, one of the most celebrated musicians of Arab history, a man of Persian origin, was born at Kūfa in 125 (742) and died at Baghdād in 188 (804). He studied music under Persian masters, and attained an extraordinary degree of skill both in singing and in the use of the lute. He stood in high favour at the 'Abbāsīd court, under al-Mahdī, al-Hādī, and (especially) al-Rashīd. His son Ishāk, a very learned and accomplished man, followed in his footsteps, being a musician and composer of fully equal ability, and a prominent figure in Baghdād under al-Rashīd, al-Ma'mūn, and al-Mu'taṣim. Marvellous tales were told of Ibrāhīm's proficiency, e. g. *Aghānī* V, 41, 1—15. Two anecdotes concerning him which became very widely popular are the story of the singing-girls whose house he entered in a basket (*Aghānī* v. 41 sq.; al-Ghuzūlī, *Maṭālī' al-budūr*, i. 243 sq.; Ibn Badrūn, ed. Dozy, p. 272 sq.; and the *1001 Nights* [in the two latter cases, told of Ishāk]), and the story of his visit from the Devil, who taught him a wonderful melody (*Aghānī*, v. 36 sq.; al-Ghuzūlī, i. 241 sq.; and the *1001 Nights* [told of Ishāk]).

Bibliography: Ibn Khallikān, n^o. 9 (Trans. de Slane, i. 20 sq.); *Aghānī* (i. ed.), v. 2—49, 52—131; *Fihrist*, p. 140—142; Barbier de Meynard, *Ibrahim, fils de Mehdi*, in *Journal Asiatique* 1869, p. 201—342; von Kremer, *Culturgeschichte des Orients*, ii. 71 sqq.; Ahlwardt, *Abu Nowas*, p. 13 sq.; Brockelmann, *Gesch. d. arab. Litteratur*, i. 78. (C. C. TORREY.)

IBRĀHĪM MUTEFERRIKA (i. e. court-steward), the first Turkish printer, was born about 1674 in Kolozsvár (Hungary) of Calvinistic parents and, at the age of 18, was taken prisoner by Turkish troops, making a raid into Hungary. He was brought to Constantinople and sold as a slave. He then turned Musalman and occupied himself with theological studies. In 1715, the Porte entrusted him with a political mission to Prince Eugen (von Hammer, *Geschichte des Osmanischen Reiches*, vii. 193 sq.); Ibrāhīm was next attached to the staff of Francis Rakoszy of Transsylvania, the leader of the Hungarian malcontents, who lived as a refugee in Turkey from 1718—1735; at the same time, Ibrāhīm also fulfilled the duties of a dragoman of the Porte. Early in 1737 he was sent as ambassador to Poland (von Hammer, *op. cit.*, vii. 480—520) and took part in the war against Austria as secretary to the artillery corps (*top arabacıları*). In the following years we see him interested and entangled in the political intrigues of his time, and specially connected with the French ambassador and the adventurer Bonneval. (Vandal, *Une Ambassade française en Orient sous Louis XV*, p. 181; von Hammer, *op. cit.*, vii. 520 sq., viii. 43; Pertsch, *Verzeichn. d. türk. Handschr. Berlin*, p. 256). At the end of Redjeb 1156 (Sept. 1743) the Porte entrusted him with the investiture of Aḥmed Khān Usmāi as Khān of the Raitaks in Daghistan. (Şubhī, *Tarīkh*, f. 221 vs.). He died in 1157 (1744). But his chief fame does not lie in his political activity; far more important is the part he played as founder of Islamic typography. With the help of the enlightened Grand Vizier Damād Ibrāhīm Pasha, and encouraged by Sa'īd Muḥammad, who had accompanied his father, Yirmi Sikiz Celebi

Muḥammad, in 1721 on his embassy to the court of Louis XV, Ibrāhīm established the first printing office in Constantinople, after having received the authorisation for this by an imperial ferman in the middle of Dhū l-Ḳa'da 1139 (beginning of July 1727). The maiden work of this printing office was the dictionary of Wānkūlī published in two folio volumes on the 1st Redjeb 1141 (31st January 1729). In October 1734 the work in the office was dropped, but resumed after an interval of six years, and then stopped altogether in 1155 (1742); the office having in all printed 17 books, the incunabula of Islamic typography, (see exact list in v. Hammer, *op. cit.*, vii. 583 sq.).

Bibliography: J. de Karacson in the *Revue Historique publiée par l'Institut d'Histoire Ottomane*, N^o. 3, 173—185, with the additions given by B. A. Mystakides, *ibid.*, N^o. 5 and 7; *Sidḡill-i 'Osmānī*, i. 127; the ferman of the year 1139, in the preface of the first print of Wānkūlī, the epitaph of Ibrāhīm, with the chronogram of the year of his death, has been published in the newspaper *Şabāḥ* N^o 8505 of the 14th Djumādā II 1331.

(J. H. MORDTMANN.)

IBRĀHĪM PASHA, the eldest son of Muḥammad 'Alī, a great general and viceroy of Egypt. He is often described as Muḥammad 'Alī's adopted son. Amina, a relative of his foster-father, the governor (*corbadji*) of Kavalla in Macedonia, was certainly a divorced woman when Muḥammad 'Alī married her in 1787 and it cannot be denied that Muḥammad 'Alī had a certain preference for his son Tūsūn, who died on the 28th September 1816. There was certainly also a rivalry between Ibrāhīm and Tūsūn (cf. Mengin, ii. 81 sq.). The year of his birth is decisive, however, and this is usually given as 1789, but occasionally also as 1786. In the older authorities like Djabartī and Mengin we find no hint that he was not Muḥammad 'Alī's real son. Djabartī in 1228 (1813) describes him as a young man of not yet twenty, which certainly does not fit in. On this question cf. Gouin, p. 151 sq.; Clot Bey, i. p. lxxxiii; Murray, p. vi sq.

Ibrāhīm played an important part in the history of Egypt in the time of Muḥammad 'Alī (cf. the article **KHEDIVE**). He has been called the mailed arm of his father and as a matter of fact the successes of his father's policy would have been impossible without his military achievements.

When his position in Egypt had been somewhat secured, Muḥammad 'Alī in 1805 sent for his two sons Ibrāhīm and Tūsūn, and in 1809 for his wife and the younger children, Ismā'īl and two daughters. In 1806 Ibrāhīm was sent with the Kapudan Pasha to Constantinople as a hostage for the tribute promised by his father; after the departure of the English fleet from Alexandria in 1807 the Porte sent him back. In 1810 Ibrāhīm became *defterdār*. After the great massacre of the Mamlūks in 1811 he was sent by his father to Upper Egypt to collect the taxes. He drove the remnants of the Mamlūks out of the country, subdued the Beduins, and restored order and security in the country. In his efforts to collect money he must often have used very ruthless measures. Djabartī gives a terrible account of his procedure at the end of his survey of the events of 1228 (1813). He remained in charge of the administration of Upper Egypt till the beginning of 1816. In the meanwhile he had been given the

title of Pasha by the Porte in recognition of the services of his father (Mengin, ii. 48).

In 1816 his father sent him to Arabia to make a final reckoning with the Wahhābis, against whom his brother Tūsūn had been fighting successfully from 1811 to 1813 and, from 1813 to 1815, Muḥammad 'Alī himself also. After three years of heavy fighting the goal was achieved, Dar'īya [q. v.], the capital of the Wahhābis, was destroyed and 'Abd Allāh b. al Sa'ūd with his relatives sent as prisoners to Egypt (cf. above p. 416^a). In December 1819 Ibrāhīm made his triumphal entry into Cairo. Soon afterwards the Sultān appointed him governor of Dījidda. In the meanwhile, Muḥammad 'Alī had entrusted his third son Ismā'il with the conquest of the Sūdān. The discovery of the ancient goldfields and the capture of slaves, who were to form the basis of Muḥammad 'Alī's new army, were the two objects of this expedition. Ibrāhīm Pasha was sent thither with reinforcements to support his brother. He seems to have gone there with very adventurous plans (Vaulabelle, ii. 231), but a severe attack of dysentery forced him to return hurriedly to Cairo in the beginning of 1822.

In the years following Ibrāhīm Pasha took part in training the new troops (*niḡām dīdīd*), who were entrusted to the French Colonel Sèves. Ibrāhīm was an industrious pupil of the European instructor and the latter under the name of Sulaimān Pasha became his main support in his later campaigns.

When Muḥammad 'Alī was appointed to conquer the Morea by a firman of the Sultān, dated 16th January 1824, he sent his son Ibrāhīm Pasha there with an excellent army trained on the European model and ample supplies of war material at the end of July 1824. The capture of Navarino and his entry into Tripoliṣa practically brought the Peninsula under his sway. February to April 1826 were devoted to the siege and capture of Missolonghi. After the intervention of the Great Powers had been declined by the Porte and Muḥammad 'Alī, the naval battle of Navarino took place in October 1827, in which the greater part of the Egyptian-Turkish fleet was destroyed by the allied fleets of England, France, and Russia and finally Muḥammad 'Alī was forced by the English Admiral Codrington, who appeared before Alexandria, to recall his son and the Egyptian troops. He arrived in Alexandria on the 10th October 1828.

In 1831 Ibrāhīm Pasha was entrusted by this father with the conduct of the Syrian campaign. On Nov. 1 he arrived with his troops in Palestine. After a six months' siege he obtained the surrender of 'Akkā on the 27th May 1832, after previously gaining victories over the Pasha of Tripolis and Aleppo on the plain of Zerā south of Homs. Ibrāhīm's march, that followed, through Syria and Asia Minor was made possible by his victories over the advance guard of the Turkish army under Muḥammad Pasha of Aleppo at Homs on the 8/9th July, over the main Turkish army under Ḥusain Pasha in the pass of Beilān at Alexandretta (29th July), and over the Turkish army under Rashīd Pasha at Konia (21st December). These victories showed the superiority of the Egyptian army, Ibrāhīm's skill as a leader, and the cleverness of his policy of uniting the various groups in Syria under one banner by the cry of "liberation from

the Turkish yoke" and in winning to his side the influential Amīr Baṣhīr of the Libanon. Ibrāhīm Pasha advanced as far as Kūtāhiya. There on May 1833, not without pressure from the European powers, a treaty was signed between the Porte and Muḥammad 'Alī by which Syria and 'Adana were ceded to the latter. Ibrāhīm received from the Sultān the title of *moḥaṣṣil* of 'Adana. His father appointed him to administer the new territory: a difficult task in view of the varied nature of the population of the country. Although the latter were agreed in their disinclination for Turkish rule, the strict *régime* introduced by Ibrāhīm did not suit them either. Risings everywhere were the result and Ibrāhīm was partially successful in suppressing them by the general confiscation of arms. The recruiting of the population for military service resulted in the emigration of great numbers to Asia Minor and Mesopotamia, and the commandeering of beasts of burden for military purposes resulted in the decline of agriculture and trade. Although there was quiet generally in the land, the discontent was very great.

When the war was begun again by Turkey in 1839, Ibrāhīm on the 24th June won a decisive victory over the Turkish army under Hāfīz Pasha at Nizib west of Biredjik and the Turkish fleet under Fewzī Pasha went over to Muḥammad 'Alī. The intervention of the powers, whose negotiations led to the Treaty of London on the 15th July 1840 (the so-called Quadruple Alliance), altered the situation of things. Hoping for support from the French, Muḥammad 'Alī declined the demand that he should evacuate Syria as far as 'Akkā and confine himself to the hereditary pashalik of Egypt. No support was given him and the coasts of Syria and Egypt were blockaded by the allied fleets. Ibrāhīm was in a difficult position between their landing army and the hostile people of the Libanon who were stirred up against him. After the capture of 'Akkā by the English Admiral Napier and the latter's negotiations with Muḥammad 'Alī in Alexandria, the latter was forced to agree to the evacuation of Syria on 22th Nov. 1840. On the 29th Dec. Ibrāhīm left Damascus with his troops and returned to Egypt via Ghazza, sending a portion of the army home via 'Aḳaba under Sulaimān Pasha.

In the years that followed Ibrāhīm Pasha was mainly concerned with the administration of Egypt. His interest in and knowledge of agriculture is praised. He was several times in Europe, sometimes visiting watering places to improve his health. He was well received in Europe. At the beginning of 1848 he was in Malta when his father's condition made it necessary for him to return. In June 1848 he became practically ruler of the country. In September he was formally granted the pashalik of the country by the Sultān in Constantinople and on the 19th Nov. 1848 he died in his sixtieth year. He was buried in the family mausoleum near the Imām al-Shāfi'ī. Of his sons he was survived by Aḥmad (born 1825), Ismā'il (afterwards Khedive born 1827), and Muṣṭafā (born 1832).

A portrait of Ibrāhīm Pasha is given in Cadalvène and Barrault, *Histoire*, etc.; descriptions of his personality in Clot Bey, i. p. xxxiii sqq.; Paton, ii. 55.

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IBRĀHĪM PASHA, the celebrated Grand Vizier and favourite of Solīmān the Magnificent, was born towards the end of the xvth century of Christian parents in Parga in Epirus. Kidnapped in his early youth and brought as a slave to the Imperial Serai during Selīm I's reign, he was afterwards attached to the retinue of the heir apparent Solīmān as long as this latter resided as Governor General of Sārūkhān in Magnesia. His social and musical abilities soon won him the young Crown Prince's special favour, and on his accession to the throne in September 1520 Solīmān made him his *khaṣṣ oda bashi* (master of the inner chamber) and *ic shāhīndjilar aghāsī* (high court falconer). On the 13th Sha'bān 929 (27th June 1523) the Sultān made him Grand Vizier, at the same time granting him the governorship of Roumelia. During the thirteen years that Ibrāhīm filled these high offices he enjoyed more than any other ever did before or after him the Sultān's entire confidence. The Sultān actually shared his monarchical powers with him and gave him the insignia of the sultānate. He granted him the *ṭabl-khāne* (military music) and the half of the Imperial bodyguard, as well as the title *serasker sultān* (sultān commander-in-chief). Ibrāhīm's wedding

(18th Radjab 930 = 23^h May 1524), which the Sultān himself attended, was celebrated with such pomp and splendour that it has become famous in the annals of Ottoman history. Shortly afterwards, owing to the troubles caused by the insurrection of Khā'in Aḥmad Pasha, Ibrāhīm went to Egypt (October 1524—September 1525) to re-establish order and to re-organise the administration of the country. In 1526 he conducted Solīmān's first campaign against the Magyars, (Battle of Mohacs 28th August, capitulation of Ofen-Pest 10th Sept. 1526). Three years later, he undertook a second expedition against Hungary together with the Sultān. Ibrāhīm captured Ofen which had been reoccupied by king Ferdinand, and led his army up to Vienna. (Siege of Vienna 27th Sept. till 15th October 1529). In 1532, Ibrāhīm invaded Hungary for the third time, but he did not advance further than Günz, and had to be content with pillaging the country. The armistice concluded with Ferdinand in the spring of the following year was chiefly due to Ibrāhīm's influence. The decision of the dispute between the king and John Zappolya regarding the Hungarian possessions was placed in the hands of the Sultān, who again entrusted the Venetian Luigi Gritti, Ibrāhīm's favourite, with the delimitation of the frontiers. In his Persian expedition 1533-1534 Ibrāhīm was not less successful. After occupying the most important frontier fortresses he entered Tabriz on the 13th July 1534 and took Baghdād on the 31st December of the same year. He returned to Constantinople in January 1536 and there contracted in February the first French capitulation with the ambassador of Francis I. Ibrāhīm had now reached the zenith of his power and splendour when he was suddenly executed, without apparent reason, by the Sultān's orders in the Imperial Serai, where he was spending the evening (22th Ramaḍān 942 = 15th March 1536). His body was disposed off with equal secrecy and buried in the vicinity of the Okmeidān near the Arsenal, where his alleged grave was in later days shown in the Derwish monastery Dīawf. It was said that Ibrāhīm in his ambition coveted the throne for himself and that decisive proofs were in the hands of the Sultān; the fact is that the Sultān had done everything to nourish and encourage such thoughts in his confidant; and it seems that Ibrāhīm's attitude fully justified current rumours. A series of legends and sayings soon gathered around the figure of the *maḥbūl wa-maḥtūl* Ibrāhīm Pasha, some of which are still current among the common people. A number of mosques, 'imāret's [q. v.], bridges, and aqueducts in the capital and in the provinces, chiefly in Roumelia, likewise perpetuate his name and preserve his fame to the present day. His splendid Serai near the Atmeidān was later occupied by the Imperial pages, and his gardens along the Golden Horn remained for centuries famous among the sights of the town.

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IBRĀHĪM PASHA (DAMAD), the favourite of Murād III and three times Grand Vizier under his successor Muḥammad III. He was of Slavonic origin, born in the neighbourhood of Ragusa; brought up in the Serai he was appointed *sīlīdār* (armour-bearer of the Sulṭān) in 982 (1574—1575); from Dhu'l-Ḳa'da 987—Djumādā II 989 (End of Dec. 1579—July 1587) he was Aghā of the Janissaries and then Beylerbey of Roumelia; he was sent to Egypt in 990, where he remained for a year and a half as Governor General. In the beginning of 1585 he conducted the campaign against the Druzes of the Lebanon, and thence he returned to Constantinople in September of the same year. His wedding with the Princess 'Ā'isha, daughter of Murād III, was celebrated there in Djumādā II 994 (end of May 1586). At the end of Rajab 995 (end of June 1587) he was made *Ḳapudan Pasha*, and held this office for about a year. Shortly after the accession of Muḥammad III he was appointed *ḵā'immaḵām* (deputy) of the Grand Vizier on the 17th Sha'bān 1003 (16th April 1595) and a year later on the 5th Sha'bān 1004 (4th April 1596) Grand Vizier. He accompanied the Sulṭān on his march against Eger (Erlau, Turk. Egri), was dismissed on the day after the battle of Keresztes, on the 27th October, but restored to office for a second time after six weeks, at the end of Rabi' II 1005 (middle of Dec. 1596). The whims of the Sulṭān prevented him completing a year in office; he was dismissed on the 23th Rabi' I 1006 (3rd Nov. 1597), but recalled to his functions for a third time on the 9th Djumādā II 1007 (7th Jan. 1599) and entrusted with the continuation of the war against Hungary. In two expeditions 1008—1009 (1599—1600) he succeeded in stopping the advance of the Austrian army. In Rabi' II 1009 (end of October 1600) he captured the stronghold of Nagy Kanizsa, and as a reward the Sulṭān granted him the grand vizierate for life. Ibrāhīm then returned to Belgrade, where he died on the 9th Muḥarram 1010 (10th July 1601).

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IBRĀHĪM PASHA (ḲARA), Grand Vizier under Muḥammad IV, born in 1030 (1620—21) at Ḳhandawerk near Bāibord, began his career as

a *lewend*, then became *iç agha* (page) of the outlawed Firārī Muṣṭafā Pasha (v. Hammer, *Osm. Gesch.*, vi. 26), and afterwards served several Pashas including Ḳara Muṣṭafā as *hiya* (steward or agent), till on the 2nd Rabi' II 1081 (8th August 1671) he received the office of *küçük mirakḥōr* and a few weeks later that of *büyük mirakḥōr* (under and chief marshal). From the 17th Ramaḍān 1088 till the 12th Rabi' I 1090 (13th Nov. 1677—23rd April 1679) he was *ḵapudan pasha* and at the same time administered for a period the grand vizierate as *ḵā'immaḵām* and again after Djumādā II 1094 (June 1683) during Ḳara Muṣṭafā's campaign against Vienna. After the execution of the latter on the 6th Muḥarram 1095 (25th Dec. 1683) he was appointed Grand Vizier, deposed on the 22nd Muḥarram 1097 (19th Dec. 1685), banished to Rhodes on the 18th March 1686, and was strangled there a few months later in Sha'bān 1097 (June—July 1686).

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(J. H. MORDTMANN.)

IBRĀHĪM PASHA. [See ÇENDERELI.]

IBRĀHĪM PASHA (DAMAD), favourite of Aḥmad III, and his Grand Vizier for many years. He was the son of a certain 'Alī Aghā and was born about 1678 in Mūshḵara near Ürgüç, in the district of Nigde. At the age of 20 he came to the capital, where he obtained a position as *ḥalwadji* (confectioner) in the Ancient Serai. His remarkable intelligence and his ability in writing must have attracted notice, for soon afterwards he was appointed clerk of the imperial harem, and it was in this office that he had an opportunity of becoming acquainted with Prince Aḥmad, afterwards Sulṭān. After Aḥmad's accession to the throne in 1115 (1703) Ibrāhīm occupied for six years the post of secretary of the chief eunuch and, although the Sulṭān was willing to grant him the rank of a vizier, Ibrāhīm contented himself with very modest offices as *muḥāsebedji* (accountant) and *defterdār* (treasurer) in the provinces. In 1128 (1715) he accompanied Damad 'Alī Pasha on his campaign against Hungary, and after the defeat at Peterwardein (15th August 1715) he was entrusted with the difficult task of informing the Sulṭān of the fatal course of the war. As a result of this mission he again came into personal contact with the Sulṭān who appointed him Master of the Horse and the following year, on the 16th Shawwāl 1128 (3th October 1716) deputy Grand Vizier. After his marriage with the 13 year old Princess Fātma, daughter of the Sulṭān (6th Rabi' I 1129 = 18th February 1717), he was definitively appointed Grand Vizier (8th Djumādā II 1130 = 9th May 1718). The next 12 years during which Ibrāhīm held this post, form one of the most brilliant periods in the history of Turkey. Both Aḥmad III and his prime minister were men of high culture and refined taste and emulated one another in the patronage of art and learning. Numerous kiosks were built on the Bosphorus and in the Valley of the Sweet Waters (Kād-Ḳhāne), which was transformed into a sort of Versailles. Religious and secular ceremonies were celebrated with extraordinary pomp and were increased in number. At the same time public institutions,

libraries, e. g. the Serai library and the library of Ibrāhīm Pasha, were founded. The art of printing was also introduced in this era by Ibrāhīm Muteferriḳa [q. v.]. In his foreign policy, the Grand Vizier's object was to maintain friendly relations with the European Powers. After entering upon office he put an end to the conflicts with Austria by the treaty of Passarowitz (1718). A treaty with Peter the Great (1724) regulated the question of the boundary provinces of Persia; by virtue of this the Turkish forces occupied in the following years all the most important cities: Hamadhān, Gendje, Eriwān, Tebriz, etc., definitive possession of which was assured to Turkey by the treaty of Hamadhān (3th Oct. 1727). In 1730 however Tahmaskülī Khān invaded the newly acquired province, which resulted in a declaration of war by the Porte, though the Sultān agreed to this much against his will. This was the cause of a serious insurrection (September 1730), as the people were discontented with Ibrāhīm Pasha's government, and resulted in the fall of both Sultān Aḥmad and his favourite vizier. Aḥmad would not deliver Ibrāhīm alive into the hands of the infuriated mob and had him strangled in the Serai on the 30th Sept. 1730; on the following day he himself was forced to abdicate.

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(J. H. MORDTMANN.)

AL-IBSHIHĪ (AL-IBSHAIHĪ or perhaps AL-ABSHIHĪ) BAHĀ' AL-DĪN ABU 'L-FATH MUḤAMMAD B. AḤMAD (SHIHĀB AL-DĪN ABU 'L-'ABBĀS) B. MANŞÜR B. AḤMAD B. 'ISĀ AL-MAḤALLĪ AL-ŞHĀFĪ'Ī, an Arabic scholar of Egypt, born in 790 (1388) in the province of al-Gharbiya in the place أبشوبية (Abshūyah? cf. Yāqūt, *Mu'djam*, ed. Wüstenfeld, i. 92; de Sacy, *Relation de l'Égypte par Abd-Allatif*, p. 631, N^o. 7; Ibn Duḳmāk, *al-Intişār*, Cairo 1310, v. 82 *infra*). Here, after learning the Qur'ān by heart by his tenth year, he also received instruction in Fiqh and Grammar. In 814=1412 he made the pilgrimage to Mecca. He often came to Cairo and heard the lectures of Djalāl al-Dīn al-Bulḳnī. He became *khatīb* of his native place in succession to his father. For the rest he devoted himself to literary activity, showing a particular preference for *adab*. According to al-Sakhāwī, his grammatical knowledge was not thorough nor his language free from errors. He is the author of the *Adab* work *al-Mustatraf fī kull Fann mustatraf* (pr. Bulāḳ 1272, Cairo 1275 [lith.], 1279, 1304, 1305, 1306, 1308), which G. Rat translated into French (*Al-Mostatraf, Recueil de morceaux choisis* . . . par le Saik Sihāb-ad-dīn Aḥmad al-Ābshīh etc., Paris—Toulon, 1899—1902). According to al-Sakhāwī, he also composed

a paraenetic work in two volumes, *Atwāḳ al-Azhār 'alā Şudūr al-Anhār*, and began a book on epistolography (*fī şan'at al-tarassul wa 'l-kitāba*). He may be also the author of the *Tadhkirat al-'Arifin wa-Tabşirat al-Mustabşirin*, Hs. Damascus, Ḥabīb al-Zaiyāt, *Khaṣū'in al-Kutub fī Dimashḳ* etc., p. 80, N^o. 24.

Ibn Fahd and al-Bikā'ī met al-Ibshihī in 838 in al-Maḥalla and heard his lectures. He died after 850 (1446).

The same *nisba* was borne by Shihāb al-Dīn Aḥmad b. Muḥammad b. 'Alī b. Aḥmad b. Musā, a Shafī'ī teacher in Cairo, d. (8)92 (al-Sakhāwī, *o. c.*, Hs. Warn. 369b, p. 518 sq.), Shihāb al-Dīn Aḥmad al-Muḳrī (*ibid.*, p. 661) and Bahā' al-Dīn Muḥammad b. Shihāb al-Dīn Aḥmad b. Muḥammad . . . al-Ma'zāwī al-Kāhiri al-Mālikī, known as Ibn al-Ibshihī, born 21st Ramaḍān 834, d. 898 in Cairo (al-Sakhāwī, *o. c.*, Hs. Warn. 369a, p. 582).

Bibliography: al-Sakhāwī, *al-Daw' al-tāmi'*, Hs. Warn. 369a, p. 589; Brockelmann, *Gesch. d. arab. Litt.*, ii. 56.

(C. VAN ARENDONK.)

IBTIDĀ' (inf. viiith form of BD' "to begin"), "beginning", "inchoative". Technical term of Arabic grammar denoting the use of a word as subject (*mubtada'*) of a nominal sentence. "The *mubtada'* is any noun (or its equivalent) with which a beginning is made in order that a statement may be built upon it; the *mubtada'* and what is built upon it are both in the nominative case; and there can be no *ibtidā'* unless something built upon it follows" (Sibawaihi, i. 239 3—4). Thus e. g. in *Muḥammadun rasūlu 'llāhi*, a beginning is made with *Muḥammadun*, which is nominative by *ibtidā'*, and *rasūlu 'llāhi* is "built upon it" to complete the sense. The distinctive feature of the nominal sentence is that the relation of its subject and predicate is one of logical necessity, and is unexpressed by any finite verb. In general the subject precedes the predicate, and hence any sentence in which the subject comes first is regarded as nominal: cf. *Zaidun māta*, where *Zaidun* is *mubtada'*, while in the sentence *māta Zaidun* *Zaidun* is *fā'il* or agent (see esp. Wright, *o. c.*, ii. 251 A. B.). The precedence of the subject is however not universal, and cases are quoted in which inversion (*takdim*) occurs, usually for emphasis or other special reason.

In Prosody, *ibtidā'* is a name for the first foot of the second hemistich of a line. [Cf. *MUBTADA'*, *MUSNAD*.]

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(ROBERT STEVENSON.)

İC-IL (T.) "interior" the name of a province in Asia Minor, which at present forms an independent sandjak of the wilāyet of 'Adana [q. v.] with Selefke as its chief town; 17 villages belong directly to it and also the nāhiya of Ayāsh with 13 villages and Bulādjalu with 6 villages. This sandjak comprises four *қада*, viz. Ermenek [q. v.] Müt, Gulnār (Kilindria, Celendaris) and Anamūr [q. v., capital Çoraḳ]. The population consists of

45,000 Turks, 15,500 Kurds, 14,000 Greeks, 12,000 gypsies, and 8780 of various origins. The hills are covered with woods (221,818 hectares). The products are wood for building purposes and cereals. The Kurd nomads in the hills prepare butter and cheese, which they sell in the villages. Industry is carpet weaving. The district is covered with Roman remains. It is the ancient Tracheotis (Cilicia Petraea). The principal rivers are the Lamas-şu (Lamus) and the Gök-şu [q. v.]. The source of the Tatli-şu near the sea is probably identical with the *Noûs* of the Greeks.

The origin of the name İç-il may be traced to the Saldjûks for considered from their capital Konia this district really seems to be in the interior of the mountains. It has also been suggested that the name is a corruption of Cilicia.

Bibliography: 'Ali Djawād, *Djoghrafiya Lughati*, p. 133; *Sālnāme*, ed. 1325, p. 816; Hādjdji-Khalifa, *Djihān-numā*, p. 611; V. Cuinet, *Turquie d'Asie*, ii. 63 sqq.; G. Le Strange, *The Lands of the Eastern Caliphate*, p. 148. (CL. HUART.)

İÇ-OGHLAN (T.), "servant of the interior" (i. e. of the palace) was the name given in Turkey to the pages in the Sultān's service. They were Christian children who had either been taken in war or given as tribute in Europe; Asia was free from this levy. The most beautiful and best developed were chosen and those who seemed to be best endowed and to possess the best character. Their names, ages, and country of origin were noted and then they were converted to Islām and circumcised. They received a strict training for fourteen years under the supervision of eunuchs. They were divided into four chambers. The first comprised 400 pages, who received a daily pay of four to five aspers, learned to read and write and were instructed in religion and good behaviour. After six years they entered the second chamber, where the same education was continued and they also received a military training, which included riding and fencing. The third chamber contained 200 pages, who learned to sew, embroider, and make arrows, also to play musical instruments, and perform the duties of a chamberlain. The fourth chamber consisted of only forty picked pupils who received a daily pay of nine to ten aspers; they were dressed in satin, brocade, and cloth of gold and acted as chamberlains, as keepers of the wardrobes, major-domos, first barber, first manicurist, secretaries, and inspectors. The highest offices in the empire were open to the latter class and their occupants were chosen from them. From the end of the xviiith century therefore the tribute of boys was abolished, as the Turks were ready to pay to get their own children into the corps, so that they might attain the highest offices in the state. The Galata Serai (cf. i. 875^a), in which the Lycée Impérial now is, was formerly the training house of the *İç-Oghlan*; there was another in the Imperial Palace at Adrianople but it was abolished by Sultān İbrāhīm (1049—1058 = 1639—1648).

Bibliography: Tournefort, *Relation d'un voyage en Levant* (1717), ii. 10 sqq.; Ricaut, *Etat présent de l'empire ottoman* (trad. Briot), p. 83 sqq.; A. Ubicini, *Lettres sur la Turquie* 2, i. 302; M. d'Ohsson, *Tableau de l'empire ottoman*, vii. 47 sqq. (CL. HUART.)

İD, festival. The word is derived by the Arab lexicographers from the root $\sqrt{\text{WD}}$ and

explained as "the (periodically) returning". But it is really one of those Aramaic loanwords, which are particularly numerous in the domain of religion; cf. for example the Syriac *idā* "festival, holiday".

The Muslim year has two canonical festivals, the *id al-adhā* [q. v.] or "sacrificial festival" on the 10th Dhu 'l-Hidjdja and the *id al-fiṭr* "festival of breaking the fast" on the 1st Shawwal. The special legal regulations for these are dealt with in the following articles. Common to both festivals is the *ṣalāt al-ʿid(ain)* festival of public prayer of the whole community, which is considered sunna. In many ways it has preserved older forms of the *ṣalāt* than the daily or even the Friday *ṣalāt* (although in other points it has come to resemble the latter) and in its general style much resembles the *ṣalāt* for drought and eclipses. It consists only of two *rak'a* [q. v.] and contains several *takbīr* [q. v.] more than the ordinary *ṣalāt*. After it a *khuṭba* [q. v.] in two parts is held. It has no *adhān* [q. v.] and no *ikāma* [q. v.]; as in the oldest times the only summons to it is the words *al-ṣalāt djam'atan*. It should be celebrated in the open air on the *muṣallā* [q. v.], which is still often done, though mosques are frequently now preferred. The time for its performance is between sunset and the moment when the sun has reached its zenith.

At both festivals, which last three or four days in practice, the Muslim puts on new or at least his best clothes; people visit, congratulate, and bestow presents on one another. The cemeteries are visited, and people stay in them for hours, sometimes the whole night in tents. These more popular practices are more usual at the *id al-fiṭr* than at the *id al-adhā*; the festival of breaking the fast is much more joyfully celebrated because the hardships of Ramaḍān are over, so that at the present day the "minor festival" has in practice become of much greater importance than the "major festival".

Bibliography: The Fikh books in the chapter *Ṣalāt al-ʿIdain*; Juynboll, *Handbuch des islamischen Gesetzes*, p. 126 sqq.; Mittwoch, *Zur Entstehungsgeschichte des islamischen Gebets und Kultus* (Abhandl. d. K. Pr. Akad. d. Wiss., Phil.-Hist. Kl., 1913, No. 9), p. 19, 27 sqq., 40—41; E. W. Lane, *Manners and Customs of the Modern Egyptians*; M. d'Ohsson, *Tableau général de l'Empire Othoman* (Paris 1788), ii. 222—31 and 423 36; Sell, *The Faith of Islam*, 2nd ed. (London 1896), p. 318—26; Garcin de Tassy, *Mémoire sur les particularités de la religion musulmane dans l'Inde*, 2nd ed. (Paris 1869), p. 69—71; Herklots, *Qanoon-e-Islam*, London 1832, p. 261—269; Snouck Hurgronje, *Het Mekkaansche Feest*, p. 159 sqq., do., *Mekka*, ii. 91—97; do., *The Atchehneese*, i. 237—244; do., *Het Gajöland* (Batavia 1903), p. 325 sq.; Doutté, *Magie et Religion*, Chap. x. (E. MITTWOCH.)

İD AL-ADHĀ (also called *id al-kurbān* or *id al-naḥr* "sacrificial feast" or *id al-kabīr*, "the major festival", in India *baḳar id* (*baḳra id*) in Turkey *büyük-bairam* or *kurbān-bairam* (cf. BAI-
RAM). It is celebrated on the 10th Dhu 'l-Hidjdja, the day on which the pilgrims sacrifice in the valley of Minā (cf. HADJDI), the *ayyām al-tashrik*. The old Arab custom of sacrificing on this day in Minā was adopted by Islam not only for pilgrims but also for all Muslims as sunna. (It is

only a necessary duty [*wāḍiḥ*] by reason of a vow [*nadhīr*]).

This *sunna* (*mawakkada ‘ala ‘l-kifāya*) is obligatory on every free Muslim who can afford to buy a sacrificial victim. Sheep (one for each person) or camels or cattle (one for one to ten persons) are sacrificed. The animals must be of a fixed age and be free from certain physical defects (one eyed, lameness etc.). The period of the sacrifice begins with the *ṣalāt al-‘id* and ends with sunset on the 3rd of the three *aiyām al-tashrīk*. The following practices are recommended to the sacrificers: 1. the *tasmiya* i. e. the saying of the *Basmala* [q. v.]; 2. the *ṣalāt ‘ala ‘l-nabi*, the blessing on the Prophet; 3. the turning towards the *kibla*; 4. the three-fold *takbīr* before and after the *tasmiya*; 5. a request for the kindly acceptance of the sacrifice. If the latter is offered on account of a vow, the sacrificer must eat none of it but must give it all for pious purposes. If the sacrifice, as is usually the case, is made voluntarily, the sacrificer enjoys a portion (a third) of the animal and gives the rest away.

On the public prayer and the usages at the festival on this holiday see ‘ID.

Bibliography: In addition to the works mentioned at the art. ‘ID the Fikḥ books in the chapter on *Uḍḥiya*. (E. MITTWOCH.)

‘ID AL-FITR, “festival of the breaking the fast” or *al-‘id al-ṣaḡīr* the minor festival”, Turkish *küçük-bairam* or *sheker-bairam* [cf. BAIRAM], is the festival celebrated on the 1st Shawwāl and the following days. If the Muslim has not paid the *zakāt al-fitr* [cf. ZAKĀT] before the end of the period of fasting, he is legally bound to do this on the 1st Shawwāl at latest and is recommended to do it before the public prayer *Ṣalāt* which is celebrated on this day [cf. ‘ID].

As this festival marks the end of the difficulties of the period of fasting, although called the “minor”, it is celebrated with much more festivity and rejoicing than the “major festival”; cf. ‘ID.

Bibliography: The fikḥ books in the section *Zakāt al-Fitr* and the bibliography to the article ‘ID. (E. MITTWOCH.)

AL-‘IDĀDA (A.) is the line of vision (dioptr) marked on the reverse of the astrolabe, turning round the axis or pivot, with the aid of which various observations can be made, particularly the taking of the altitude of a star (see above i. p. 501^a). (H. SUTER.)

IDĀFA (A.) (infīn. iv.th form of *ḍaf* “to draw near”); the adjoining of one thing to another; annexation. Technical term of Arabic grammar commonly named the “genitive relation”, or the “construct state”; the relation of two words of which the former is determined or particularised by the latter. The former (*al-muḍāf*, “the annexed”) is said to be in the construct state, and the latter (*al-muḍāf ilaihi*, “that to which the annexation is made”) is in the genitive case. Their relation expresses the genitive of possession, quality, material, cause or effect, part or whole, or object or agent, and its distinctive features are: 1) that its two members together form one idea, and cannot be separated in writing; hence any adjective or its equivalent qualifying the *muḍāf* must follow the *muḍāf ilaihi*, as *bintu ‘l-maliki al-ḥasanah*, “the beautiful daughter of the king”; 2) that both the *muḍāf* and the *muḍāf ilaihi* are definite in sense, or both are indefinite; in either

case the former is regarded as sufficiently defined by the latter, and is regularly written without the article and without *tanwīn* (cf. with above example *bintu maliki*, “a king’s daughter”). An exception to this is seen when the *muḍāf* is an adjective which qualifies a definite noun, and which must therefore have the article: this is *idāfa ḡhairu ‘l-ḥakīka* or “improper annexation”. In the strict Arabic interpretation the fact that the *muḍāf ilaihi* is in the genitive is due to the government of a preposition expressed or implied e. g. *baitu Zaid* (“Zaid’s house”) = *al-baitu ‘l-ladhī li Zaid* (“the house which belongs to Zaid”).

Bibliography: Sihawaihi, *Kitāb* (ed. Derenbourg), II, 64, 9 sqq.; al-Zamakhshari, *Mufaṣṣal* (ed. Broch²), p. 36—44; Ibn Ya‘ish (ed. Jahn), p. 303—356; Muḥammad A‘lā, *Dictionary of Technical Terms* (ed. Sprenger), p. 888—893; Lane, *Arabic-English Lexicon*, p. 1814; Wright, *Arabic Grammar*³, II, 198 A, 234 B.

(ROBERT STEVENSON.)

‘IDDA (A.) is the prescribed period of waiting, during which widows and divorced women cannot contract a new marriage after the dissolution of the previous one. The ‘idda prescribed for widows is legally 4 months and 10 days (cf. *Kur‘ān* ii. 234). Among the ancient Arabs a longer period of mourning was prescribed. Then it was the custom for a widow after the death of her husband to withdraw to a small tent, where she spent a whole year during which she was not allowed to cleanse herself. See J. Wellhausen, *Die Ehe bei den Arabern* (*Nachrichten von der Kgl. Gesellsch. der Wissensch. zu Göttingen* 1893, p. 454 sqq.). ‘Idda after divorce was unknown to the ancient Arabs. Whoever married a divorced woman who was pregnant, was considered the father of the child born after the marriage even though the previous husband was really the father. In Islām, however, the actual father was considered the father of the child and no woman was allowed to remarry within a definite period (‘idda) after the dissolution of the first marriage. If she bore a child during this period only the previous husband could be considered its father. This ‘idda after divorce lasts, according to Muslim law, for three menstrual periods (*ḡurū*) or for non-menstruating women three months; if a divorced woman is pregnant she must not contract a new marriage in any circumstance for 40 days after the birth of the child (cf. *Kur‘ān* ii. 228; lxxv., 4). An ‘idda is also prescribed for slave women, but in place of an ‘idda of four months and 10 days, it only lasts two months and 5 days, and in place of an ‘idda of three *ḡurū*, one of two *ḡurū* and in place of an ‘idda of three months, one of one and a half months. (TH. W. JUNYBOLL.)

IDDIGHĀM (according to the Baṣra school of grammarians) or IDGHĀM (according to the Kūfa school), technical term used in Arabic grammar to denote the close association in pronunciation of two consecutive homogeneous consonants. This may take place without complete assimilation, but in most cases the one consonant “enters into” and is assimilated to the other, which is then written and spoken as if doubled. The following is a summary of the rules as given by al-Zamakhshari.

1. In general *Iddighām* may occur when both

letters are vocalised (as *radda* from *radada*), or when the first is silent and the second vocalised (as *aḳullaka* for *aḳul laka*), but not when the first is vocalised and the second silent (as *farartu*, *ṭaliltu*, etc.). This applies equally to pairs of identical letters, as exemplified above, and to letters which are phonetically related. Thus in the guttural group change may take place from *h* to *ḥ* (as *idhbaḥḥādhīhi* for *idhbaḥ hādhīhi*); from *k* to *ḳ* (as *lammā raʿāḳkūla* for *lammā raʿāka kūla*), from *ʿain* to *ḥ* (as *irfahḥātīmān* for *irfaʿ hātīmān*); from *gh* to *kh*, etc., and parallel changes are seen among the dentals, sibilants, and labials (as *ziddiḥḥan* from *zid diḥḥan*, *ʿambar* from *ʿanbar*, etc.). There also occur cases of interchange between dentals and sibilants (as *aṣābashaḥshirban* for *aṣābat shirban*). The usual tendency is for the weaker letter to coalesce in the stronger, though exceptions are to be found (as *halakkulla* for *halaḳa kulla*). The letter *Alif* is not subject to *Iddighām*, and *Hamza* only in the nominal form *faʿālun* (e. g. *saʿālun*, *raʿāsun*). Generally *r*, *sh*, *ḍ*, *f*, and *y* are not assimilated to any letter but themselves.

2. The verbal forms V. and VI. are frequently influenced. With verbs initial dental the prosthetic often assimilates, as *iftayyara* (with additional prosthetic *alif*) for *taṭayyara*. In the form VIII the inserted *t* becomes *ṭ* after *ṭ*, *ṣ*, *ṣ*, or *d*. (e. g. *iftalaba* for *iftalaba*; *idṭaraba* and *idḍaraba* for *idtaraba*), and *d* before *d*, *dh*, or *z* (*isdāna* for *isdāna*). Mention may also be made of verbs initial or medial dental such as *ithṭaʿara* and *ittaʿara* for *ithṭaʿara*, and more rarely, *kit-tala* (with loss of *alif*) for *iktatala*.

3. The *l* of the definite article is always assimilated to the first letter of nominal forms beginning with any of the so-called "solar letters" *t*, *th*, *d*, *dh*, *r*, *z*, *s*, *sh*, *ḍ*, *ḍ*, *ṭ*, *ṭ*, *ṭ*, *ṭ*, *ṭ*, and *n* (as *arrasūlu* for *al-rasūlu* etc.).

Bibliography: al-Zamakhshari, *al-Mufaṣṣal*, pp. 188—197; Ibn Yaʿish (ed. Jahn), pp. 1456—1496; Sibawaihi (ed. Derenbourg), ii. 452, 399; Muḥammad Aʿlā, *Dictionary of Technical Terms* (ed. Sprenger), i. 501; Wright, *Arabic Grammar*, i. 13^D, 16^C, 64^D, 66^B, 67^A et passim; Vollers, *Volkssprache und Schriftsprache im alten Arabien*, pp. 23—36; Schaade, *Sibawaihis Lautlehre* (Leiden, 1911), pp. 23, 49—53.

(ROBERT STEVENSON.)

IDHADJ. [See MĀL AMĪR.]

IDHN (A.) i. e. permission. Special regulations on *idhn* are given in the Muslim law books in the chapter on the law of slaves. According to law, slaves as a rule are not considered capable of making valid transactions. If however a master wishes to use the services of his slave in the management of a business, he can empower him to perform the necessary legal transactions. A slave who possesses such authority is called *maʿdhūn lahu* in the law books i. e. one who has been given an *idhn*. Contracts made by the slave so empowered are valid and binding as long as he does not overstep the limits of the powers granted him and he guarantees his pledges to the creditors with the goods his master has entrusted to him to carry on the business with.

(TH. W. JUYNBOLL.)

IDJĀB (A.) i. e. offer (in contracts), really the solemn declaration that the offer is irrevocable (cf. the Arabic expression *ḥad waḍʿaba al-baiʿ* i. e. the contract of sale is binding and

irrevocable). In all legal transactions the observation of the prescribed legal form is most necessary and the mutual declarations, known in the *fiḥh* books as *idjāb* and *ḥabūl* (i. e. offer and acceptance) are as a rule indispensable. Nevertheless in detailed books on law the question is discussed how far contracts are legal without such an *idjāb* or *ḥabūl*. For example, in cases where it is the local custom for parties to exchange goods at their value without further formalities, can a valid transfer of the property take place without *idjāb* and *ḥabūl*? Many scholars reply in the affirmative, but others hold such an "exchange" without the legally prescribed declarations to be only valid in cases of things of very little value.

Bibliography: The chapter on *Baiʿ* in the *Fiḥh* books and C. Snouck Hurgronje, *De Atjehers*, ii. 353 (*The Achehnese*, ii. 320), vgl. *Indische Gids*, 1884, i. 745, 753—55.

(TH. W. JUYNBOLL.)

IDJĀZA (A.) Permission, a technical term in the science of Tradition, the permission granted to any one by a competent "carrier" of a text or even a whole book — whether it is the latter's own or an older text which he is able to trace back by a reliable chain of transmitters to the original transmitter or to the author — to transmit further the work, and to quote the transmitter as an authority. The *idjāza* does not require immediate contact between the person receiving the permission and him who grants it. And there is a difference of opinion as to what formula has to accompany a text which has been acquired by means of *idjāza*. Even the ʿAbbāsid Caliphs al-Nāṣir and al-Mustaʿsim gave a number of *idjāzat* for *ḥadīth*s which they had themselves received; the former gave authority to individuals to exercise this function in his name (Suyūṭī, *Taʾrikh al-Khulafāʾ*, Cairo 1305, p. 181, 186). In time the acquisition of the *idjāza* from important persons became a favourite hobby. Fathers collected *idjāzat* for their sons from all possible *shaikhs*. (Abu 'l-Maḥāsīn, ii. 2, ed. Popper, p. 194, 2). The celebrated Najm al-Dīn al-Ghazzī (died 1061 = 1651) while going round the Kaʿba (*ṭawāf*) at Mecca on his pilgrimage, was besieged for *idjāzat* (Muḥibbī, *Khulāṣat al-Aṭhar*, iv. 199). Princes sought *idjāza* from scholars (e. g. in Ufrānī, *Nuḥat al-Hādī*, ed. Houdas, p. 131); the Ottoman sultān ʿAbd al-Ḥamīd I and his grand vizier Rāghib Pasha sought and obtained the *idjāza* for Tradition from the author of the *Tādīj al-ʿArus* (cf. x. 970 of this work). People take advantage of the presence of travelling scholars to obtain from them the *idjāza* for their works: this is recognised as an honour to the scholars themselves (ʿAbd Allāh al-Makki [1250 = 1834] *Riḥlat Salār*, p. 70, 76, 90). On the other hand, as early as the v. century A. H. the *idjāza* system had developed to such unrestrained limits that a man before dying would declare that he gave all Muslims living at that time the *idjāza* for the traditions he knew (Djahabī, *Tadhkirat al-Huffāz*, iii. 363; Ibn al-Abbār, *Takmila*, p. 614, 15. Cf. such general grantings of *idjāza* in the viiith century in Suyūṭī, *Bughyat al-Wuʿāl*, p. 14). Out of modest beginnings (a specimen in Kern, *Zeitschrift d. Deutsch. Morgenl. Gesellsch.*, lv. 74) there soon developed a high sounding rhetorical *idjāza* style with extravagant epithets (*idjāza ṭannāna*, Suyūṭī, *op. cit.*,

p. 246, 4 from below). Even in the ivth century the poetic form was used (cf. examples in the works given below). The traveller Ibn Džubair gave a petitioner the *idjāza* in both prose and verse (*naḥṣan wa-naẓmān*, ed. Wright—de Goeje, p. 201, 18). See *idjāza* poems also in Šafi al-Dīn al-Hillī (*Diwān*, p. 481—483, for his own poems); *Tādj al-‘Arūs*, s. v. *Zk*, v. 369; *Ḥadīkat al-Afrāḥ*, p. 76.

In the modern language *Idjāzat-nāmah* is used to denote “diplomas of authorisation”.

Bibliography: Sprenger, *Über das Traditionswesen bei den Arabern*, *Zeitschr. d. Deutsch. Morgenl. Ges.*, x. 9 sqq.; Ahlwardt, *Verzeichn.*, i. 54—95; Goldziher, *Muhammedanische Studien*, ii. 138—193; W. Marçais, *Le Taqrib de en-Nawawī*, traduit et annoté (Paris 1902), Index s. v., particularly, p. 115—126; Mirzā ‘Alī Taqī, *al-Idjāzāt, containing Licenses to Learned Men* (Text, Lucknow 1286 = 1869).

(I. GOLDZIHNER.)

AL-IDJLĪ, ‘ADUD AL-DĪN ‘ABD AL-RAḤMĀN B. AḤMAD, theologian and philosopher, author of various handbooks which were often annotated by later authors. His principal work is *al-Mawāḳif fī ‘Ilm al-Kalām*, a philosophical and theological treatise which has become known in Europe also; Th. Soerensen has published the last two chapters of it and the appendix with al-Djurdžānī’s commentary under the title *Statio V.a et VI.a et Appendix libri Mewakif auctore ‘Adhad-ed-Dīn el-Ġi cum Comm. Gorgānii*, Leipzig 1848; complete edition Constantinople 1839. He also wrote a brief catechism known as *al-‘Aḳā’id al-‘Aḳūdiyya*, which has several times been annotated and has been printed at Constantinople 1827, St. Petersburg 1313. Other works are given by Brockelmann, *Geschichte* etc., ii. 208 sqq. Very little is known of al-IDJLĪ’s life. We only know that he was a native of IDJ, a fortress in Fārs, held the office of *kaḳdī* and *mudarris* at Šīrāz (see Ḥāfiẓ, *Diwān*, ed. Rosenschweig, iii. 242) and died in the year 756 = 1355.

Bibliography: given in the article.

IDJL, a North Arabian tribe, an important branch of the Bakr b. Wā’il [q. v.]. Their ancestor ‘Idjl b. Luḡaim was notorious for his stupidity and the expression “more stupid than ‘Idjl” was proverbial (cf. Goldziher, *Muh. Stud.*, i. 48, n. 3). During the heathen period they formed a portion of the so-called Lahāzimgroup, which included the Dhuhl and Yaškūr. Some of them professed Christianity. Abū Nadjm, the *radjaz* poet, belonged to the ‘Idjl.

They lived in al-Yamāma (al-Khiḍrīma, al-Khaḍārim, also called *Djaww al-Khiḍrīma*) and in the country between Kūfa and Baṣra. The following villages belonged to them: *Djawkhā*, *Dhu ‘l-Arāka* (in Yamāma), waters: al-Bukāi’, al-Ruwaitha, *Sāk* (between Kūfa and Baṣra), *Shubrum* (in the Badiya of Kūfa), *Zabya* (in Yamāma, jointly with the B. Suḥaim), *Zumm* and ‘*Ain al-Kaiyāra* (two days journey from Wāsiṭ). A section of the ‘Idjl is said to have allied themselves closely in Bahrain with Persian immigrants from *Iṣṭākhūr* and to have been later incorporated in them.

Historical. In the battles between the Bakr b. Wā’il and the Tamim at Nibāḍj and Taital the ‘Idjl with other tribes of the Lahāzim group were on the side of the Bakr. In an-

other battle they fought with the Lahāzim, all under the leadership of an ‘Idjlī, against the Tamim (cf. ḤANẒALA B. MALIK, p. 262^a). At al-Kharba the ‘Idjl were attacked by their relatives, the Dhuhl, because they had given shelter to Ḥārith b. Zālim, who slew Khālīd b. Dja’far; Ḥārith b. Zālim who did not wish to be the cause of hostilities left the ‘Idjl and went to the Taghlib. Together with the Dhuhl (under Ḥārith b. Wā’la) they fought under the leadership of Mukashshir b. Ḥanzala against Kais b. Maṣ’ūd, chief of the Shaibān, by whom they had been insulted on a visit. Of other battles of the ‘Idjl we may mention that of Musallīha (Musallaḥa) against the Kais b. ‘Aṣim and Tamim, who together made a raid on the ‘Idjl, that of Irāb and one with the Minkar. At the battle of *Dhu Kār*, the ‘Idjl under Ḥanzala b. Tha’lāba took a prominent part (see BAKR B. WĀ’IL, i. 605^b); they formed the advanced guard of the Bakr and bravely resisted the Persian attacks. Ḥanzala slew the Persian leader *Djalābāzin*, and another of their group the leader of a Persian body of cavalry named *Hāmarz*. In the battle of Ullais (12 = 634) between Khālīd b. al-Walīd and the Persians, along with other Christian Arabs on the side of the latter there were also ‘Idjl under Abu ‘l-Aswad al-IDJLĪ. When in 22 = 644 *Kal’at Numair* near Nahāwand was taken by the Muslims, in addition to *Ḥanīfa*, there were many ‘Idjl among the latter. In Mesopotamia we still find ‘Idjl in the third century 250, e.g. during the rising of the ‘Alid Yahyā b. ‘Omar at Kūfa, in whose following were ‘Idjlī cavalry under the leadership of al-Ḥaidam b. al-‘Alā’.

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AL-IDJLĪ, ABŪ MAṢ’ŪR, called AL-KISF (the piece) and AL-KHANNĀK (the strangler) lived at the beginning of the iijnd = viiith century and was executed by Yūsuf b. ‘Omar, governor of al-‘Irāq in 120—126 = 738—744. His nickname al-Kisf owes its origin to the fact that he applied to himself the words of Qur’ān, lii. 44 “if they (the unbelievers) saw a piece fall down from heaven, they would say it was a thick cloud”, because he alleged he had been in heaven, God had touched him with his hand and let him down to earth with a divine mission. According to some statements he is said at first to have recognised the ‘Alid Abū Dja’far al-Bakīr Muḥammad b. ‘Alī as imām. His mission was to proclaim the abrogation of Muḥammadan law and to interpret Muḥammadan beliefs allegorically; to spread this doctrine it was thought permissible to slay their opponents and take their wives and property. This explains the nickname al-Khannāk, for he and his followers, who

were called Manṣūriya after him, used to strangle their victims. Friedländer has aptly compared them to the Indian Thugs. On these and similar aberrations in Islām see Dīhāz, *Kitāb al-Hayawān*, ed. Cairo, ii. 96 sqq., and the discussion of this passage in Van Vloten, *Worçers in Irāq* in the *Feestbundel Veth*, p. 57 sqq.

Bibliography: The main references to Abū Manṣūr are given in Friedländer, *The Heterodoxy of the Shiites* etc. in the *Journ. of the Amer. Or. Soc.*, xxix. 89; al-Baghdādī, ed. Muḥ. Badr, p. 234 sq.

IDJMA' (literally "agreeing upon") is one of the four *uṣūl* from which the Muslim faith is derived and is defined as the agreement of the *mudjtahid*'s of the people (i. e. those who have a right, in virtue of knowledge, to form a judgment of their own: see *idjtihād*), after the death of Muḥammad, in any age, on any matter of the faith. As this agreement is not fixed by council or synod but is reached instinctively and automatically, its existence on any point is perceived only on looking back and seeing that such an agreement has actually been attained; it is then consciously accepted and called an *idjmā'*. Thus the agreement gradually fixed points which had been in dispute; and each point, when thus fixed, became an essential part of the faith, and disbelief in it an act of unbelief (*kufr*); cf., however, Goldziher, *Über iğmā' in Nachr. K. Ges. d. Wiss. Göttingen*, Phil.-hist. Kl., 1916, p. 81 sqq. Each agreement, that is, became a *ḥudjdja* for its own and all succeeding periods. It could be expressed in speech (*idjmā' al-kawf*) or in action (*idjmā' al-fi'l*) or by silence regarded as assent (*idjmā' al-sukūt* or *al-takrīr*); cf. the similar classification as to the *sunna* of the Prophet. It is especially excluded that it means the agreement of the masses (*al-awāmmi*), and in al-Shāfi'i's earlier view, before he went to Egypt, a statement by a single Companion was binding on the following generations. But later he gave up this opinion and it has now been generally abandoned.

A general principle of agreement was held in different forms from an early period. The legal system of Mālik b. Anas was built largely on the agreement of al-Medīna, the city of the Prophet; this agreement was local. The agreement of the two camp-cities (*amṣār*) of Kūfa and al-Baṣra, with their masses of veterans of the early wars, had great weight. For later generations the agreement of the Companions was naturally decisive. But it was al-Shāfi'i who developed this general principle into a definite *aṣl*, and ranged it with the other three. Further, from deciding points left uncertain by the other *uṣūl* it has come to be regarded as stamping with assurance points decided by another *aṣl*. This is in virtue of a divine protection against error (*ʿisma*) which inheres in the Muslim people. In Shāfi'ite books of *fiqh* the statement is normal: — "such and such a passage (Qurʾān or Sunna), before the Agreement (*kabl al-idjmā'*), is the basis for such and such a rule." At present the Wahhābites (following the vanished Zāhirites) reject the universality of this principle and limit agreement to that of the Companions. And such specific sects as the Shīʿa and the Ibādites are, of course, quite outside of the *idjmā'* of the Sunnites.

The statement of the principle, which is given formally by the canonists, is as above. But the

real working has been even wider. The basal tradition from Muḥammad runs: "My people will never agree in an error"; — and there are also Qurʾānic texts, iv. 115, denouncing those who follow other than the way of the believers (*ghaira sabili'l-mu'minin*), and ii. 137: "We have made you a normal people" (*ummatan wasaʿatan*, cf. Baiḍāwī). In consequence there is in the thought and working of the people as a whole a power to create doctrine and law, and not simply to stamp with approval that which has otherwise been reached. By means of *idjmā'* what was at first an innovation (*bidʿa*, the opposite of *sunna*), and as such heretical, has been accepted and has overridden the earlier *sunna*. Thus the cult of saints has become practically part of the *sunna* of Islām and, strangest of all, in the doctrine of the infallibility and sinlessness (*ʿisma*) of Muḥammad, the *idjmā'* has overcome clear statements of the Qurʾān. In this, *idjmā'* has not simply fixed unsettled points, but has changed settled doctrines, of the greatest importance. It is thus regarded by many, at present, both within and without Islām, as a powerful instrument of reform; the Muslim people, they assert, can make Islām whatever they, as a whole, please. Yet as to this there is grave divergence of opinion. Goldziher, *Vorlesungen*, p. 56, viewing the matter historically, sees great possibilities in the future; Snouck Hurgronje (*Politique musulmane de la Hollande*, p. 42, 60), looking at *fiqh* as a crystallized system, sees in *idjmā'* no hope.

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IDJTIHĀD means the exerting of one's self to the utmost degree to attain an object and is used technically for so exerting one's self to form an opinion (*ḡann*) in a case (*ḡadiya*) or as to a rule (*ḡukm*) of law (*Dict. of techn. terms*, p. 198; *Lisān*, iv. 109, ll. 19 sqq.). This is done by applying analogy (*ḡiyās*) to the Qurʾān and the *sunna*. Thus in the earliest usage *idjtihād* was formally equated with *ḡiyās*, as by al-Shāfi'i in his *Risāla* (ed. Cairo, 1312, p. 127, 7 sqq., *Bāb al-idjmā'*). In his section on *idjtihād* he quotes first as a proof, Qur. ii. 145, and demonstrates that it involves that each must follow his own judgment as to the direction of the *ḡibla*. It was therefore for Shāfi'i practically the same as *ra'y*, "opinion", and the *mudjtahid* was one who by his own exertions formed his own opinion, being thus exactly opposed to the *muḡallid*, "imitator", who, as Subkī in his *Djām' al-djawāmi'* says, "takes the saying of another without knowledge of its basis (*dalīl*)". For thus applying himself he would, according to a tradition from the Prophet, receive a reward even though his decision were wrong; while, if it was right, he received a double reward (Goldziher in *Zeitschr. d. deutsch. Morgenl. Ges.*, liii. 649). The duty and right of *idjtihād* thus did not involve inerrancy. Its result was always *ḡann*, fallible opinion. Only the com-

bined *idjtiḥād* of the whole Muslim people led to *idjmā'*, Agreement, and was inerrant. On the controversy as to the possibility of error in *mudjtahids* see Taftāzānī on the 'Akā'id of Nasafī, ed. Cairo, 1321, p. 145 sqq. But this broad *idjtiḥād* soon passed into the special *idjtiḥād* of those who had a peculiar right to form judgments and whose judgments should be followed by others. At this point, and from the nature of the case, a difference entered between theology (*kalām*) and law (*fiqh*). Even to the present day many theologians assert that *taḥlīd* does not furnish a saving faith; see, for example, the *Kifāyat al-'awāmm* of Faḍālī, *passim*, and the translation in D. B. Macdonald's *Development of Muslim Theology*, pp. 315—351. But all canon lawyers for centuries have admittedly been *muḥallids* of one degree or another. When later Islām looked back to the founding of the four legal schools (*madhāhib*), it assigned to the founders and to some of their contemporaries an *idjtiḥād* of the first rank. These had possessed a right to work out all questions from the very foundation, using *Qur'an*, *sunna*, *ḳiyās*, *istiḥsān*, *istiṣlāḥ*, *istiḥāb* etc., and were *mudjtahids*'s absolutely (*muṣṭlak*). Later came those who played the same part within the school (*fi'l-madhhab*), determining the *furū'* as the masters had settled the broad principles (*ḥusūl*) of *fiqh* and had laid down fundamental texts (*muṣṣ*). If the view so stated was found implicitly in a *naṣṣ* of the founder of the *madhhab*, it was called a *wadīḥ*. Still later and inferior were those who had a right only by their knowledge of previous decisions to answer specific questions submitted to them; these were called *mudjtahidūn bil-fatwā*, "by legal opinion." All *mudjtahids*'s had been in a sense *mufṭi's*, givers of *fatwā's*; but these were *mufṭi's* only. Such was the formal and generally accepted position. But from time to time individuals appeared who, moved either by ambition or by objection to fixed positions, returned to the earliest meaning of *idjtiḥād* and claimed for themselves the right to form their own opinion from first principles. One of these was Ibn Taimiyya (d. 728), a Ḥanbalite (Goldziher, *Die Zāhiriten*, p. 188 sqq.). Another was Suyūṭī (d. 911), in whom the claim to *idjtiḥād* unites with one to be the *mudjaddid*, or renewer of religion, in his century. At every time there must exist at least one *mudjtahid*, was his contention (Goldziher, *Characteristik... us-Suyūṭi's*, p. 19 sqq.), just as in every century there must come a *mudjaddid*. Another, but a very heretical one, was the Emperor Akbar (Goldziher, *Vorlesungen*, p. 311). In Shī'ite Islām there are still absolute *mudjtahids*'s. This is because they are regarded as the spokesmen of the Hidden Imām. Their position is thus quite different from that of the 'ulamā' among Sunnites. They freely criticize and even control the actions of the Shāh, who is merely a *locum tenens* and preserver of order during the absence of the Hidden Imām, the ruler *de iure divino*. But the Sunnite 'ulamā' are regarded universally as the subservient creatures of the government (Goldziher, *Vorlesungen*, p. 215—218, 233, 285).

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passim; review of Sachau's *Mohammedanisches Recht in Zeitschr. d. Deutschen Morgenl. Ges.* liii. 139 sqq.; Juynboll, *Handb. d. Islām. Ges.*, p. 32 sqq. (D. B. MACDONALD.)

IDJTIMĀ' [See ISTIKBĀL.]

IDMĀR, infinitive of the 10th form of the root *dmr*, to conceal; technical term of Arabic grammar denoting the use of a *ḍamir* [see the art. **ḌAMIR**]. *Idmār* (ellipsis or suppression) of a verb or phrase is not uncommon: cf. the frequent omission of the verb of 'Saying' before quotations of speech (e.g. *Qur'an* II, 119, 121, 127 etc.), and such expressions as *saḳyan wara'aka*, meaning in full *saḳaka 'llāhu saḳyan wara'aka 'llāhu ra'yan*, "God give you abundant water and pasture!"

In Prosody *idmār* means the quiescence of the second syllable of a foot; it applies to the *Kāmil* metre, in which the foot *mutafā'ilun* may be shortened to *mutfā'ilun*.

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IDRIS, the name of a man, who is twice mentioned in the *Qur'an*. *Sūra* xix. 57 sq.: "Mention Idris in the book. Verily he was an upright man, a prophet and we raised him to a high place". And *Sūra* xxi. 85, mentions him along with Ismā'il and Dhū'l-Kifl as one of the patient (*ṣābirūn*) ones. These passages are not calculated to give any explanation of this character. Even the name was for long a puzzle to orientalists till Nöldeke pointed out that it probably concealed the name Andreas (*Zeitschr. für Assyriol.*, xvii. 84 sq.). That this Andreas who was raised to a high place, is Alexander's cook who obtained immortality has been suggested probably rightly by R. Hartmann (*ibid.* xxiv. 314). The post-*Qur'anic* Muslim writers unanimously insist that Idris is the Biblical Enoch who also obtained immortality or, as Jewish literature says, was taken alive into Paradise.

The information given by those Arab writers regarding Idris is mainly derived from Apocryphal and later Jewish sources. The Biblical Enoch has three striking features which are repeated in the Muslim legends from Jewish models (*Genesis* v. 23 sq.): 1. he is a pious man; 2. he lives 365 years on earth which suggests a solar hero; 3. God takes him to himself. The name Enoch, the consonants of which suggest the meaning "initiated" has probably also affected the formation of this legend.

As to the last point, Idris appears also in Muslim literature as 'initiated' in sciences and arts. He was the first to use pens (*kalām*), to sew garments and wear them; previously people had been content with skins. He is therefore the patron saint of tailors, one of the seven patrons in the guild system. He was also the first astronomer and chronologist and was skilled in medicine (*ṭibb*).

As a pious man he was the first to mount horse to fight "on the way of God" against the wicked descendants of Cain. As a prophet he received revelations through Gabriel. Thirty books (*ṣaḥīfa*) were revealed to him in this way. On his activity as a prophet and king see particu-

larly Ibn al-Kiftī (ed. Lippert), p. 1 sqq. He received the name Idris because he was thoroughly versed in former revelations as the result of industrious study. Baiḍāwī's philological conscience, however, does not allow of such an etymology from the Arabic; it might perhaps be possible in the cognate languages. His ascetic piety aroused the admiration of the angels. The angel of death asked Allāh for permission to visit him. He came to him in mortal form and invited him to sup with him. But Idris declined; the same thing happened on the two following nights. On the third day Idris asked him who he was. When he heard his answer, Idris asked him to receive his spirit. He therefore remained an hour without his rūḥ; he then received it back. He next asked to be allowed to be taken into heaven to see it and Paradise. When he reached Paradise he would not come out again. He held fast to a tree and appealed to two texts of the Qur'ān: "Every soul shall taste death", for he had already tasted death; and "no one shall drive them out". He therefore would not leave. God then allowed him to remain. He is to return from thence. He and Jesus live in heaven; al-Khaḍir and Elias are immortal on earth.

In this version the character of Idris as solar hero is seen from the fact that his soul is taken from him at sunset. In another version there are also several traits which point to a solar myth. When one day on a journey he found the heat of the sun unpleasant, he asked God to alleviate it in favour of "him who has every day to travel five hundred years in this heat" (i. e. the sun angel). He begged the latter to postpone his death. The angel took him with him to the place where the sun rises and transmitted Idris' request to the angel of death. The latter could not grant his request. The angel of the sun however was allowed to tell him the day of his death. The angel of death opened his diwān but could not find the date in it. He explained this to mean that Idris must die at sunrise. The angel of the sun actually found him dead then.

Nevertheless Idris is immortal; expressed in the language of myth this means: the sun dies every day and is revived every day, and is thus immortal. Another recollection of the solar character of Idris is preserved in the explanation of the high place of Sūra xix. 57 as the heart of the spheres i. e. the sphere of the sun.

Idris is also identified with Ilyās and al-Khaḍir. The Greeks are said to know him under the name Hurmuz, or as Bar Hebraeus says (*Hist. Dynast.*, ed. Pocock, p. 9) Hermes Trismegistes. For further information see Ibn al-Kiftī, *l. c.* In agreement with passages of the apocalypse of Enoch Muslim legends also tell that he went through Hell.

On the relation of the Harrānīs to Idrīs-Hermes see Chwolsohn, *Die Ssabier und der Ssabismus*, Index, s. v.

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IDRIS I. B. 'ABD ALLĀH, son of 'Abd Allāh b. al-Hasan [q. v.], an 'Alid, founder of the Idrisid dynasty in the Maghrib, took part in the 'Alid rising against the 'Abbāsīd Mūsā al-Hādī [q. v.] and after defeat and death of his nephew al-Ḥusain b. 'Alī b. al-Hasan at Fakhkh [q. v.] near Mecca on the 3rd Dhu 'l-Hidjja 169 = 11th June 786, where he had himself fought, remained some time concealed, but later succeeded in reaching Egypt accompanied by a faithful freedman al-Rāshid, and with the assistance of the postmaster there, al-Wāḍih, in secret a Shi'ī, escaped to the Maghrib, where he was received by Ishāk b. Muḥammad, chief of the Berber tribe of the Awraba. At the instigation of this chief, Idris was on the 4th Ramaḍān 172 recognised as suzerain by the Awraba and later by the Zenāta, Zuwāgha, Lemāya, Luwāta, Ghomāra and Saddarāta, who inhabited the north of the modern Morocco, but this recognition of a 'Alid by the Berbers, who only shortly before had been Khāridjis was based more on political than religious motives. Idris, who only took the title of imām, is even said by al-Bakrī to have adopted the Mu'tazilī teachings of Ishāk b. Muḥammad. In the district of Tāmesnā he attacked Jewish, Christian, and heathen tribes, whom he seems to have defeated rather easily, and in a campaign eastwards (about 173 or 174 = 789-790) also brought under his sway the town of Tlemcen (Agadir) and its practically independent prince, Muḥammad b. Khāyer b. Sūlat, who recognised Idris as the rightful imām. In Tlemcen where he spent some time, he founded a mosque (Ṣafar 174), the pulpit of which, with his name inscribed on it, still existed in Ibn Khaldūn's time. Soon after his return to the capital Ulilī (the ancient Volubilis) he was poisoned at the instigation of the Caliph Harūn al-Rāshid, apparently by a certain Sulaimān al-Shammākh (1st Rabī' ii. 177 = 16th July 793). The details given by some historians of this murder and the means used (a piece of watermelon, a grape, a toothpick, or tooth-powder) as well as of the prosecution of the murderer by al-Rāshid are only romantic additions.

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Leo Africanus, *Dell' Africa* (Ramusio, *Primo volume delle navigazioni*, Venice 1903), ff. 31, D; Fournel, *Les Berbers*, i. 295—400, 447—449; A. Müller, *Der Islam* etc., i. 488, 492, 550.

(RENÉ BASSET.)

IDRIS II, son and successor of IDRIS I [q. v.]. The latter at his death left no children but one of his concubines named Kanza was pregnant by him. His freedman al-Rāshid persuaded the Berbers to wait till the child was born and in case it should be a son, to proclaim him imām and successor to his father. This expectation was fulfilled. Kanza gave birth to a son on the 1st Djumādā II 177 (793), who was recognised as Idris I's successor and entrusted to al-Rāshid's care. The attachment of this man to the family of Idris brought upon him the persecution of Ibrāhīm b. al-Aghlab, the almost independent governor of Ifrikiya. He was murdered in the same way as his master, but replaced by a Berber named Bahlūl. When the latter was won over by Ibrāhīm, he had to entrust the regency to Abū Khālid Yazid b. Ilyās. To prevent further intrigues the Berbers summoned the eleven year old Idris to the throne and took the oath of fealty to him in the mosque of Ulili. But Ibrāhīm continued his intrigues while Idris alienated the Berbers by his too openly displayed preference for Arabs and by choosing an Arab vizier. When fifteen years of age he had Iṣḥāk b. Muḥammad put to death in spite of the great services he had rendered his father, under the pretext that he was negotiating with Ibrāhīm b. al-Aghlab, and by this stern, not to say unjust, measure thwarted any attempt at a rising. About the same time 192 (808) he built his new capital Fās [q. v., p. 76^b sq.] and at the age of eighteen again had the oath of fealty sworn to him, while Ibrāhīm b. al-Aghlab, being busy putting down risings, was unable to interfere with him. At the same time Idris changed his policy and became more friendly to the Berbers. After a campaign against the Maṣmūda, whose towns he captured, he marched against Tlemcen (Agadir) which had made itself independent, and put the government of the town in the hands of his cousin, Muḥammad b. Sulaimān b. 'Abd Allāh. After several engagements with the Khāridjī Berbers, the details of which are not known, he died at Fās in Rabi' I 213 (May 20—June 18, 828) at the age of 36, according to Ibn Khaldūn of poisoning; according to al-Bakrī, he was choked by a grape seed. He owes his fame mainly to the foundation of Fās, which has kept his memory so green to the present day in Morocco that the beggars there still seek alms in his name. However little we may know of the details of the careers of him and his father, it is clear that he was the less important of the two.

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(3 Vols., Fās 1316), i. 69 sq.; Aḥmad al-Ḥalabī, *Kitāb al-Durr al-nafis*, p. 149—219, 223—264, 280—290, 296—298, 308—330, 334—386 (deals especially with the virtues and wonders of Idris); Leo Africanus, *Dell' Africa* ff. 31, D; Fournel, *Les Berbers*, i. 449 sq., 455—457, 460—467, 471—477, 496 sq.; A. Müller, *Der Islam* etc., i. 550. (RENÉ BASSET.)

AL-IDRISĪ (formerly usually written EDRISĪ) ABŪ 'ABD ALLĀH MUḤAMMAD B. MUḤAMMAD B. 'ABD ALLĀH B. IDRIS AL-ḤAMMŪDĪ (see above ḤAMMŪDIDS) AL-ḤASANĪ, usually AL-SHARĪF AL-IDRISĪ (as a descendant of the Prophet), was born at Ceuta in 493 (1100), died in 560 (1166) (cf. especially Khed. Libr., *Fihrist al-Kutub al-ʿArabiya*, v. 166), studied in Cordova, thence called al-Kurṭubī (*Biblioteca Arabo-Sicula*, p. 610 and the Italian version, ii. 487), while the *kunya* and *nisba*, Ibn al-Tha(y)rī given by Ibn Baṣhrūn in the *Khārīda* of 'Imād al-Dīn is still unexplained, after various travels spent a long time at the court of Roger II, the Norman king of Sicily in Palermo (and is therefore also called al-Ṣakālī, the "Sicilian"), where shortly before Roger's death (548 = 1154) he completed the description of the great silver plate map of the world, the celebrated "book of Roger", the *Kitāb Rudjār* or *al-Kitāb al-Rudjārī*, or *Nuḥat al-Mushṭāk fī 'khtirāk al-ʿAfāk*, the text of which (and 71 maps) is only partly published, but the whole was translated (very incorrectly) into French by Amédée Jaubert (1836—40). For William I (1154—66) he wrote a still larger geographical work, *Rawḍ al-Uns wa-Nuḥat al-Nafs* or *Kitāb al-Mamālik (wal-Masālik)*, which however is only available in the extract preserved in the Ḥakim Oghlū 'Alī Pasha Library in Stambul (No. 688) (first noticed a decade ago by J. Horowitz in searching the Stambul libraries for historical manuscripts), while the superficial synopsis of the Book of Roger, entitled *Nuḥat al-Mushṭāk fī Dhikr al-Amṣār wal-Aktār wal-Buldān wal-Djuzur wal-Madā'in wal-ʿAfāk* was printed in Rome as early as 1592 and translated by the Maronites Gabriel Sionita and Joannes Hesronita inaccurately into Latin in 1619 as *Geographia Nubiensis* (from the false reading in Clime 8, part 4, at the beginning, dealing with the sources of the Nile: *arḍnā* "our land" for *arḥā* "their land"). An edition and annotated translation of this the most important geographical work of the Middle Ages with the important maps from the manuscripts at present known, Paris (2), Oxford (2), Stambul (only Aya Sofya, as the other all too summary statements of catalogues only refer to the Roman edition of 1592 or to Jaubert!), Petrograd, and Cairo is one of the most urgent tasks for Arabic scholarship. I am already meditating an edition of the smaller unique in Stambul, as I have photographs of it.

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North Africa; Brandel, *Om och ur den arabiska geografen Idrisi*, Upsala 1894: Syria and Palestine, Arabic and Swedish (with imperfect Bibliography); Seybold, *Edrisiana, I. Triest, Zeitschr. d. Deutsch. Morg. Ges.*, lxiii. (1909), 591—6; do., *Analecta Arabo-Italica in Centenario Amari* (1910), ii. esp. p. 213—5; Krumbacher, *Gesch. der byzantin. Litteratur*², p. 411; Lagus, *Oriental. Kongress Florenz*, i. 395—401 (Baltic Provinces); Nöldeke, *Finnland*, Dorpat 1873; Seippel, *Rezum Normannicarum fontes arabici*, Christiania 1893; Grandidier, *Madagascar* (al-Idrisi's map); H. v. Mzik, *Ptolemaeus und die Karten der arab. Geographen*, with 7 Tafeln (3 by al-Idrisi), Wien 1915 (Extr. of *Mitteilungen der K. K. geogr. Gesellsch.*, Wien 1915, Vol. 58, Heft 3); W. Tomaschek, *Hämushalbinsel* (XII. Jahrh.), *Sitz.-Ber. d. Wiener Ak.*, cxiii. (1886); Massignon, *Le Maroc*, Alger 1906; Leclerc, *Histoire de la médecine arabe*, ii. 65—70: *Kitāb al-Mufradāt* (Simplicia); Wüstenfeld in *Lüdde's Ztschr. f. vgl. Erdkunde*, i. (1842), 41; Lelewel, *Géographie du Moyen Âge*, 1852—7; *Encyclopédie arabe*, ii. 674; Samy, *Dictionnaire Universel*, p. 812. (C. F. SEYBOLD.)

IDRISIDS. We have dealt above with the reigns of Idris I and Idris II. The decadence of the dynasty began with the death of the latter. He left eleven sons of whom the eldest, Muḥammad, succeeded him. But at the instigation of his grandmother Kanza, he divided his heritage into fiefs, which he allotted to eight of his brothers, some of whom must have been still children. He doubtless reserved a kind of suzerainty for himself but this did not prevent the rivalries and quarrels which broke up the empire. The statements of the historians on this division do not agree perfectly. This is the most probable table: al-Ḳāsim obtained Tangier, Ceuta, Ḥadjar al-Nasr, Tetuan; 'Omar: Tīkīsās and Targha; Dā'ūd; the land of the Huwāra, Tasūl, and Tazā and the land of the Ḡhayātha; Yaḥyā: Baṣra, Aṣila and al-'Arā'ish (Larache); 'Abd Allāh: Aghmāt and the land of the Nafis and Sūs; 'Isā: Shālā (Chella), Salā (Salé), Azemmūr and the land of the Tāmesnā; Aḥmad: Miknāsa (Mequines) and Tādla; Ḥamza: Ulili and its dependencies. At the same time, Tlemcen (Agadir) remained in the hands of Muḥammad b. Sulaimān, cousin of Idris II. Civil wars began at once, the possessions of 'Isā and al-Ḳāsim, who had revolted against their brother Muḥammad, passed to 'Omar. The imām of Fās died in Rabī' II 221 (836); he was succeeded by his son 'Alī, who was replaced in Radjab 234 (848) by his brother Yaḥyā. The latter founded the celebrated mosque of al-Ḳarawīyīn in 245 (859) [cf. Fās, p. 73^b, 77^a]. His son Yaḥyā II succeeded him, but his great debauchery cost him his power and his life. His father-in-law and cousin, 'Alī b. 'Omar, took advantage of the disturbances that broke out on the death of Yaḥyā to seize Fās and reconstitute in part the empire of Idris II. But he was overthrown in a rebellion of Berber Ṣufrīs and the power passed to one of his cousins, Yaḥyā III b. al-Ḳāsim, called al-Mīqdām. A revolution replaced him by Yaḥyā IV b. Idris b. 'Omar in 292 (905). Civil war was complicated by dangers abroad. In Ifrīkiya and the central Maghrib the impotent Aghlabid dynasty had been driven out by the Fātimids. Spain, flourishing under the Omayyads, threatened the Maghrib, and in the country itself,

the chief of the Miknāsa, Mūsā b. Abi 'l-'Āfiya, a mortal enemy of the Idrisids, established his independence in the valley of the Molūya. The power of the latter at Fās was destroyed by the Fātimid general Maṣāla [cf. FĀTIMIDS, p. 89^a], cousin of Mūsā b. Abi 'l-'Āfiya in 310 (922). The princes of this family had to seek refuge in the Rif and among the Ḡhomāra [q. v.]. Their fortunes seemed to revive under al-Ḥasan b. Muḥammad b. al-Ḳāsim, called al-Ḥadjdjām, the "bloodletter" from the wounds he caused. He recaptured Fās, defeated Mūsā b. Abi 'l-'Āfiya in 314 (926) and regained a part of the territories of his ancestor. But the Omayyads gained a footing in the Maghrib by the occupation of Melila. Al-Ḥasan was treacherously handed over to Mūsā by the governor of the Ḳairāwānī quarter in Fās, then died while attempting to escape. The last Idrisids only held two small states comprising a part of the Rif and the land of the Ḡhomāra, from Tangier to Ceuta [q. v.], where they were pursued by the hatred of Mūsā b. Abi 'l-'Āfiya. In establishing themselves at Ceuta the Spanish Omayyads dealt a terrible blow at the greatly reduced dominion of the Idrisids in 319 (931). The latter reappeared a little later, but it was as governors for the Caliph of Cordova. A semblance of power was left them around Ḥadjar al-Nasr [q. v.]. But the final ruin of the Idrisids, tossed between the Fātimids and Omayyads, was consummated in 363 (974). On Muḥarrām 1, 364 (Sept 21, 974) [cf. AL-ḤAKAM II], the Omayyad general, Ḡhalīb, made a triumphal entry into Cordova, bringing in his train the last Idrisids. Their rule had lasted two centuries. At a later date a branch of this family succeeded in forming a state at Malaga which lasted a little over twenty years (cf. ḤAMMŪDIDS). In Morocco itself, a certain number of families of Sharifs claim descent from the Idrisids. It is impossible that some of them are, but as a rule these claims are dubious.

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IFLĀK, the Turkish name for Wallachia. In 1391, the Voivod Mircea became tributary to the Turks, but the land remained independent.

The Boyars retained the right to choose their ruler, who was thereupon confirmed by the Porte. This state of affairs remained practically unchanged till the treaty of Adrianople in 1829, although alterations were made more than once in the terms, when a voivod refused tribute or Austria or Russia interfered in the affairs of the principalities. For example, as early as the xvth century, the notorious Wlad Drakul, whom the Turks always call Kazyklu (the impaler) Voivoda, rebelled against the Turks, had the Turkish ambassador, Hamza Pasha, impaled according to his custom, and ravaged Bulgaria. This provoked a campaign by Sultān Muḥammad II, through which Drakul was forced to flee to Hungary and Radul was installed as voivod (1462). After his death in 1477 the cruel tyrant returned, but he was very soon murdered in 1479. Towards the end of the xvth century the Voivod Michael succeeded for a brief period — he was murdered in 1601 — in bringing Transylvania and Moldavia under his sway. In the period following, the custom came into operation whereby the Voivods in order to obtain confirmation had to pay large sums to the Porte, to raise which the unfortunate inhabitants had of course to be bled. This was especially the case, when, from 1716 onwards, Greek Fanariot families (see FANAR) supplied the princes of Wallachia as well as of Moldavia. It is true that from time to time the Porte issued orders fixing the tribute and the obligatory presents at a definite sum and abolishing the payments in kind, corn, sheep and wood, but the abuses continued to exist, nor were they improved when at the beginning of the sixth century at Russia's instigation an arrangement was made that the princes should be appointed for seven years and only be deposed with the approval of the Russian ambassador. At the peace of Adrianople this arrangement was abolished: the rulers were henceforth to be appointed for life and in addition to their annual tribute had to pay a lump sum in commutation of the tribute in kind. The Turks had also to evacuate the towns on the left bank of the Danube (Braila, Giurgiū and Turnu Magurele) and Muhammadans were forbidden to reside permanently in the principalities. When in 1858 Cuza was elected prince of both Wallachia and Moldavia and the union of the two was proclaimed and confirmed by the Porte, the bond between Turkey and Wallachia was broken, although it was not till the treaty of Berlin in 1878 that Rumania was recognised as an entirely independent kingdom.

IFREN, a Berber tribe, which played an important part in Northern Africa during the first three centuries of the Hidjra. The Ifren whom the Berber genealogists trace back to Ifri b. Iṣliten b. Masrā b. Zākīyā b. Ursik b. Adidat b. Djanā were the most powerful of the Zenāta tribes at the time of the Arab conquest. Their various sections were scattered through the south of Ifrikiya (Banū Wargū, Marandjīša) and on the edge of the high Algerian plateaus in the regions of Tāhart and Tlemcen. After having adopted Islām, the Ifren eagerly embraced Abādī [q. v.] doctrines and played a great part in the Berber risings of the ixth century A. D. One of their chiefs, Abū Qurra, founded a Berber kingdom around Tlemcen. Defeated at first by the Arab generals, he resumed the offensive in 767. At the head of 40,000 men in 771 he joined the Khāridjī forces who were

blockading 'Omar b. Haṣṣ, governor of Ifrikiya, in Tōbna. He consented to depart for 40,000 dinars but nevertheless took part with his troops in the siege and capture of al-Kairawān in 772.

In the century following the Banū Ifren returned to orthodoxy. Some of them, however, continued to be Khāridjīs, for example the Banū Wargū from whom arose in the time of the Fātimids Abū Yazīd [q. v.] "the man with the ass". This rising resulted in the ruin of the Banū Wargū who, severely punished by the Fātimids, henceforth led a seminomadic life.

The Ifren of the central Maghrib remained masters of Tlemcen and the adjoining plains but had to recognise the supremacy of the Idrisids in the ixth century A. D. In the century following they sided with the Omayyads of Spain against the Fātimids and took advantage of this struggle to extend their own dominion. Their chief, Ya'la b. Muḥammad, received from the Caliph al-Nāṣir the government of the whole of the western part of the central Maghrib and made his authority felt as far as Oran, which he took and utterly destroyed in 343 (954-955). In 338 (949-950) he had built himself a capital, Ifgān (Fekkān) in the southeast of Mascara and peopled it with natives of the surrounding country. But Ya'la's power was of short duration. He fell in 347 (958) in a battle with Fātimid troops, whose general Djawhar [q. v.] sacked Ifgān.

The confederation of the Ifren was then broken up. Some sections went to Spain where one of their chiefs, Abū Nūr, succeeded in 405 (1014-1015) in seizing the town of Ronda. The others after first taking refuge on the edge of the Sahara, tried to reinstate themselves in the central Maghrib by combining with the Maghrāwa against the Ṣanḥādja. Defeated and scattered once again by Bulukkīn b. Ziri in 970, they then tried their fortune in the extreme Maghrib. Yaddū b. Ya'la after first of all showing a vigorous attachment to the Omayyad cause tried to form a principality for himself at their expense. He twice took Fās from Ziri b. Aṭiya the governor of the Maghrib, but could not hold it. One of his relatives, Ḥammāma, revived the fortunes of the Ifren. He conquered the land of Tādla and maintained himself there in spite of the attacks of the Maghrāwa of Fās. His brother and successor, Abu 'l-Kamāl Tamīm, led the Ifren in a holy war against the Berghwāta. He destroyed the power of these heretics and installed himself in Shālā. He also took Fās from the Maghrāwa but was driven out again in 429 (1037-1038). He died at Shālā in 466 (1054-1055). The kingdom, which he had founded, did not long survive him. It was destroyed by the Almoravids, who massacred the Ifren in all the conquered localities. The remnants of the tribe having sought refuge in Tlemcen were exterminated after the capture of the town by Yūsuf b. Tāshfin.

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IFRIKIYA (according to Fleischer, *Kleinere Schriften*, i. 239, more exact than the spelling Ifrikiya used hitherto), the name given by the Arabs to the eastern part of Barbary, the name Maghrib being reserved for the western part. Ifrikiya is simply a corruption of the Latin Africa, which name the Romans gave first of all to the province organised by them after the destruction of Carthage and which was then extended to Bar-

bary and finally to the whole continent of Africa. Nevertheless the name has been given various fanciful etymologies. "Some", writes al-Bakrī, "say that the name means the 'queen of heaven'; others derive it from Ifriḳos b. Abrahā al-Rā'ish, who led an army into the Berber country and built the town of Ifriḳiyya (cf. al-Mas'ūdī, ed. Paris, iii. 224). According to others, the country took the name from Ifrik, son of Ibrāhīm and Kaṭūra, the second wife of the patriarch, or from Fārik b. Miṣraim. According to Ibn Khaldūn, Ifriḳiyya is derived from Ifriḳos b. Kais b. Šaifi, one of the kings of Yemen. According to al-Makrizī (in Ibn Abī Dīnār) Afrikush b. Abrahā b. Dhi 'l-Karnain, having conquered the west built a town there which he called Afrika. Ibn al-Shabbāt (quoted by Ibn Abī Dīnār) connects Ifriḳiyya with *barik* "clear" because "in Africa there are no clouds in the sky". Leo Africanus and Ibn Abī Dīnār derive Ifriḳiyya from *faraḳa* "to divide" because it is separated from Europe by the Mediterranean and from Asia by the Nile, or also because it lies between east and west.

The boundaries of Ifriḳiyya, according to al-Bakrī, were Barka on the east and Tangier on the west. From north to south it extended from the shores of the Mediterranean to the "sands which mark the beginning of the country of the negroes". Ifriḳiyya would thus have comprised, in addition to the Africa proper of the Romans, Tripolitania, Numidia and even Mauretania. Earlier and later geographers give narrower limits. Al-Iṣṭakhri, for example (ivth century A. H.) places Ifriḳiyya between Barka and Tahart (*Bibl. Geogr. Arab.*, ed. de Goeje, i. 36 and 45). For Abu 'l-Fida', Ifriḳiyya begins at the eastern extremity of the land of Bougie [q. v.] which, according to him, forms part of al-Maghrib al-Awsaṭ and terminates at Barka. [In a general way, however, one may regard the western border of Ifriḳiyya as corresponding to the meridian of Bougie. In the south, al-Idrisi and later, Leo Africanus, clearly distinguish al-Ifriḳiyya from Bilād al-Djārid (the Numidia of Leo). In the Sahara, according to Ibn Khaldūn, the Mzāb separates the desert of al-Ifriḳiyya from that of the Maghrib. It appears moreover that besides this general sense, the term Ifriḳiyya was often used in a narrower sense. Ibn Khaldūn often applies it to the central and northern part of Tunisia and opposes Ifriḳiyya to Tripolitania, al-Djārid and the province of Constantine. (Cf. especially the passages in this author referring to the Hilālī invasion). Abu 'l-Fida' places Bougie, Bōne and and Gafsa outside al-Ifriḳiyya. The limits of the country would thus be those assigned by Marmol to the province of Tunis "which is called Africa", that is to say, on the west the province of Constantine, on the east that of Tripoli, on the south the mountains of the Atlas with the province of the Zāb and a part of Numidia and of eastern Libya, on the north the Mediterranean from the mouth of the Megerade (Medjerda) towards Bizerta to Capès (Gabis). Finally, in the xviith century, Ibn Abī Dīnār tells us that "scholars understood by al-Ifriḳiyya the land of al-Ḳairāwān".

At the beginning of the Hidjra, al-Ifriḳiyya was still in the power of the Byzantines (Rūm). It was peopled by Berber tribes (Huwāra, Luwāṭa, Aw-righa, Nefūsa, Ifren, Nefzāwa, etc.) and descendants, of foreign immigrants into Africa, who were called Afārik by the Arab writers. It included a large

number of towns and villages and was covered with flourishing fields. The weakness of the Byzantine authorities and the richness of the country attracted the attention of the Arabs, whose incursions began immediately after the conquest of Egypt. The first Muslim expeditions, of which however we only possess incomplete and contradictory accounts, were simply raids. The invaders evacuated the country after having pillaged it and did not try to capture the strongholds held by the Byzantines. The conquest proper did not begin till after the foundation of al-Ḳairāwān by 'Oḳba b. Nāfi' in 50 (670). Arab dominion in the country however remained very precarious to the end of the viith century. The Greeks held the most important towns; on the other hand, the revolts of the Berbers forced Zuhair b. Ḳais, the successor to 'Oḳba, to evacuate al-Ifriḳiyya on two different occasions. It was only under the governorship of Ḥassān b. al-Nu'mān that the Berbers were forced to submit and the Byzantines lost Carthage and the principal towns in the country.

Placed at first under the governor of Egypt, al-Ifriḳiyya was next made an independent governorship under Mūsā b. Nuṣair, who was directly under the Caliph in Damascus in 86 (705). The conquests of this general extended the boundaries of the province to the Straits of Gibraltar. But from the middle of the viiith century the Khāridjī revolts considerably diminished the Arab territory. Al-Ifriḳiyya properly so called was ravaged by the Abādī Berbers of the east (Huwāra, Wafardjūma) and by Zenāta of the central Maghrib. It even was lost by the 'Abbāsid caliphs for a time. Al-Manṣūr however succeeded in establishing 'Abbāsid rule in Ifriḳiyya again from 144 (761) onwards, while independent Berber principalities were set up in the Maghrib. However, the Aghlabid [q. v.] dynasty (ixth century A. D.) only nominally recognised the suzerainty of the Caliph. The overthrow of the Aghlabids by the Fātimids caused al-Ifriḳiyya to pass into the power of the Shī'is, who gave it a new capital, al-Mahdiyya, and when they established themselves in Egypt made it a vice-royalty under the Zīrids. The foundation of the Ḥammādid kingdom was however not long in depriving the Zīrids of the western part of al-Ifriḳiyya. On the other hand the Hilālī invasion, a result of the repudiation of Fātimid authority by the Zīrid al-Mu'izz in 440 (1048-9) [cf. FĀTIMIDS, p. 90^a], exposed the country to the most terrible disasters. Al-Ifriḳiyya, previously very flourishing and covered with vineyards and farms, was ravaged by nomads and almost entirely ruined. Some Arab tribes, notably the Riyāḥ and the Djuṣham, installed themselves in the country and perpetuated there their habits of disorder and brigandage. Finally, at the beginning of next century, the Normans of Sicily occupied the principal points on the coast. As a result of the Almohad conquest, al-Ifriḳiyya became one of the provinces in the vast empire founded by 'Abd al-Mu'min [q. v.], but she soon recovered her independence under the Ḥafṣid [q. v.] dynasty. The rule of these princes was at first extended over Tunisia, Tripolitania, the province of Constantine, Bougie and the Zāb, but from the end of the xvth century it was reduced to Tunisia in the strict sense of the word. Henceforth the history of al-Ifriḳiyya is merged in that of this country.

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que septentrionale, ed. and trans. de Slane, text, p. 21-2, trans., p. 52; Abu 'l-Fidā', *Géographie*, trans. Reinaud, Paris 1848, Vol. ii., chap. iii.; Ibn Khaldūn, *Berbères*, ed. de Slane, text, i. 15, 106; trans., i. 168; Léon l'Africain, *L'Afrique*, ed. Schefer, Vol. i. p. 1; Marmol, *Africa*, ii. 431; Ibn Abi Dīnār al-Kairawānī, *al-Mu'nis fī Akhbār Ifrīqiya* . . . trans. Pellissier et Remusat, Paris 1849, Book ii.; Castiglioni, *Mémoire géographique et numismatique sur la partie orientale de la Berbérie appelée Afrikia par les Arabes*, Milan 1826; Fournel, *Les Berbers*, i. Paris 1875, p. 31 sq.; A. Müller, *Der Islam* etc., i. 351 sq., 419-423, 446-451, 486-9, 547-556, 606-622; ii. 513-6, 613-7; 621-631, 645-653. See also the bibliographies to the articles ALGERIA, TRIPOLITANIA and TUNISIA.

(G. YVER.)

IFRĪT, according to the usual explanations, is one who overcomes his antagonist and rolls him in the dust (*'afar*); who successfully carries matters through (*mubāligh*); who is, therefore, powerful in a hostile sense, evil, crafty (*Zamakhsarī* and Baidāwī on *Qur.* xxvii. 39; *Lisān*, vi. 263, l. 1 sqq., l. 14 sqq.; De Sacy, *Hariri*², p. 355). The classical and only *Qur'anic* occurrence is in *Qur'an* xxvii. 39, "an *'ifrit* of the *djinn*." Hence it has come to be used peculiarly of the *djinn*; but in the first instance it was plainly a general epithet, and thus the *Qur'anic* passage might be translated, "a powerful *djinni*". So, too, "an *'ifrit* of the *djinn*" occurs in two traditions from Muḥammad in *Damiri's Hayawān* (ed. Cairo, 1313, i. 179, l. 15 sqq., ii. 104, l. 22 sqq., under *djinn* and *'ifrit*). But soon the word became identified with the *djinn* and especially with the more satanic and malignant element among them. So Rāghib, in his *Mufradāt* (p. 393) speaks of its application to human beings as metaphorical, and even Ṭabarī, *Tafsir*, xix. 93, seems to limit the word to the *djinn*. But it was not understood as meaning a specific class of these as e. g. *ghul* (q. v.); contrast the classification (*aṣnāf*) in *Ākām al-Mardjān*, p. 17 sq.; and in the *Fihrist* (p. 309, l. 21) *'afarit* is used as a general name for both *djinn* and *shaitān*'s. Even the distinctive meaning of hostility seems often to have been lost. In *The 1001 Nights* (Galland MS. of xivth cent. A. D.; Story of Second Shaikh, Night vii.) it is said of a benevolent Muslima, *ṣarat 'ifrīta djinnīya*, "she turned into an *'ifrīta*, a *djinnīya*". In Egypt the word has come to mean also the ghost of a murdered man, or of one who has died a violent death. (Lane, *Modern Egyptians*, chap. x.; Willmore, *Spoken Arabic of Egypt*², p. 371 sqq.; "Niya Salima", *Harems et Musulmanes d'Égypte*, chap. xiv.; St. John, *Two years residence in a Levantine family*, chap. xx). It also survives in the original sense of a strong man of violence, e. g. the *ḥarat al-'ifrit* in Cairo which is explained as the one-time abode of a *ḥarāmī*. But the most normal modern usage is of a powerful, evil, clever *djinni*.

Bibliography: has been given above. Add: Dozy, *Suppl.*, ii. 143, and Fleischer, *Kleinere Schr.*, ii. 640. (D. B. MACDONALD.)

IGHARGHAR, the valley of a river of the Quaternary epoch in the Sahara, which has now disappeared and is reduced to a subterranean sheet of water. The Igharghar, according to Duveyrier, rises near Azakān-n-Akūr, in

the massif of the Haggar at a height of about 6000 feet. It ends near the oasis of Gūg, in the south of Tuggūrt, after a course of about 800 miles (900, if one includes the Wād Ghir, which is its continuation). Its basin extends from the crests of Tademayt in the west to the oasis of Ghāt in the east and from the Haggar to the Shott Melghir, i. e. from the 23rd to the 34th degree of North Latitude.

The Igharghar flows at first from S. to N., passing near Ideles, sometimes in a fairly narrow valley, where springs burst up in the middle of its bed, sometimes also broadening out into a plain with banks indefinitely marked 5 to 8 miles broad. After running along the massif of the Muydir to the west and the Tassili plateau in the east, it describes a curve to the east and reaches the foot of the Hammāda of Tinghert. In this part of its course it receives a certain number of wādis, the valleys of which present the same characteristics. The principal are those of the Ighargharen, the Wādī Assad-Kifaf which drains all the southern part of the Tassili of the Azdjer, the Wādī Issawan, of which the confluence however is still to be found, and lastly the Wādī Ahanat, which comes from the sands of Edeyen.

The Igharghar then traverses the plateau of Tinghert where it cuts for itself "a well marked channel" (Foureaux) and receives lower down a large number of streams from the eastern side of this plateau, which rejoin it after having disappeared in the sands of the Erg. In the region of sand-hills the bed of the Igharghar becomes quite invisible. It probably passes in the vicinity of the Kasi Twil (see 'AREG) without however mixing with it. Foureaux's observations permit us to suppose that it formerly ran much farther east. On leaving the Erg, it can hardly be more easily recognised, except at certain points, for example at the ravine of Shegga near Tuggūrt. However the continuity of the subterranean sheet of water is attested in this region by the existence of a number of wells.

Bibliography: Bernard, *Deux missions françaises chez les Touaregs*, Alger 1896; Dournaux-Duperré, *Voyage au Sahara dans Bulletin Soc. Géographie de Paris*, 1874; H. Duveyrier, *Les Touaregs du Nord*, Paris 1864; Foureaux, *Coup d'œil sur le Sahara français, Annales de Géographie*, 1895; do., *Dans le Grand Erg*, Paris 1896; do., *Mon neuvième voyage au Sahara et au pays Touareg*, Paris 1898; do., *Documents scientifiques de la mission saharienne*, Vol. i. Paris 1905, chap. iv.; Largeau, *Le Sahara algérien*, Paris 1881; G. Rolland, *Géologie et hydrographie du Sahara algérien*, Paris 1890-1894, 2 vol., 1 atlas; Ministère des Travaux publics, *Documents relatifs à la mission dirigée au Sud de l'Algérie par le lieutenant-colonel Flatters*, Paris 1884; Schirmer, *Le Sahara*, Paris 1893. (G. YVER.)

IHRĀM (A.), infinitive ivth from the root ḥ-r-m, which has the meaning of "warding off" (*man'*), as the *Lisān*, xv. 9 says: "to declare a thing *ḥaram*" or "to make *ḥaram*". (The opposite is *iḥlāl* "to declare permitted"). The word *ihrām* has however become a technical term for "sacred state"; one who is in this state is called *muhrim*. For example, a person fasting may be called *muhrim*. The word *ihrām*, however, is only used for two states: the sacred state in which one per-

forms the 'umra and ḥaǧǧǧ, and the state of consecration during the ṣalāt. Thirdly the word can be used of the dress in which the ḥaǧǧǧ and 'umra are made.

1. The iḥrām in the major or minor pilgrimage. The law declares it meritorious for the pilgrim to assume the iḥrām at the very beginning of his journey to Mecca. But as this is very inconvenient, it is usually only done when the pilgrim approaches the sacred territory (*ḥaram*, q. v.). Pilgrims who make the journey by steamer often however assume the iḥrām as soon as they arrive in Dǧidda. The law has prescribed several stations (*mawāḳit*, plur. of *mīḳāt*) where this is usually done namely: *Dhu l-Hulaifa* for the pilgrims from al-Medina; *al-Djuhfa* for those from Syria and Egypt; *Ḳarn al-Manāzil* for those from Nadǧd, *Yalamlam* for those from Yemen; *Dhāt Irǧ* for those from Irāk. Any one who assumes the iḥrām too late has later to sacrifice an animal in atonement. These *mawāḳit* are also called *maḥall* i. e. the place where the *iḥlāl* begins. The latter means "loud calling" i. e. the calling of *labbaika* [q. v.]. *Iḥlāl* is thus used in the same sense as *iḥrām* and one says for example, *aḥalla bi l-ḥaǧǧǧ* in the sense of *aḥrama bi l-ḥaǧǧǧ* i. e., to assume the iḥrām for the ḥaǧǧǧ. The law further ordains that people who live within the area bounded by these villages shall assume the iḥrām in their dwellings (*Tanbīḥ*, ed. A. W. T. Juynboll, p. 72), when it is a question of performing the ḥaǧǧǧ. For an 'umra they must go to one of the boundary places of the *ḥill* [q. v.]; usually *Tan'im* is chosen for this purpose, and is thus erroneously also called al-'Umra by modern travellers.

As one can only enter a state of consecration after casting off all that is ritually impure, one must first of all perform the ceremonies necessary for this. The *ghuṣl* is usually performed; the pilgrim dyes his nails and perfumes himself, all of them ceremonies which were connected with exorcism. Frequently also the pilgrim has himself shaved, his beard trimmed and his nails cut (Burton, *A Pilgrimage* (London 1857), ii. 133, 377; al-Batanūnī, *al-Riḥla al-Ḥiǧāziya*², p. 172). On the significance of shaving, see below.

A particular dress has to be worn in which no seams are allowed. This dress consists of two pieces: a sheet that reaches from the navel to the knees (*iṣār*) and another thrown round the body, which partly covers the left shoulder, back, and breast and is knotted on the right side. This latter is called *ridā'* and from the manner in which it is knotted *wishāḥ*. Both garments are ordained by law to be white, but red stripes are also found (see the illustration in Burton, ii. facing p. 58). On this dress we may remark that it is probably the old Semitic sacred dress. The upper garment of the High Priest in the Old Testament was according to Josephus (*Antiq.*, iii. 7, 4) also made without a seam. The Jewish priests wear the ephod around the hips and the Me'il around the shoulders. In Islām itself there are analogies at the ṣalāt and the burial service. The old Arabs also, when consulting an oracle, as well as the later ascetics wore two garments (Goldziher in *Wiener Zeitschrift für die Kunde des Morgenlandes*, xvi. 138, 328; Wellhausen, *Reste*², p. 122). White is also the sacred colour in many religions: at first the mourning colour (cf. Wilken, *Ver-*

spreide Geschriften, ed. van Ossenbruggen, iii. 416—422) it was next adopted as a sign of a consecrated state: the ephod of the priests as well as the robes of ascetics are white.

The iḥrām dress is thus very old and does not owe its origin to Islām. The wearing of shoes is also forbidden. The most that may be allowed is sandals. This custom is also an old Semitic one. Among the Jews mourners as well as the officiating priests went barefooted. In the consecrated state also it is forbidden to cover the head; perhaps this is also an old mourning custom (cf. Ezekiel, xxiv. 17).

Women need not wear any particular dress. But they usually wrap themselves in a long robe which reaches from the head to the feet, while the face, which really ought to be uncovered, is concealed by a kind of mask (cf. the picture in Burton, o. c., ii. 58).

A ṣalāt of two rak'a's is offered and the *nīya* [q. v.] is pronounced. The latter can be done in three ways. The iḥrām can be assumed:

a. either for the ḥaǧǧǧ or for the 'umra. This method is called *ifrād* (separation).

b. for the 'umra, although the ḥaǧǧǧ is to be made at the same time. This is called *tamattu'* (*bi l-'umra ila l-ḥaǧǧǧ*), i. e. the utilisation of the 'umra for the ḥaǧǧǧ.

c. for both 'umra and ḥaǧǧǧ. This is called *ḳirān* i. e. combination. On the origin and estimation of these three kinds of *nīya* a good deal has been written in Muslim literature. The four schools of law (*madḥāhib*, q. v.) have different views on the order of importance of the various *nīya*'s, as regards the merit acquired by them. The kind called *tamattu'* owes its name to an expression in the *Ḳur'ān* (*Sūra* ii. 192^b), which later became a technical term. According to Snouck Hurgronje's suggestion (*Het Mekkaansche Feest*, p. 86 sqq.), the restrictions which were imposed by the iḥrām became too severe for Muḥammad, so that during his stay in Mecca before the ḥaǧǧǧ he conducted himself in a secular fashion. As his followers looked askance at him for this, the revelation in *Sūra* ii. 192^b is said to have been given: "Any one who avails himself of the 'umra until the ḥaǧǧǧ (shall offer) as many animals as is convenient for him; any one who is not in a position to do this shall fast for three days during the ḥaǧǧǧ and seven days after his return". What therefore appeared to the Prophet and his contemporaries as an omission which could be atoned for by a punishment, was considered by later generations as a thing permitted. Pilgrims who arrive in Mecca long before the ḥaǧǧǧ secure themselves by the *tamattu'* from a painful abstinence. As soon as they have performed the 'umra, they put off the iḥrām and only assume it again when the time of the ḥaǧǧǧ approaches. But the *tamattu'* is forbidden to those who have sacrificial animals with them (*Sūra* ii. 192). Originally the 'umra took place in the month of *Raǧǧab* and, according to some traditions, an 'umra during the ḥaǧǧǧ period was an unheard of thing in pre-Islamic times.

When one has formulated the *nīya*, the *labbaika* calling begins, which is to be repeated as often as possible and only ceases after the shaving on the 10th *Dhu l-Ḥiǧǧa*.

The state of consecration imposes certain pledges of abstinence: sexual intercourse, care for one's

toilet, the shedding of blood, hunting and the uprooting of plants are forbidden. With regard to this the following remark may be made. In other cases in other Semitic religions a state of consecration excludes sexual intercourse, at least in the monotheistic ones. The neglect of the body is a well known feature of a sanctified condition among the Semitic peoples. The old Arab mourning women who were in a sanctified state of mourning are described as being dirty and having dishevelled hair (*shu'th*, al-Khansā', *Diwān*, ed. Cheikho, Beirut 1896, p. 28, v. 4).

During mourning the Jews are forbidden to bathe or clip their nails. It is reported of the pre-Islamic pilgrims and of Muhammad that when in the state of *ihrām* they smeared something on their hair to make its filthy condition more endurable (Bukhārī, *Ṣaḥīḥ*, *Kit. al-Ḥaǧǧ*, Bāb 126; Muslim, with Nawawī's comm., Cairo 1283, iii. 205; cf. *Lisān*, iv. 391). In a tradition given by Ibn Mādja (*Bāb mā yūǧib al-Ḥaǧǧ*) Muhammad in answer to the question: "What is the *ḥaǧǧ* (pilgrim)?" said: "He whose hair is dishevelled and whose mouth smells (*al-ash'ath al-taḥīl*)". The idea underlying all these customs, including the shaving at the beginning of the period of consecration is perhaps that everything that grows on the body during the period of consecration is devoted to the object of the sanctified condition. At the end of the period in most cases an offering of hair may have been made. The endeavour to make oneself unrecognisable may also have played a part.

The *muhrim* is not ordered to fast. But there are numerous traditions which answer this question, some in the negative and some in the affirmative. It may be that in ancient times this ascetic custom was associated with the others.

When one arrives in Mecca from his *miḥāt*, he performs the *ṭawāf* and *sa'y* [q. v.], sometimes also drinks water from Zemzem and has his hair cut, if the *ihrām* was only assumed for an *'umra*. But if it was assumed for a *ḥaǧǧ*, the shaving and hair cutting is not performed till the 9th *Dhu 'l-Hiǧǧa* in Minā, after the ceremonies of the *ḥaǧǧ* proper are over. The pilgrim can now assume his ordinary dress again. But it is usual to put on new clothes (Burckhardt, *Travels*, London 1829, ii. 60). The law however prescribes another *ṭawāf* in Mecca and many pilgrims only put on their ordinary dress after this ceremony. Finally on leaving the holy city a farewell *'umra* has to be performed. For this purpose the pilgrim goes to Tan'im, performs a *ṣalāt* of two *rak'a's*, returns to Mecca to perform the *ṭawāf* and *sa'y* there. He then definitely puts off the *ihrām*.

2. The consecrated state during the *ṣalāt*. This state also can only be entered when one is ritually pure and dressed in a prescribed fashion and has taken one's stand behind a *sutra* [q. v.]. This state is announced by the *takbīr* [q. v.] which is also called *takbīr al-ihrām*. The ceremonies of the *ṣalāt* proper begin then and can only take place during this consecrated state. One has to avoid everything which might destroy the latter, that is: every superfluous act and every superfluous word. The jurists specially mention greeting, sneezing, coughing, laughing, all that is connected with sexual life or the process of digestion. These are all actions which were originally ascribed to demoniac or animistic influences. We frequently find the idea that angels are present

during the *ihrām* (cf. the commentaries on *Sūra* xvii. 80).

The consecrated state is ended by the two *tas-lima's*, that is the formulas of greeting pronounced while turning the head first to right and then to left. According to some jurists, the object of the first is to leave the consecrated state as well as to greet those present; the latter is only a greeting for those present. Who those are is a question which is answered in various ways: according to some, it is the angels who are summoned by the *takbīrat al-ihrām* and are now dismissed by the *taslīmat al-iḥlāl* (the formula by which one returns to the secular state).

The transition from the sanctified to the secular state is dreaded for demoniacal influences. These are averted by the so-called *ḥunūt* (cf. Goldziher in *Orient. Studien Theod. Nöldeke gewidmet*, i. 323 sq.).

Bibliography: On 1: Wellhausen, *Reste arabischen Heidentums*², p. 122 sqq.; Snouck Hurgronje, *Het Mekkaansche Feest*, p. 68 sqq.; Juynboll, *Handb. des islam. Gesetzes*, p. 143 sqq.; W. Robertson Smith, *Lectures on the religion of the Semites*², p. 418 sqq.; the *Fikh*- and *Ḥadīth*-books s. v. *Ḥaǧǧ*; the travels of Burckhardt, Burton, v. Maltzan, Keane; H. Kazem Zadeh in *Revue du Monde musulman*, xix. 198 sqq.; A. J. Wensinck, *Some Semitic Rites of mourning and Religion in Verhandl. der Kon. Akad. van Wetensch.*, Nieuwe Reeks, Dl. XVIII, N^o. 1, *passim*. On 2: The *Fikh*-books s. v. *Ṣalāt*; Juynboll, *o. c.*, p. 79 sq.; A. J. Wensinck in *Der Islam*, ed. by C. H. Becker, iv. 229–232. (A. J. WENSINCK.)

IHYĀ' (A.) "bringing waste land into cultivation". The Muslim *Fikh*-books in the section on legal transactions have a chapter on *iḥyā' al-mawāt*, literally, making the dead (soil) alive. Land which is not being used is called *mawāt*. Every Muslim who cultivates neglected land for himself becomes the proprietor if it does not belong to another Muslim. According to most *faḳīh's* express permission from the authorities is not necessary. The *imām* Abū Ḥanifa however considers it illegal to cultivate a *mawāt* without permission from the authorities.

Bibliography: Abū Yūsuf, *Kitāb al-Kharāǧ* (Bulāḳ 1302), p. 36 sqq.; al-Mawardi, *al-Aḥkām al-sultāniya* (ed. M. Enger), p. 308 sqq.; al-Nawawī, *Minḥaǧǧ al-Ṭālibīn* (ed. L. W. C. van den Berg), ii. 171 sqq.; Ibn Qāsim al-Ḥazzī, *Fatḥ al-Karīb* (ed. v. d. Berg), p. 392 sqq.; al-Dimishqī, *Raḥmat al-Umma f' kḥtilāf al-'Imma* (Bulāḳ 1300), p. 93 sq.; E. Sachau, *Muḥamm. Recht nach schāfi'itischer Lehre*, p. 583 sqq.; N. v. Tornauw, *Das Moslemische Recht*, p. 225 sqq. (TH. W. JUYNBOLL.)

IKĀB (A.), punishment, retaliation; especially the punishment from God which will fall upon the sinner after death (often used in the *Kur'ān* in this sense). Cf. **ADḤĀB** and: Sprenger, *A Dictionary of the Technical Terms*, p. 947.

(TH. W. JUYNBOLL.)

IKĀMA (A.) is the second call to the *ṣalāt* which is pronounced by the *mu'adḥḍin* in the mosque before each of the five prescribed daily *ṣalāt's* as well as before the *ṣalāt* at the Friday service. This second call gives the moment at which the *ṣalāt* begins. The formulae of the *ikāma* are the same as those of the *adhān* [q. v.]. According

to the Ḥanafis, they are repeated as often as in the *adhān*; according to the other *Fikh* schools, they are pronounced only once with the exception of the words "God is great", which are repeated twice at the beginning as well as at the end of the *ikāma*. Moreover after the formula "come unto blessedness", twice in succession there are repeated the words "*ḥad kāmāt al-ṣalāt*" (now begins the *ṣalāt*). In the lawbooks the calling of the *ikāma* is recommended as *sunna* also to every believer who is performing the *ṣalāt* alone.

According to E. Mittwoch (*Zur Entstehungsgeschichte des islamischen Gebets und Kultus*, Abh. d. kgl. preuss. Akad. d. Wissensch., 1913, phil.-hist. Kl., N. 2, p. 24) the calling of the *ikāma* was borrowed by the Muslims originally from the benedictions in Jewish prayer. According to C. H. Becker (*Zur Geschichte des islamischen Kultus*, *Der Islam*, iii. 389) on the other hand, this Muslim custom developed out of the original *adhān* in the mosque, which was modelled on the Christian mass (see however al-Makrizī, *Khitaṭ*, ii. 271, l. 14—15).

Ikāma denotes the action of the *mu'adhḥin* (the calling of the prescribed formulae) by which he causes the *ṣalāt* to begin. On this linguistic usage see C. Brockelmann, *Iqāmāt aṣ-Ṣalāt* (*Festschr. E. Sachau*, 1915, p. 314—320) and J. Weiss in *Der Islam*, vii. (1916), 131—136; cf. the expressions: *akāma 'l-ṣalāt* and *uḳīmāt al-ṣalāt* (Gloss. to Shirāzī, *Tanbih*, ed. A. W. T. Juynboll, s. v.; Bukhārī, *ṣaḥīḥ*, *Adhān*, N^o. 23-24). In the *Fikh*-books however *Ikāma* is also explained as the call which is intended to summon the believers to rise for the *ṣalāt*. See Bādjūrī (*Bulāḥ* 1307), i. 167, l. 12.

Bibliography: In addition to the collections on tradition and the *Fikh*-books see also: Dimishḳī, *Raḥmat al-Umma fi'khlilāf al-A'imma* (*Bulāḥ* 1300), p. 14 sqq.

(TH. W. JUYNBOLL.)

IKHLĀṢ (A.), to keep (or make) clear and pellucid, to keep free from admixture. In connection with the Qur'ānic use of the expression *ikhhlāṣ al-dīn lil-lāh* (cf. iv. 145, vii. 28, x. 23, xxxix. 14, 16, etc.), i. e. to honour and serve Allāh exclusively, *ikhhlāṣ* by itself received the meaning (cf. Qur'ān, ii. 133) of "absolute devotion to Allāh" and became used in opposition to *ishrāk*, *shirk*, "associating divine beings with Allāh". Sūra cxii. which emphasises the unity and uniqueness of God and denies that he has any associates was called *Sūrat al-Ikhlāṣ* (also *Sūrat al-Tawḥīd*); this Sūra is frequently recited in the *ṣalāt*.

With the development of the conception of *shirk*, which covers "every kind of worship of God which is not an aim in itself" and also the cherishing of interested motives in religious practice (cf. Goldziher, *Vorlesungen*, p. 46), the development of *ikhhlāṣ* is somewhat parallel. According to al-Ghazālī, *Ikhlāṣ*, apart from the above technical sense, properly means only that one's action should be dictated by a single motive, so that for example it can be ascribed to one who gives alms only with the intention of being seen to do so. In the language of religious ethics as developed especially by the Sūfis, *ikhhlāṣ* particularly refers to the effort to come nearer to God and means the keeping free of this ideal from all subsidiary thoughts. In this sense it is often opposed to *riyā'*, the wish to be seen. *Ikhlāṣ* demands unselfishness with regard to

one's own religious practice and the abolition of the selfish element which mars devotion to God. At the highest stage of *ikhhlāṣ* even the consciousness of *ikhhlāṣ* itself must disappear and all thought of divine reward in this world or the next be put aside. Cf. al-Ḳushairī, *al-Risāla fi 'ilm al-Taṣawwuf*, Cairo 1318, p. 111—4; al-Harawī, *Manāzil al-Sā'irīn*, Cairo 1326, p. 16 sq.; al-Ghazālī, *Ihyā'*, Cairo 1282, iv. 323—332; ed. with comm. of al-Murtaḍā, Cairo 1311, x. 42 sqq.; transl. by H. Bauer, *Islamische Ethik*, I. *Über Intention, reine Absicht u. Wahrhaftigkeit* etc., Halle a. S. 1916, p. 45 sqq.; R. Hartmann, *al-Ḳushairī's Darstellung des Sūfismus* (*Türk. Bibl.*, Vol. xviii.), p. 15 sqq., 59, 60. (C. VAN ARENDONK.)

IKHMĪM. [See AKHMĪM.]

IKHSHĪDIDS, an Egyptian dynasty. On the general place in history of the dynasty see above ii. p. 8b. The name of the dynasty is derived from the old Persian princely title *Ikshid* which the Caliph al-Rāḍī was induced to grant to the founder Muḥammad b. Tughdj in 326 = 937. It was the title of the old rulers of Farghāna (see ii. p. 62b) from which the dynasty claimed descent. *Ikshid* is said to mean "king of kings", although others interpret it as "servant" (cf. Ibn Sa'īd, ed. Tallqvist, Arab. text, p. 23 sq.; transl. p. 41), presumably in the same sense as 'Abd Allāh was used as an honorific of the Caliphs. Al-Ikshid's father and grandfather were already in the service of the Caliph; he himself worked his way slowly upwards and seems to have had a supporter in the vizier al-Faḍl b. Dja'far of the celebrated family of the Banu 'l-Furāt [s. IBN AL-FURĀT, 3]. After he had arranged the disorganised affairs of Egypt (323 = 935), he had to defend his new position against the powerful Amīr Muḥammad b. Rā'ik [s. IBN RĀ'IK] who penetrated up to the gates of Egypt but then granted the *Ikshid* the country as far as Ramla on payment of tribute. Five years later new difficulties arose, and the undecisive battle of al-Ladjdjūn was fought, after which the contesting Amīrs made an alliance by marriage. The *Ikshid* paid a yearly tribute of 140,000 dinārs. After the death of Ibn Rā'ik a new enemy to the *Ikshid* arose in the Ḥamdānids, and being now at the height of his power he took part in the contest for the position of Amīr al-Umarā'. In Muḥarram 333 (Sept. 944) he met the Caliph al-Muttaḳī at al-Raḳqa, but on this side of the Euphrates, and thought for a time of sharing the fortune of the Caliph in the struggle against the Turk Tūzūn, who was ruling in Baghdād. But he ultimately returned to Egypt and began the struggle with the Ḥamdānid Saif al-Dawla, which ended in a treaty by the terms of which Damascus remained in possession of the *Ikshid* on payment of tribute. He died at the end of 334 (July 946). Two sons nominally succeeded him but they were only *rois fainéants*. The real power lay in the hands of an Abyssinian eunuch named Kāfūr, who on the death of the second son was formally granted the government of Egypt and successfully defended Egypt and Syria henceforth from the attacks of the Ḥamdānids. On Kāfūr's death a grandson of the *Ikshid* was appointed governor, but the dynasty had completely lost its hold on the country and Egypt with Syria fell into the hands of the Fātimids who were advancing from North Africa.

The following table gives the names and order of the *Ikshidids*:

- 323 Muḥammad b. Tughdj al-Ikshshidid. 935
 335 Abu 'l-Kāsim Ūnūdjūr b. al-Ikshshid. 946
 349 Abu 'l-Ḥasan 'Alī b. al-Ikshshid. . 960
 355 Kāfūr, ruler in name also, . . . 966
 357-8 Abu 'l-Fawāris Aḥmad b. 'Alī . . 968-9.

The name Ūnūdjūr is transmitted in various forms. The Ikshshid and Kāfūr were certainly important personalities. The Ikshshid is described as strong physically, but as cowardly and particularly avaricious and greedy. No man's property was secure in his reign. More pleasing human traits are also credited to him, however. Kāfūr was probably the more important. In spite of his repulsive features, by his intellectual endowments he carved a career for himself, unique even in those days, from black slave to wielder of the dynastic power. At the height of his power he never forgot his humble origin. More features of his character that are pleasing than those that are displeasing have been handed down to us. Both princes cultivated the literary taste of their times. Al-Mutanabbi sung both their praises, but afterwards lampooned them. Under the Ikshshid began the struggle between the two dynasties of Caliphs ('Abbāsids and Fātimids) for the nominal suzerainty over the various governors who had set up dynasties. These soldiers of fortune played them off one against the other. The Ikshshid seems to have seriously considered recognising the Fātimids, but he remained faithful to the 'Abbāsids as their prestige was still too great.

Bibliography: Ibn Saʿīd, *Kitāb al-Mughrib*, ed. Tallqvist, where the other literature (al-Maḥrīzī, al-Ḥalabī, Ibn al-Athīr; Ibn Khallikān, Ibn Khaldūn, Abu 'l-Maḥāsīn, al-Suyūfī, Wüstenfeld, *Statthalter*, iv. etc.) is utilised. The only new addition is al-Kindī, ed. Guest.

(C. H. BECKER.)

IKHTILĀDJ (A.), trembling of the limbs: whence 'ilm al-ikhtilādj, the alleged science of prophesying from the involuntary twitchings of the limbs, also called palmology. The oldest work on the subject is probably Μελέμποςος θεωρηματικῆς περὶ παλμών μαντικῆς πρὸς Πτολεμαῖον βασιλέα (J. S. F. Franzius, *Scriptores physiognomoniae veteres*, Altenburgi 1780, p. 451 sqq.). The Arabs however usually ascribe the origin of this science to the Indian Ṭomṭom. Who he was has not yet been explained. A suggestion is given by Hauber, *Ṭomṭom* (Ṭimṭim) = Δάνδαμπος = Dindymus, in *Zeitschr. der Deutsch. Morgenl. Gesells.*, lxiii. 457 sqq.

Bibliography: Fleischer, *Über das vorbedeutende Gliederzucken bei den Morgenländern in Verhandl. der Kön. Sächs. Gesells. der Wissensch.*, Phil. Hist. Klasse, 1849, p. 244 sqq. (= *Kleinere Schriften*, iii. 199 sqq.); M. Gaster, *Das türkische Zuckingsbuch in Rumänien in Zeitschr. für Rom. Philologie*, iv. 65 sqq.; H. Diels, *Beiträge zur Zuckungsliteratur des Okzidents und Orients in Abhandl. der Berl. Akademie*, 1907 and 1909; Inostrančew in *Zapiski Vost. Otd. Imp. Russk. Arch. Obč.*, xviii. 222 sqq.

IKHTILĀF (A.), difference of opinion; in contrast to *Idjmāʿ* [q.v.], the difference of views among the authorities on Muslim law and dogmatics on details of legal practice and doctrine which do not affect great principles, particularly among the former, as it appears in the diversities between the *Madhāhib* [q.v.] and also in those within each one of them. In opposition to contrary views urging unity of practice, and in face of the reality of the existence of this difference

of opinions, the conviction has arisen in Muslim orthodoxy that they are of equal value and this view finds expression in an authoritative form in the saying attributed originally to various Caliphs and latterly to the Prophet himself "difference of opinion in the Muslim community is a sign of (divine) favour". The registering of these differences has produced a great literature in Islām since the foundation of the study of Fiqh and this has been most comprehensively recorded by Fr. Kern.

Bibliography: Snouck Hurgronje in *Revue de l'Histoire des Religions*, xxxvii. 178 sqq.; Goldziher, *Die Zāhiriten*, p. 94-102; do., *Vorlesungen über den Islam*, p. 51-53; do. in *Beiträg. zur Religionswiss.*, by the Society for the Study of Religions in Stockholm, i. (1913/1914), p. 115-142; F. Kern in *Zeitschr. d. Deutsch. Morgenl. Ges.*, lv. 61-73, and his Introduction (Arabic) to his edition of Ṭabarī, *Ikhtilāf al-Fuḳahāʾ* (Cairo 1902).

(I. GOLDZIH.)

IKHWĀN AL-ŞAFĀʾ. We have evidence in the second half of the iv.th (x.th) century (373 = 983) of the existence of a religious and political association with ultra-Šīʿī, perhaps to be more accurately described as Ismāʿīlī views and tendencies. The members of the association, the head quarters of which were at Baṣra, called themselves the "Pure and Faithful", as their chief aim was to further the salvation of their immortal souls by mutual assistance and by every means, especially purifying knowledge (γνώσις). Nothing is known of their political activities, but a collection of treatises arranged in encyclopaedic fashion dealing with the objects of their society, survives as the outcome of their attempts to work out theories of edification. The period of the collection and editing of their *Rasāʾil* (52 in number: the Bombay edition as stated in the table of contents at the beginning and the concluding note in the first *Risāla* consists of 52 treatises, but in the last treatises in part iv. only 51 are mentioned) is usually given as the middle of the iv.th (x.th) century and among the collaborators are mentioned Abū Sulaimān Muḥammad b. Muṣḥir al-Bustī, called al-Muḥaddasī, Abū 'l-Ḥasan 'Alī b. Ḥārūn al-Zandjānī, Muḥammad b. Nahradjūrī, al-'Awfī and Zaid b. Rifāʿa. Further details cannot be ascertained, mainly because the Pure loved to express themselves in very confusing language. Quotations in the *Rasāʾil*, as far as they have been identified, are mainly taken from the literature of the viii.th and ix.th centuries A.D. The philosophical position is that of the older eclectic translators and collectors of Greek, Persian, and Indian wisdom. Hermes and Pythagoras, Socrates, and Plato, are often quoted and thought more highly of than Aristotle. The latter appears as the "logician" and also as the author of the Plotine "Theology" and the "Book of the Apple". Of the knowledge of a relatively purer and more complete Aristotelianism, which begins with al-Kindī, the treatises of the "pure ones" show no trace. It is characteristic of their mental attitude that al-Kindī is not quoted, at least not by name, although his renegade pupil, the fantastic astrologer Abū Maʿshar (died 272 = 885), is. It is not impossible, however, that they had literary connections with al-Kindī and his school. According to the mediæval Latin translation of the 13th *Risāla*, this treatise was composed by a "Mahomet discipulus Al-quindī". Cf. T. J. de Boer, *Zu Kindi und*

seiner Schule in *Archiv f. Gesch. d. Philos.*, xiii. (1899), p. 177 sq.

The contents of the *Rasā'il* are of a pronouncedly eclectic nature. The central point is the doctrine of the heavenly origin and the return of the soul to God. The world is derived from God by the way of emanation, like the word from the speaker or the light from the sun. In successive stages there comes forth from the divine unity a second, the intelligence, from this a third, the soul, and then a fourth, primitive matter, a fifth, nature, a sixth, bodies or spacial matter, a seventh, the world of the spheres, an eighth, the elements of the sublunar world, a ninth, the products of the world: minerals, plants, and animals. In this cosmic process the corporeal first appears as the basis of individuation, and all evil and imperfection. The individual souls are only part of the world soul, to which they return purified after the death of the body, just as the universal soul will return to God on the Last Day. By the 'pure ones' death is called the minor and the return of the world-soul to the creator the major resurrection.

The religions of all times and peoples agree with this wisdom according to the 'pure ones'. The object of all philosophy as well as of every religion is to make the soul become like God as far as is humanly possible. To carry out this spiritualistic interpretation of religious doctrine the *Ḳur'ān* is interpreted allegorically. The same allegorical interpretation is applied to tales of western origin, such as the book of *Kalila wa-Dimna*. As Goldziher has shown, the story of the ring-dove, in which it is told how the animals by being faithful friends to one another (*Ikhwān al-Ṣafā'*) escape the snares of the hunter, determined the choice of the name for the association.

The whole of the 52 treatises, written in a paraenetic tone, prolix and with many repetitions, superficially at least looks like an encyclopaedia of the sciences. The first part comprises in 14 treatises mathematics and logic as propaedeutics, the second

in 17 treatises natural sciences including psychology, the 10 *Rasā'il* of the third part deal with metaphysics, and lastly the 11 *Rasā'il* of the last part discuss mysticism, astrology and magic. In an essay in the fourth part (N^o. 45 of the whole series) the nature and organisation of the association is also discussed.

Bibliography: In addition to that given in Brockelmann, *Geschichte der arabischen Literatur*, i. (1898) p. 214, there may be mentioned: T. J. de Boer, *Geschichte der Philosophie im Islam*, p. 76—89 (English transl., p. 81—96); I. Goldziher, *Über die Benennung der "Ikhwān al-Ṣafā'"* (in *Der Islam*, i. 22—26); Louis Masignou, *Sur la date de la composition des "Rasā'il Ikhwān al-Ṣafā'"* (*Ibid.*, iv. 324).

(T. J. DE BOER.)

AL-IKLĪL (A.), the crown, the name of several constellations, namely:

1. *al-Iklil*, is the name given to the stars β , δ , π , forming a blunt wedge close together on the brow of the Scorpion. These stars mark the seventeenth station of the moon.

2. *al-Iklil al-shamālī*, Greek $\sigma\tau\acute{\epsilon}\phi\alpha\nu\omicron\varsigma$, Latin *Corona*, the northern crown, a constellation of eight stars which follows the staff of Bootes and is also called *al-Fakka*, the "breach", and *Ḳaṣ'at al-Masākīn*, the "alms bowl", Pers. *Kāsa-i Darwishān*, the "beggar's bowl" and *Kasa shikasta*, the "broken bowl", because the ring of stars is broken at one spot. *Al-Fakka* is also the name of the principal star α of the Crown.

3. *al-Iklil al-djanūbī*, Gr. $\sigma\tau\acute{\epsilon}\phi\alpha\nu\omicron\varsigma$ νότιος, the southern Crown, a constellation of 13 small stars near α β on the ankle-joint of Sagittarius. It is also called *al-Ḳubba* the "Cupola" or *Udhīy al-Na'am*, the "ostrich's nest", because it is south of the two ostriches, the twentieth station of the moon.

Bibliography: al-Ḳazwīnī, *Adjā'ib al-Makhluqāt*, ed. Wüstenfeld, i. 32, 37, 41, 48; L. Ideler, *Untersuchungen über den Ursprung der Sternnamen*, S. 58, 176, 281. (J. RUSKA.)

IKLĪM, the Greek word *klima*, inclination. Eratosthenes (d. 195 B. C.) divided the *orbis venteribus notus* into seven longitudinal zones, of which the limits were arbitrarily fixed. Hipparchus (c. 150 B. C.) made the zones equal in latitude. The division into seven climates of equal width was taken over by the Arabs, though sometimes the countries to the S. of the Equator were reckoned an eighth, and those in the extreme N. a ninth. Al-Idrīsī [q. v.] has arranged his book

CLIMATE	I	II	III	IV	V	VI	VII
S. Limit	12° 40'	20° 27'	27° 30'	33° 37½'	38° 54'	43° 22½'	47° 12'
N. Limit	20° 27'	27° 30'	33° 37½'	38° 54'	43° 22½'	47° 12'	50° 20'
Longest Day	12¾	13¼	13¾	14¼	14¾	15¼	15¾
Breadth	7° 47'	7° 3'	6° 7½'	5° 17'	4° 28½'	3° 49½'	3° 8'
Length	172° 27'	164° 20'	154° 50'	144° 17'	135° 22'	126° 27'	119° 23'

The length of the longest day at the N. limit of the seventh climate, that is, at 50° 20' N., is 16¼ hours. Inhabited lands, however, lie both to the N. and S. of these climates. The climates also diminish in length as they ascend northwards. Thus, according to al-Bīrūnī [q. v.], the length of the first climate from E. to W. is 172° 27', or, taking 1° = 18⅞ parasangs nearly, about 3252

on geography according to climates. The determining factor in defining the limits of the climate is the length of the longest day within it. In Abu 'l-Fidā the inhabited world lies practically between 10° and 50° N. Latitude, and the length of the longest day increases by half-an-hour in each climate from the S. to the N. The following table shows the S. and N. limits of the seven climates, the length in hours of the longest day at the S. limit of each and the breadth and length of each in degrees.

parasangs. On the older basis of 22⅞ parasangs to a degree it would be 3832 parasangs. The length of the seventh zone is 119° 23' or about 2255 parasangs (on the older computation 2651 parasangs). These measurements are adopted by Abu 'l-Fidā.

The term climate (*keshwar*) was also used by the Persians to denote one of the seven parts or

kingdoms into which they divided the world, and which had no dependence on latitude. Persia was placed in the centre and Arabia, Africa, the Romans, the Turks, China and India grouped round it. A similar seven fold partition of the earth is found in al-Mas'ûdî (chapter viii.). Climate then came to be used locally for "country", e. g. "Syria, Irak, etc. Abu 'l-Fidâ calls this the popular climate as contrasted with the "real" or astronomical climate, which depends on the latitude.

İklîm al-Ru'yâ is another name for the *Falak al-Burâdj*.

Bibliography: Reinaud, *Géographie d'Aboulféda* i. ccxiv sqq., ii. 8 sqq.; *Dict. of Techn. Terms*, ed. Sprenger, Lees, etc., p. 1223 sqq.; Ibn Khaldûn, *Prolegomena*, ed. Quatremère (*Notices et Extraits*, etc., xvi. 92 sqq., xix. 112 sqq.); al-Hamdânî's *Geographie der arab. Halbinsel*, ed. D. H. Müller, p. 1—44.

(T. H. WEIR.)

İKRÂR (A.), Confession. If the accused in the case before the *kâdî* confesses that the prosecutor is right, no further proof is needed according to Muslim law. The judge can at once give his verdict. An *ikrâr* however can only be considered valid when it is made by a person of age in full possession of his faculties and without any pressure before the *kâdî*. Measures to extort a confession are absolutely forbidden. Even an *ikrâr* made by some one perhaps from fear of a flogging is invalid. If the case concerns the law of property, the one who acknowledges the demand must be capable of independent action (*rashîd*). If the justice of an accusation is once recognised in a case, a later repudiation of the *ikrâr* is invalid, except when the accused has confessed a crime which is liable to be punished as a *ḥaqq Allâh* (see 'ADHĀB, i. p. 132).

Recognition of children who are not born in wedlock is of no value according to Muslim law. If, however, the paternity of a legitimate child is uncertain and the husband expressly acknowledges his paternity, then no further proof is required. The paternity of the child is then established by the *ikrâr*. The declaration however must be neither contrary to the actual circumstances nor the law.

In other cases also a person's genealogy can be established beyond all doubt by *ikrâr* without further proof in certain circumstances, for example, if a male Muslim who has attained his majority declares that any one is his father, brother or uncle. If however relationship is claimed with some one still living, the latter must confirm the *ikrâr*, if he is not incapable of doing so on account of youth or mental deficiency. If the *ikrâr* refers to more distant degrees of relationship, (e. g. brother or uncle), the men through whom the alleged relationship has arisen (e. g. father grandfather) must be already dead.

Bibliography: The chapter on *İkrar* in the Fikḥ books; C. Snouck Hurgronje, *Rechts-toestand van kinderen buiten huwelijk geboren uit Inlandsche vrouwen die den Mohammedaanschen godsdienst belijden*, in *Het Recht in Nederl.-Indië*, xix. (1897), 133—136, 285—290, xx. (1898), 87—92; Th. W. Juynboll, *Handb. d. islām. Gesetzes*, S. 192 sq., 314.

(TH. W. JUYNBOLL.)

AL-İKSİR [s. ELIXIR.]

İKTÂ' (A.) in Muslim countries means: 1. the

act of bestowing land which is not private property in return for taxes or tithes; 2. the act of giving the produce of land in place of or as a guarantee of payment on the part of the state treasury. *İktâ'* may consist of: 1. the granting of a whole province as a fief to a governor (e. g. the granting of Egypt to Ibn Tūlūn by the Caliph on payment of tribute), as well as the granting of a few fields in return for tithe (*'ushr*) or taxes (*kharāj*) or rent (*kharāj-udjira*) or a poll tax afterwards converted into *kharāj* (*kharāj-djizya*); 2. the allotment of the revenue from a piece of ground as salary or pension. The conception of *iktâ'* was then extended and used to mean the farming of taxes and customs duties and tolls on rivers and canals. *İktâ'* later came to be used to designate especially a military fief. Al-Māwardī has given a theoretical account of the prescriptions of the *iktâ'* in Ch. xvii. of his "Constitutional Law" (*al-Aḥkām al-ṣultāniya*, ed. Enger, Bonn 1853, p. 330—343). He distinguishes at the outset between the granting of the property and the yield from it and investigates under what conditions land may be capable of *iktâ'*.

1. There are three kinds of land.

A. *Mawāt* (uncultivated land). a. Waste land without trace of cultivation or an owner. The *muḥta'* (the person to whom the land is granted under certain conditions) promises to cultivate it. (cf. the Roman *emphyteusis*) and for three years he pays nothing. (He then pays a rent which is fixed by public auction [*ṣawāyid*]; but lands were probably often allotted at a definite rent which was not considered capable of being increased, cf. Becker, *Die Entstehung von 'Uṣr- und Harāg-Land*, s. *Bibliography*). If he does not cultivate it, it may be taken from him at the close of three years unless he can give satisfactory reasons for his neglect. Otherwise he is granted the land on a long lease with the right to dispose of it, so that it is in a way his property, in return for a pledge to pay a certain sum. b. If the land was previously cultivated, the same regulations hold, if it was cultivated in the *Djāhiliya* (i. e. the period before Muḥammad). If it was cultivated within the Muslim period, the practice varies.

B. If it is a case of cultivated land in private possession, it can only be given to some one if it is in an enemy country but has already been promised as *iktâ'*, before it is conquered. The *muḥta'* receives by *iktâ'* a preferential claim, after the conquest of it, if it is granted at all, if for example the owners migrate. Conquered land that is not private property, for example the private domains of the former ruler or lands belonging to inhabitants who have left the country, is in part reserved for the *bait al-māl* (treasury) and can only be leased for rent (*kharāj udjira*) but never become private property. The unreserved parts become *kharāj* lands (i. e. liable to land tax); they either belong to the *fa'* (booty) [q. v.] and are immobilised, in which case they can only be rented and not become the private property of the *muḥta'* or they remain in the private ownership (of an unbeliever); then it is not possible to grant them and the *kharāj* due from them takes the place of the poll tax *djizya* [q. v. i. 1051 sq.]. Lands which fall to the state, because the owner has no heirs are administered like foundations. Many legal authorities hold the opinion that the government is free to dispose of them: in this case they may

be assigned, according to some, only on rent, according to others, as private property.

II). *İkṭā'* of the produce only takes place as a substitute and guarantee for the payments which the treasury has to make to subjects; the sum which the government has to pay to the persons concerned must therefore be fixed if instead of money a grant of produce is to be made. There is a distinction between:

a. *İkṭā'* of the tithe (*uṣṣr*). The revenues from tithes (*uṣṣr*) are intended for the *zakāt* (alms for the poor). They therefore cannot be bestowed because the claims on the *zakāt* in the individual cases are only defined when payment is made and the *uṣṣr* is only paid at the end of the year so that the two dates do not coincide.

b. *İkṭā'* of the *ḵharādī*. The yield of the *ḵharādī* for the reasons just mentioned cannot be granted to any one in substitution for the claim to *zakāt*. For the same reason, officials holding special offices but receiving no fixed salary or appointed for an indefinite period cannot receive the yield of the *ḵharādī* as *ikṭā'*. On the other hand the *ikṭā'* of the *ḵharādī* is readily given to members of the army in place of their definite pay because the settlement is easy in this case.

On the kinds of *ḵharādī* (*ḵharādī dīziya* and *ḵharādī udjra*) see the articles *DJIZYA* and *KHARĀDJ*. The *ḵharādī udjra* can be granted for a number of years in compensation for a definite payment.

If the *muḵṭā'* remains in active service till the end of the period he naturally retains the revenue: if he dies it goes back to the state. His heirs receive a pension from other funds: if he breaks down in health his usufruct of the revenue is settled by local practice, according as his pay is continued or a pension is given from other sources on account of ill health. There is no *ikṭā'* with rights for life and the right of transmitting to heirs, as the financial sovereignty of the state would thus be injured by losing the right of disposal. An *ikṭā'* for life without the right of bequest is only possible when, according to local practice, in cases of retiring on account of ill health, it continues to be paid undiminished. These are in the main al-Māwardī's theories. On the special regulations for the granting of mines etc., see al-Māwardī at the end of the chapter quoted. He does not discuss the *ikṭā'* of land to Muslims as *uṣṣr* land. We know that this kind of *ikṭā'* was usual in Muslim countries. Becker in particular has explained the practice, (*Steuerpacht*, etc., p. 81 sqq., see *Bibliography*); in this book the eastern and western systems of granting fiefs are compared). Al-Māwardī points out that *ikṭā'* of *ḵharādī* was especially suitable for members of the army: and in reality the military fiefs did develop out of it. Soldiers and amirs were given the rents either as a guarantee of their pay or as part of it. When the rent came in with increasing irregularity, they were gradually given the estates themselves. This state of affairs lasted about 130 years from the time of the Būyids [q. v.] to the reign of Sulṭān Malik Shāh (465—485 = 1072—1092) under the administration of his vizier Niẓām al-Mulk (see Becker, *Steuerpacht*, p. 89). The latter distributed the estates as fiefs to the troops and allotted them as revenue and income. The Saldjūks introduced an innovation inasmuch as they made the fiefs hereditary in return for military service.

This is best explained by the fact that as an intruding tribe of nomads it was their interest at first to have as many of their own people as possible in their army. They thought that in this way they could secure for themselves a particularly true and devoted army (al-Maḳrīzī, *Ḳhiṭaṭ*, ii. 216 quotes a statement on this point by a *djundī* (mercenary) of the army of the Saldjūk Atābeg, the almost independent prince Nūr al-Dīn of Aleppo 541—569 = 1146—1173): "The fief belongs to us, it is our property, we pass it on to our children from father to son and in return for it we are willing to run the risk or death"). The system of hereditary fiefs in return for military service is also found among the Mongols. It was different in the Mamlūk period (see Becker, art. EGYPT, ii. p. 14^b sq.); the whole country under his rule, apart from private property, endowments, fallow or desert land, is the feudal property of the Sulṭān. It was divided into 24 parts from the time of Sulṭān Ḳala'ūn (678—689 = 1279—1290) (*ḵirāṭ*). Four parts were for the Sulṭān, out of which he granted fiefs to his guards, officers and soldiers, 10 parts were for the amirs, 10 for the mercenaries (*djundī*) but the amirs also held a part of the fiefs for the mercenaries. The land was redistributed from time to time after a survey (at least once in 30 years) but frequently more often, if abuses prevailed, so that for example the highest amirs got hold of very large estates and introduced a latifundies system or the smaller amirs did not pass on the fiefs to the mercenaries. New surveys were also ordered by sulṭāns to give fiefs to their mamlūks. Sulṭān Lādīn (696—698 = 1296 = 1298) for example took 14 *ḵirāṭ* of the land for fiefs reserved for his guards. In the survey of Sulṭān al-Nāṣir Muḥammad of the year 715 (1315) 10 *ḵirāṭ* were for the Sulṭān, 14 for the amirs and their mercenaries. Another abuse first appeared in the first Mamlūk dynasty in the reign of the extravagant Sulṭān al-Kāmil Shā'bān: the mercenaries exchanged or sold their estates to private individuals and in return paid considerable sums to the treasury. This practice was even sanctioned by the institution of a special office (*Diwān al-Badl*). (See for further details, Sobernheim, *Matériaux pour un Corpus Inscr. Arab*, ii. n^o. 44). This abuse was however of short duration only; it is described by the chroniclers as a wicked, illegal, and arbitrary act. When Sulṭān Selīm I in 922 (1516) conquered Syria and Egypt, he had these lands resurveyed and divided as crown estates and fiefs according to the Ottoman principles. As elsewhere throughout the Ottoman empire the principle of inheritance was gradually introduced. Muḥammad 'Alī was the first gradually to deprive the Mamlūks and the small vassals of their fiefs and to introduce a system of direct payment into the army. The Turkish Sulṭāns (see the article TURKEY) claimed a part of the conquered territory as their property and granted the yield of the taxes of whole districts (*liwā's*) to their grantees for life (MALIKĀNE-I MİRİYE, q. v.). The governor who was granted a fief in this way, received the ground tax and other dues, while he in return placed a certain number of soldiers at the Sulṭān's disposal according to the size of his estate; later he only paid a definite tribute to the Porte. It thus came about that the great paṣhas were often almost independent of the Sublime Porte. There arose for example small dynasties

in Syria at Hims, Ba'albek, in Lebanon and Nablūs. The smaller fiefs were called, according to their size, *zi'āmet* (from *za'im*, the leader of an army) and *ḡimār*; the number of soldiers to be provided varied with the size of their booty. They were hereditary and were divided according to certain principles among the sons or heirs of the holder of the fief in return for military service. It may be said that almost the whole empire consisted of military fiefs. This circumstance which in course of time by its decentralising tendency brought about a weakening of the empire was gradually abolished by the reforms (*tanẓīmāt*) of Sulṭān 'Abd al-Mad̄jid, which Sulṭān Mahmūd II had gradually prepared the way for (1223—1255 = 1808—1839). The situation was definitely settled by the land legislation of 1856. General military service for Muslims had already been introduced in 1839. Certain hereditary fiefs granted to grandees of the empire, which every new Sulṭān has to confirm, still exist.

Bibliography: Arabic sources: al-Māwardī s. above; Badr al-Din Muḥ. b. Ibrāhīm Ibn Djamā'a, *Tahrir al-Aḥkām fī Tadbīr Ahl al-Islām*, s. Voller's *Kat. der islam.... Handschriften der Univ. Bibl.*, Leipzig 1906, N^o. 399; *Multaḳā (Madjma' al-Anhur fī Multaḳā l-'Abhur)* by Ibrāhīm al-Ḥalabī, Būlak 1287, and the other law books; al-Maḳrīzī, *Khīṭaṭ*, i. 87 sqq., ii. 215 sqq.; Abū Yūsuf, *Kitāb al-Kharāḍī*, Būlak 1302; Ibn Dīfān, *Kitāb al-Tuhfa al-saniya fī Asmā' al-Bilād al-Miṣriya*, Cairo 1315; Ibn Mamāti, *Kitāb Kawānīn al-Dawāwīn*, Cairo 1299. — Translations: Complete transl. of al-Māwardī by Fagnan, Algiers 1915, and the pertinent passages in Worms (s. below) and van Berchem (s. below); extracts from Ibn Djamā'a by Worms (*Journ. Asiat.*, 3^d Ser., xiv. (1842) 371, and again in Belin (*ibid.*, 5th Ser., xix., 186); Extracts from the *Multaḳā* in Belin (*Journ. Asiat.*, 5th Ser., xviii., xix.); al-Maḳrīzī, *Khīṭaṭ*, i. in Bouriant, *Mémoires publiés par les membres de la Miss. arch. française*, T. xvi. 255 sqq., Cairo 1895; al-Maḳrīzī, *Khīṭaṭ*, ii., excerpts in Belin (*Journ. Asiat.*, 6th Ser., T. xv., 1870, p. 202 sqq.); al-Kalka-shandī, extract from his book on style transl. by Wüstenfeld, Göttingen 1879. — European authors for the Arab period: C. H. Becker, *Die Entstehung von 'Uṣr- und Harāḡ-Land in Zeitschr. f. Assyriol.*, xviii. 301 sqq., 1904-5; *Steuerpacht und Lehnswesen in Der Islam*, p. 82—92, 1914; M. van Berchem, *La propriété territoriale etc.* Geneva 1886, with many quotations from al-Balādhuri; M. Hartmann, *Zur Wirtschaftsgeschichte des ältesten Islam in Orient. Lit. Zeitung*, vii., N^o. 11 u. 12; Wellhausen, *Das arabische Reich und sein Sturz*, Berlin 1902 (particularly the reign of 'Omar II); Worms, *Recherches sur la constitution de la propriété territoriale dans les pays musulmans in Journ. Asiat.*, 3^d Ser., xiv. (1842), 4th Ser., i. (1843), iii. (1844) with reference to various Muslim countries; Törnauw, *Das Eigentumsrecht nach muslimischem Recht in Zeitschr. d. Deutsch. Morgenl. Ges.*, xxxvi. — For the later period: C. H. Becker, *Art. EGYPT*, ii. 11—16; Behrmann, *Koḡabeg's Abhandlung über den Verfall des osmanischen Staatsgebäudes etc. in Zeitschr. d. Deutsch. Morgenl. Ges.*, xv.; M. Belin, *Étude*

sur la propriété foncière etc. (*Journ. Asiat.*, 5th Ser., xviii. (1861), xix. (1862), refers to the older period also); do., *Régime des fiefs militaires dans l'Islamisme in Journ. As.*, 6th Ser., xv. (1870); A. Gurland, *Grundzüge der muhammedanischen Agrarverfassung u. Politik*, Dorpat 1907; Mouradega d'Ohsson, *Tableau de l'Empire Ottoman* (specially vii. 243, 250, 279, 374); Padel, *De la législation foncière ottomane*; Sylvestre de Sacy, *Recherches de la nature et sur les revolutions du droit de la propriété in Mémoires de l'institut Royal de France*, i. v. vii.; A. von Tischendorf, *Das Lehnswesen in den moslemischen Staaten*, Leipzig 1872 (deals with Persia and India also). (M. SOBERNHEIM.)

IKTIBĀS means to take a *ḡabas*, a live coal or a light, from another's fire (Ḳur. xx. 10; xxvii. 7; lvii. 13); hence to seek knowledge (*ilm*) and, as a technical term in rhetoric, to quote specific words from the Ḳur'an or the traditions but without indicating these as quoted. If the source is indicated and the quotation is put into verse the figure is called *aqḍ*, "binding", and if it is verse, not Ḳur'an or tradition, that is quoted, and in verse, the figure is *taḍmīn*, "inserting". In *iktibās* the original application of the words may be preserved or may be changed. As to the lawfulness of this there has been much dispute. The Mālikites generally pronounced it unlawful; but others allowed it under conditions, e.g. in preaching and prayer and praise (following the usage of Muḥammad), but not in verse, where it was disliked (*makrūh*). Yet others permitted such quotation, even in verse, if done in a right spirit. But it is altogether abominable to twist words referring to Allāh so as to make them refer to a creature; or to use any Ḳur'anic words in light jesting. But, as a matter of fact, such quoting and alluding has been quite common, even in the most unseemly contexts as in *kutub al-bāh*, just as the doubt whether the *basmala* should be prefixed to poetry (Ibn Rashīḳ, *Umda*, ed. Cairo, 1325, ii. 250) has had no practical consequences. The *Fihrist* (p. 104, 12) notes a *Kitāb al-Mukṭabas* by Madā'inī (d. A. H. 215 or 225) and another by Marzubānī (p. 133, 25) but it is uncertain whether their *iktibās* was this technicality. In the *Asās al-Iktibās* of Ikhtiyār al-Dīn (d. A. H. 928; Brockelmann, ii. p. 103) it is extended to cover proverbs, verses and even short *ḡikāyāt*.

Bibliography: *Dict. of techn. terms*, p. 1187; Mehren, *Rhetorik der Araber*, p. 1., 134, 136, 140, 201; Garcin de Tassy, *Rhetorique et Prosodie*, p. 202; *Lisān*, viii. 48.

(D. B. MACDONALD.)

AL-IKŴĀ' (A.), a technical term in metre, meaning an error in prosody, which consists in the vowel of the vocalised, rhyme-forming, terminal consonant (*rawī*) being a *ḡamma* in one verse of a poem and a *kasra* in another, irrespective of whether the majority of the verses of the poem end in one or other of these vowels or not. According to al-Khalīl b. Aḡmad, *al-ikwā'* means the presence of an unusual vowel with the rhyme-forming consonant, so that the verses end partly in *ī* and partly in *ā* or *ū*. Other prosodists on the other hand call the insertion of verses with the terminal vowels *ū* or *ī* in a poem rhyming in *ā*, *iṣraf* or *israf*.

Bibliography: Freitag, *Darstellung*, p. 162,

328 sq.; Ibn Kaisān in Wright, *Opuscula Arabica*, p. 55; R. Basset, *La Khagradjyah*, p. 126—128; Cheikh, *Ilm al-Adab*, p. 413.

(MOH. BEN CHENER.)

ILĀH is undoubtedly the same as إِلَه and

has the same problem of ultimate derivation (*Encyclopædia Biblica*, iii. coll. 3323 sqq.; Brown-Driver-Briggs, *Hebrew Lexicon*, p. 42 sqq.; Fleischer, *Kleinere Schr.*, i. 154 sqq.). Here only the Arabic side is considered. The pre-Muslim Meccans regarded *Allāh* as a proper name (*ism 'alam*) and this view is practically universal in Islām; for the arguments of the few who held that it was a descriptive noun (*ṣifa*) see Rāzī, *Mafātīḥ*, ed. Cairo, 1307, i. 83, 24 sqq. But, according to Rāzī (*loc. cit.*), al-Khalīl, Sibawaihi and the most of the formulaters of the Muslim fundamentals (*al-'uṣūliyyūn*) held also that it had no derivation, was *murtadjal*. This Rāzī supports with various *a priori* arguments. Others, according to Rāzī, held that *Allāh* was of Syriac or Hebrew origin; others, of the school of al-Kūfa, that it was from *al-ilāh*; and others, of the school of al-Baṣra, that it was from *al-tāh*, the infinitive of *LYH*, "to be high", or "to be veiled". Of course, as to *al-ilāh*, "the Deity", Rāzī had no doubt that it had a derivation, although its usage had come to be practically as a proper name and equal to *Allāh*. Later Islām has decided that, while *Allāh* is a proper name, it is also derived (*mushtakḥ*, *manḥūl*) and most probably from *al-ilāh*, in some one or other of its meanings. *Al-ilāh*, then, would mean i. "the god already mentioned", the article being *lil-'ahd*, ii. "the Deity", iii. it was softened to *Allāh* by frequency of usage and in that form came to be a proper name. But *ilāh*, "a god", still survived in the construct and undefined, as also *ālīhatun*, "gods", in the plural. Apparently *al-ilāh* does not occur in the *Qur'ān* as a form; but there are cases where *Allāh* has the same meaning. So in *Kur.* vi. 3, *wa-huwa 'l-ilāhu fi 'l-samawāti*, "and he is the deity in the heavens" (cf. Zamakhsharī, *Kashshāf*, ed. Lees, p. 394), and in *Kur.* xxviii. 70, *huwa-ilāhu illadhī lā ilāha illā huwa*, "he is the deity than whom there is no deity" (cf. *Kashshāf*, p. 1064). Then later *al-ilāh* came back in the two senses noted above and was used and is still used by theological writers much as is our "the Deity". Eight derivations have been suggested for *ilāh* (Rāzī, i. 84—86; Baidāwī, ed. Fleischer, i. 4) but they practically reduce to the following: 1. *Alaha*, "worship", but, as Zamakhsharī points out (*Kashshāf*, p. 8), this with the *vth* and *xth* stems are derived from the noun. 2. *Aliha*, "be perplexed, confounded" — for the mind is confounded in the experience of knowing *Allāh*; *waliha* has the same meaning. 3. *Aliha ilā*, "turn to for protection, or to seek peace, or in longing", again *waliha* has the same meaning. For *Allāh* the school of al-Baṣra preferred the derivation from *tāh* in either of its two meanings, "to be veiled" or "to be lofty". Zamakhsharī mentions only 1 and 2, the latter being his choice; in 2 and 3 *waliha* may easily be more original; for the interchange cf. *Mufaṣṣal*, ed. Broch. p. 172, l. 20.

Bibliography: Add to above Ṭabarī, *Tafsīr*, i. 40; on margin, p. 53, 63, *Gharāib* of Naisābūrī (d. circ. 710; follows Rāzī closely

but corrects him); on margin of Rāzī, p. 18, 19, *Tafsīr* of Abu 'l-Su'ūd (d. 982); *Lisān*, xvii. 358; article *ALLĀH*, i. 302 above, and in Hastings, *Dict. of Religion and Ethics*, both by present writer. (D. B. MACDONALD.)

ILĀT, Arabic plural of the Turkish word *il* "people" (cf. Thomsen, *Inscriptions d'Orkhon*, p. 15 and 135, N. 2) is the name given in the Persian administration to the tribes that have remained nomadic in the empire (syn. *ulus*); they are for the most part of Turcoman origin; liable to military service in case of war, they form the only cavalry in Irān (Muḥammad Ḥasan Khān, *Maṭla' al-Shams*, p. 29 sqq.), except for the regiment of Cossacks. They are also called *ḡara-ḡadar* (black tents) from the colour of their hair tents. Their hereditary chief is called *ilkhānī* "chief of the people"; he enjoys absolute authority and rules his clan in a way absolutely independent of the royal authority. They have teachers of the *Qur'ān* and of Persian poetry; this is all the education the nomads receive. When the course of the seasons requires the movement of the tribe, they strike their tents, their chief holds a review (*sān*); while the men on foot stand with a large stick in their hands and surrounded by their hunting dogs, the women and children sit on asses, mules, and horses, their domestic chattels being loaded on camels. The nomads pay various revenues to the state; a tax for pasturage (*ḡakk-i ḡerā*), a certain number of camels and asses to be sent annually to the court, in addition to the usual presents; each tribe furnishes a regiment of infantry (*fawāj*) and a reserve squadron of irregular cavalry (*suwār-i radif*).

The reforms at present planned by the Persian government aim at increasing gradually the number of tribes who have adopted a settled life, and forcing those who remain nomadic to make their migrations without damaging the interests of the settled tribes on their route. For Fārs, a council of the tribes is to be created on which the *ilkhānī*'s will be present in person or represented by delegates, in addition to representations of the great families and prominent personages of the region. This organisation will be later extended to the whole of Persia.

Bibliography: Polak, *Persien*, ii. 94 sqq.; Demorgny, *Le Fars* (cf. *Bulletin de l'Union franco-persane*, iv., 1913, n^o. 4, p. 13); do., *Les réformes administr. en Perse. Les tribus du Fars dans Revue du Monde musulman*, xxii. 85 sqq.; do., *Essai sur l'administration de la Perse*, Paris, 1913, p. 53; Flandin et Coste, *Voyage en Perse*, i. 219; Curzon, *Persia*, ii. 112, 270. (CL. HUART.)

ILCI (Ṭ.) properly *elli*, from the Uigur *el*, peace, alliance, and the suffix of nouns indication profession, *-i*, = peace-maker, ambassador, plenipotentiary. The word *el* "peace", which is found in Mongol and Manchu, also occurs in *Rubghūzī*, 5, 10 and *Ḳutadghu Bilig*, 154, 10 (Radloff, *Wörterbuch*, i. 826). In Turkey a distinction was formerly made between *büyük ilti*, ambassador, *ilti murakkhaṣ*, minister plenipotentiary and *orta ilti*, resident minister. At the present day the diplomatic titles, the employment of which was fixed at the treaty of Vienna, are officially the following: for the first, *safir-i kabir*; for the second *safir*; the Ottoman Empire has no resident ministers. It maintains embassies at Paris, London, Petrograd, Berlin, Rome, Vienna, and Teheran. The title

büyük ilci was nevertheless retained for ambassadors accredited to the Sublime Porte and that of *orta ilci* for ministers plenipotentiary (*Sālnāme*, 1325, p. 1072, 1078). The reception of these agents by the Sultān was formerly the occasion of extraordinary ceremony. Now they are content to follow the ordinary European usages. When Ferdinand of Austria sent Nicolas Jurischitz and Joseph von Lamberg (in 1530) on a mission, fifty *čawuş* came to meet them half a league from Constantinople and conducted them to the ambassadors' caravanserai (*ilci-khan*), the ruins of which still exist in Stambul. They shut them in there by the Sultān's orders, but took care that they lacked nothing. Three weeks after their arrival they were ceremonially received in audience. The *şolak*, the court valets wearing golden headdresses, and 3000 Janissaries stood before the chamber of the *diwān*, where the Grand Vizier, two other viziers, the Beylerbey of Rumelia, the two *kādi-asker*, the three *defterdar*, and the secretary of State (*ra'is efendi*) awaited them; then the Chief Marshall and the High Chancellor introduced them to Sulaimān. The first envoy from the Porte to Vienna was a *čawuş*, messenger of state or courier (1533), and the practice was continued of appointing ambassadors to foreign countries from this lower category of officials. In 1616 the judge of Galata, who was a negro, forced the ambassadors to pay capitation (*il caragio*, the word *kharādj* being then popularly used as a synonym of *djizya*, cf. Meninski, *Lexicon*, s. v.); it was necessary to produce the text of the capitulations to have this judgment of the *kādi* annulled by the Grand Vizier. In 1706 (1665) the first account of a mission was inserted in the annals of the empire, on the occasion of an embassy sent by Sultān Muḥammad IV, which included Ewliyā Efendi and Meninski. Von Hammer at the end of his *Histoire de l'Empire Ottoman*, xvii. 134 sqq., has given a list of embassies sent by the Porte or received by it down to the peace of Kainardja.

Persia only has an ambassador in Constantinople (*safir-i kabir*). It was represented elsewhere by ministers plenipotentiary, envoys extraordinary (*wasir-i mukhtār wa-ilci-i makhṣūs*) one for England, Germany, and Holland, one for Russia, and one for France and Austria.

Bibliography: Ricaut, *Present State of the Ottoman Empire*, trans. Briot, p. 268 sq.; von Hammer, *Histoire de l'Empire Ottoman*, iii. 245, v. 149, 179, xi. 275. (CL. HUART.)

ILDEGİZ, SHAMS AL-DĪN, Atabeg of Adharbaidjān, was originally a slave of the Saldjūk vizier al-Sumairimī, murdered in 515 or 516 (1121 or 1122) and afterward of Sultān Ma'sūd. The latter appointed him governor of Arrān, whereby he became one of the first amirs in the kingdom. In this remote province he soon took up a more or less independent position and troubled himself little about his Saldjūk overlord. His marriage with the widow of Sultān Toghrul I gave him a favourable opportunity to champion the cause of his stepson Arslānshāh and raise him to the Saldjūk throne in 556 (1161) while he himself came forward as his Atabeg. Some amirs, namely Ināndj in Rayy and Zangī in Fārs attempted to put up Muḥammad, a brother of Arslānshāh, against him; but their troops were not a match for those of Ildegiz and the plan soon failed miserably. Ildegiz finally got rid of his troublesome rival Ināndj by assassinating him with the help of the vizier Sa'd al-Dīn

Asa'd al-Ashall, who as a reward was made vizier to Pahlavān, son of Ildegiz. Ildegiz, who had several times to wage difficult wars with the Georgians (cf. the additions to Ibn al-Kālānisi, ed. Amedroz, p. 361 sq.), thus became the virtual ruler of the Saldjūk empire, and firmly established the rule of his family in Adharbaidjān. According to Ibn al-Athīr, he died in 568 (1172) at Hamadhān in the same month as his wife, Toghrul's widow. If the tomb at Nakhdjūwān described by M. Hartmann (*Deutsche Bauzeitung*, 1899, off-print, p. 21) is that of this princess, her name was Mu'mina Khātūn, but the writer's view that Ildegiz had the tomb erected is contradicted by the date 582. The *laḡab* Shams al-Dīn's proves nothing, because Ildegiz's son Pahlavān [q. v.] also bore it. Cf. Awfi, *Lubāb al-Albāb*, ed. Browne, I, 356 sqq. Dawlatshāh, ed. Browne, p. 117, however, says that both Ildegiz and his wife were interred in Hamadhān.

Bibliography: Ibn al-Athīr, ed. Tornberg, xi., see Index: *Tārīkh-i Guzida*, ed. Browne, p. 472; Mirkhwānd, *Rawḡat al-Safā*, Lucknow, 1891, ii. 201 sqq. (= *The History of the Atabaks of Syria and Persia*, ed. Morley, p. 10 sqq.).

ILEK-KHĀNS, a Turkish dynasty in Central Asia, iv.th—vii.th (x.th—xii.th) centuries. From this house which ruled the lands north and south of the Thian-Shan came the first Turkish conquerors of Mā warā' al-Nahr in the Muslim period; the first monument of Muslim literature in Turkish, the *Qudatku-Bilik* or *Kutadghu Bilik*, was written about 462 = 1069-1070 for a prince of this dynasty. In Persian histories the dynasty is usually called "family (*āl*) of Afrāsiyāb (q. v., i. 175b) sometimes also "Khāns of Turkistān", the name "Ilek princes" or "Ilek-Khāns" was introduced by European numismatists (Tornberg and especially Dorn) from a title peculiar to this dynasty, which, however, is not by any means borne by all its rulers, and which it seems cannot be traced in Muslim literature at an earlier or later period. In the pre-Islamic period the word appears as a princely title among the Eastern Turks; cf. the expression "*ilig khān mshikhha*" in the Christian text publ. by F. W. K. Müller (*Uigurica*, Berlin, 1908, p. 6). The pronunciation and etymology of the title is uncertain; the historians and the coins have *ilek*, sometimes also *ilik* and *elik*, the Uigur ms. of the *Kutadghu-Bilik*, *alik* or *ilik*, the Arabic (both the Cairo ms. and the newly discovered ms. of Namangan in Farghāna) *ilik*; cf. W. Radloff, *Wörterbuch*, i. 816, "if this word were pronounced *ilik*, it could be connected with *ilk*, 'the first'. Naṣr b. 'Alī (d. 403 = 1012-1013), the conqueror of Mā warā' al-Nahr was the 'ilek' or 'ilek-khān' *nar* 'εξοχόν; the title was used later also mainly by the kings of Mā warā' al-Nahr (cf. Baihaḳī, ed. Morley, p. 631 infra) but only so long as there were nominally at least the relations of vassal and overlord between them and the Khāns of Kāshghar. The expression "the khān (or the khāns) and the ilek" is frequently used (e. g. Baihaḳī, p. 844 sq.); the "ilek" is thus not the "khān", but a prince subordinate to him, just as the *ilik* introduced in the *Kutadghu-Bilik* as the personification of justice is not called "khān" but "beg". After the rulers of Samarkand had definitely assumed the title of Khān and founded an independent kingdom, the title *ilek* disappears from their coins. The word *ilek* is mentioned for

the last time about 1130 A. D. as the name or title of the ruler of Balasāghūn (q. v. i. 615^a).

The historical references to the "family of Afrāsiyāh" are very scanty; the limits of the kingdom as well as of the individual principalities, of which it consisted, are difficult to determine; the dates also are mostly uncertain; even the coins leave much to be settled here. The kingdom was never actually ruled by one man; feuds between individual members of the dynasty were usually settled by force of arms, frequently with foreign assistance. This state of affairs was first taken advantage of by the Ghaznavids (q. v., ii. 154 sqq.) and later by the Saldjūk sultāns for their own purposes; of the latter, Malik Shāh and his son Sandjar exercised a kind of suzerainty over the princes of Samarkand as well as over those of Kāshghar; after the battle in the year 536 (1141) this suzerainty passed to the heathen Kara Khitāi [q. v.]. The downfall of the dynasty in Mā warā' al-Nahr (c. 609 = 1212—1213) as well as in Kāshghar (about the same time) was brought about by the rebellion of the Muslim population against the Kara Khitāi and the resultant fighting.

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İLGĤĀZĪ (i. e. champion of the people) is the name of two Saldjūk semi-independent rulers of the Ortoqid dynasty who attained power in northern Mesopotamia.

1. **NADJM AL-DİN İLGĤĀZĪ I B. ORTOQ**. He was first of all a supporter of his brother-in-law Tutush in his struggle for the throne of the Saldjūk empire of Persia. After Tutush's defeat and death (488 = 1095) he withdrew to Jerusalem which he had received as a fief from Tutush jointly with his brother Suḡmān. The two brothers had however after a 40 days' siege to surrender Jerusalem to the Egyptians (Shā'bān 489 = July-August 1096). At a later date (from 493 = 1100), İlgĤāzī joined the new pretender Sultān Muḡammad, who appointed him governor of Baghdad in 494 (1100-1101). He held this important office for four years, ultimately in the service of Sultān Barkyarūk and his son Sultān Malikshāh.

When Sultān Muḡammad dismissed him from the governorship of Baghdad in 498 (1105), he fell out with this ruler. Between 498 and 501 (1105 and 1107-1108) İlgĤāzī captured the hitherto impregnable fortress of Mārdīn, one of the most important in the whole of the nearer east, and in 501 we find him also lord of Naṣībīn. In 504, 505, 506-7 and 508 (1111, 1112, 1113 and 1115) he refused to perform military service in the war, which the Muslim amīrs of the west were conducting against the Crusaders in Mesopotamia and Syria by Sultān Muḡammad's orders. During the last of these campaigns he with two of his nephews even attacked the commander-in-chief of the Muslim armies Aksonkor al-Bursuḡī (q. v., i. 226^b sq.) and defeated him (May 1115), but then fled to Syria and together with Tughtegin concluded a truce injurious to the Muslim cause and even agreed to

join arms with the Franks. Tughtegin and İlgĤāzī brought 10 000 Muslims to the 2 000 Franks. The Frank-Muslim allies encamped together till August at Apamea and Shaizar in face of the new commander-in-chief, Bursuḡ b. Bursuḡ, sent by Sultān Muḡammad to fight the Crusaders, without however it coming to a battle between Bursuḡ and the allies. Shortly after (August or September 1115) İlgĤāzī, while on his way back to Mesopotamia, was captured at al-Rastan (between Emesa and Ḥamā; Yākūt, ii. 778) by Khir-khān, one of Sultān Muḡammad's generals, but released after some time for fear of Tughtegin. İlgĤāzī managed to get on very well with the Saldjūk government after the death of Sultān Muḡammad and the accession of his son, Maḡmūd.

Lu'lu', the governor of Aleppo, was murdered towards the end of 510 (1117). Owing to internal disputes the town and district of Aleppo were exposed to the inroads and depredations of the Franks. After İlgĤāzī had temporarily occupied Aleppo in 511 (1117), he was appealed to in the following year by its inhabitants as their last hope and recognised as prince of Aleppo (Ibn al-ʿAdīm Kamāl al-Dīn). İlgĤāzī in the second half of 512 (1118) succeeded in definitively gaining possession of Aleppo and thus became a neighbour of the Franks, against whom he at once made energetic preparations. The numerically weaker Franks were outflanked on June 28 1119 by his army of 20 000 men in the valley of Tell ʿAfrīn, taken by surprise and for the most part cut to pieces or taken prisoner. Among those who fell was Roger, Prince of Antioch. It was one of the greatest battles which the Muslims had so far won against the Crusaders (the village of Balāt, after which the battle is often called, appears in Ibn al-ʿAdīm as Roger's camp on the night of June 20 1119, eight days before the decisive battle). Antioch now lay defenceless at İlgĤāzī's feet; but he neglected to take the city.

The reputation of İlgĤāzī's military ability now penetrated far and wide and he received the chief command over the Muslims in the war which Sultān Maḡmūd was waging in person against the Christian Georgians. İlgĤāzī suffered a very severe reverse (Kamāl al-Dīn, *Tārīkh Ḥalab*, 512 = 1121; Ibn al-Aṭhīr *al-Kāmil*, 514 = 1120) which resulted in the loss of Tiflis to the Georgians. In 516 (1122) he was granted Maiyāfāriḡīn by the Sultān in addition to his other lands.

Soon afterwards on Ramaḡān 516 = November 3 1122 (Ibn al-Kālānīsī: Ramaḡān 6, al-Fāriḡī: Ramaḡān 17) İlgĤāzī died at the age probably of barely 60 at Maiyāfāriḡīn (Ibn al-Aṭhīr and Abū ʿl-Faraḡj; ʿAdjūlain on the road from Mārdīn to Maiyāfāriḡīn, according to Ibn al-ʿAdīm, *Recueil des Historiens des Croisades*, iii. 634; al-Fuḡūl, according to Ibn al-Kālānīsī; on the way from Aleppo to Maiyāfāriḡīn, according to Michael the Syrian). At his death he was in possession of Maiyāfāriḡīn, Mārdīn, Aleppo and apparently also of Naṣībīn. He was buried at Maiyāfāriḡīn (for further details see the historian of this town, quoted in Amedroz's foot-notes to al-Kālānīsī). İlgĤāzī possessed an influence unequalled at that time over the Turkomans of Mesopotamia. He was a bold and ambitious personality, who claimed a leading position wherever he appeared. He was not a general of great genius; it is said that his drinking habits affected his military decisions. He

struck no coins so far as is known (I. Ghālib Edhem, *Catalogue des Monnaies turcomanes*, Constantinople. 1894, p. 82). He married a daughter of Tughtegin, İl-Khātūn, and later during his rule over Aleppo also Farkhundā Khātūn, a daughter of the former Saldjūk ruler there, Ridwān. We know the names of several of his children: the daughters Gūhar, (al-Fāriki: Kumār) Khātūn, who married the Arab chief Dubais b. Sadaḳa in 513 = 1119-1120; Yumnā Khātūn, the wife of the İnalid İl-Aldi, lord of Amid, who died in 536 = 1141-2; Āyāz, died 508 = 1114-1115; Sulaimān, Timūrtāsh and Shihāb al-Dīn Maḥmūd (?); an other daughter İlghāzī whose name is not known married in 495 = 1101-1102 an unnamed son of Tekish, a brother of the great Sulṭān Malikshāh. İlghāzī was one of those Muḥammadan amirs who were the first to check the advance of Crusaders to north and east before the time of Zangi and Saladin. İlghāzī I was the founder of the Ortoḳid dynasty of Mārdīn which survived till 811 = 1408.

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2. KUTB AL-DİN İLGHĀZĪ II, the son of Nadjim al-Dīn Alpī (probably another form of Alp-Bey) and a sister of the Turkish ruler of Armenia, Suḳmān II, succeeded his father in 572 = 1176-1177; Michael the Syrian: July 20 1176) in the rule over Mārdīn, Maiyāfāriḳīn, and Ra's al-'Ain (in Ibn al-Athīr, xi. 268, however, he appears as early as 569 in possession of Ra's al-'Ain). We have only scanty information about his reign. He first of all oppressed his two paternal (according to another tradition, maternal) uncles, the rulers of Hānī (also written Hana, the modern Hene, north of Amid) and Dārā, till they recognised his suzerainty as they had done that of his father: the two uncles appeared at Mārdīn and paid homage to İlghāzī II. Soon afterwards the latter fell ill. On his recovery he subdued the Arabs who had become turbulent and is said — according to a statement which is probably exaggerated — to have killed several thousands of them and to have taken 12 000 camels from them. He proceeded to extend his sway towards the Euphrates in the district of Bīra (the modern Bīredjik). His uncle Suḳmān II seems to have had great influence over him. İlghāzī for example joined the alliance

which was concluded towards the end of 578 (beginning of spring 1183) by Suḳmān II and 'Izz al-Dīn Mas'ūd I of al-Mawṣil (a cousin of Kuṭb al-Dīn İlghāzī) with the intention of checking Saladin's advance into Mesopotamia. The allies, however, found themselves helpless in face of Saladin's successes and, after the death of Suḳmān II, we find İlghāzī's troops in the army of Saladin in Syria (Safar 580 = May-June 1184). İlghāzī II died soon after at the beginning of Djumādā II 580 = Sept. 9 1184. His principality in addition to the areas mentioned also included Dunaisir. His name is mentioned in an inscription on the minaret of a mosque at Mārdīn dated in the year of his accession, but the credit of building it however is given to his father Alpī. On the coins struck by İlghāzī (bronze only, which are called dirhams, are known) he calls himself "King of the Amirs" (Mālik al-Umarā) and, like other Ortoḳid rulers of Mārdīn before and after him, Shāh Diyār Bakr, although he did not rule in Amid, the metropolis of this district. İlghāzī II left two sons Ḥusām al-Dīn Yolūḳ Arslān, and al-Malik al-Manṣūr Naṣīr al-Dīn Ortoḳ Arslān, who succeeded their father in turn. Nizām al-Dīn Alp-kuṣh, one of İlghāzī's slaves, married his widow, while one of his daughters was married to Saladin's son, al-Malik al-Mu'izz, about the end of Djumādā I 578 (Sept.—Oct. 1182) or a little later.

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İLHĀM means literally "to cause to swallow or gulp down" (*Lisān*, xvi. 29, especially last two lines). In the Kur'ān it occurs only in xci. 8 — a celebrated but difficult passage — *fa'al-hamahā fudjūrahā wa-taḳwāhā*, "then he (Allāh) made her (a *nafs*) swallow down her sins and her godly fear". The oldest exegetical tradition (Ṭabari, *Tafsīr*, xxx. 115 sq.) gives two explanations: i. Allāh explained these to the *nafs*; ii. Allāh created these in the *nafs*. The Mu'tazilites chose the first (Zamakhsari, *Kashshāf*, ed. Lees, p. 1612) but orthodox Islām generally chose the second, the almost certainly correct view. Thus Rāzī (*Mafāṭih*, ed. Cairo, 1308, viii. 438) and Naisabūrī (margin of Ṭabari, p. 100) But Baiḍāwī (ed. Fleischer, ii. 405) follows Zamakh-

sharī and Abu 'l-Su'ūd (margin of Rāzī, p. 273) follows Baidāwī; cf. Brockelmann, *Geschichte*, ii. 439. But by far the most important use of *ilhām* is in connection with the doctrine of saints. Allāh reveals himself in two ways; to men individually by knowledge cast into their minds, and to men generally by messages sent through the prophets. The first, individual, revelation is *ilhām*; the second, and general, is *wahy*. Saints, especially, are the recipients of this *ilhām*, because their hearts are purified and prepared for it. It differs from intellectual knowledge (*'ilm 'aqlī*) in that it cannot be gained by meditation and deduction; but is suddenly communicated while the recipient cannot tell how, whence or why. It is a pure gift from the generosity (*faiḍ*) of Allāh. It differs from *wahy* only in that the angel messenger who brings *wahy* may be seen by the prophet and that *wahy* brings a message to be communicated to mankind, while *ilhām* is for the instruction of the recipient. From *waswās*, or satanic whispering in the heart, it differs in respect of the causer — an angel as opposed to a devil; and in the things to which it incites — good as opposed to evil (Ghazālī, *Iḥyā'*, ed. with comm. of Sayyid Murtaḍā, vii. 244 sqq., 264 sqq.; D. B. Macdonald, *Religious Attitude and Life in Islam*, p. 252 sqq., 275 sqq.). But while the fact of *ilhām* was universally admitted, even Ṣūfīs raised the question of the certainty of the knowledge given by it. So Hudjwiri (*Kashf al-mahdījūb*, transl. Nicholson, p. 271) contends that *ilhām* cannot give assured knowledge (*ma'rifa*) of Allāh; but Ghazālī would probably have said that Hudjwiri was using *ilhām* in the sense of an idea which one found in his mind, and not of the flashing out of the divine light on the soul which, once experienced, can never be mistaken. Others taught that, while it was sufficient for the recipient, it could not be used to convince others or reckoned as a source of knowledge for men in general. This appears to have been Nasafi's position; see his *Aḳā'id* with commentaries of Taf-tāzānī and others, ed. Cairo 1321, p. 40 sq. A very curious use is by Ibn Khaldūn in the sense of "instinct" (*Muḳaddima*, ed. Quatremère, ii. 331, transl. de Slane, ii. 384) but this, though a natural development, does not seem to have been taken up by others. Yet Ibn Hazm speaks of *ilhām* as a *ṭabī'a* and refers as an illustration to Kūr. xvi. 70 on the instinct of bees (*Milal*, v. 17).

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ILI, a large river in Central Asia. Both the rivers Tekes and the Tunes which join to form it, rise in the northern slopes of the Thian-Shan; after their junction the river is called the Ili and then has a course of about 600 miles till it runs into Lake Balkash (q. v., i. 624). At some places it is over half a mile broad. The upper course of the Tekes and the lower course of the Ili belong to the Russian empire, the Kunges, the lower course of the Tekes, and the upper course of the Ili to the Chinese empire. The river has several tributaries, of which the most important are the Kash in Chinese territory and the Čarin and Cilik on Russian territory. As usual in

Central Asia, the tributaries are of greater importance for irrigation than the main stream. As soon as the river leaves the mountains and flows into the broad plain and no longer receives tributaries, it practically loses all importance for agriculture. The number of canals led from the Ili on Russian territory is extremely small, but there is one called Aḳ-Čughan as far down as the lower course of the river, about 15 miles from its mouth; agriculture is there pursued by the Kirgiz.

The Ili is first mentioned in the history of the Chinese T'ang dynasty (vii.—ix. century A. D.). One of the main roads from China to Turkestan led even in those days through the Ili valley (E. Chavannes, *Documents sur les Toukioue (Turcs) Occidentaux*, St. Petersburg, 1903, p. 11 sq.). The oldest Muhammadan source to mention the river is the *Hudūd al-'Ālam* (372 = 982-3); in it and in most later works the name is written Ila. How and when Islām reached here is not known. In the vii.th (xiii.th) century the Ili valley is described as the boundary of the Muslim world. The lands to the east of it were only won for Islām in the Mongol period. On the Muhammadan principality which then existed there, the civilisation of the upper Ili valley in the vii.th—viii.th (= xiii.th—xiv.th) centuries, on the decline of this civilisation and its restoration more recently under the rule of the Calmucks and Chinese, on the last Muhammadan movement and its consequences, and the partition of the country between Russia and China see the article KULJA.

Still more scanty are the historical notices of the other parts of the river valley. The name Kunges first appears in the history of Timūr's campaigns (*Zafar-Nāma*, Ind. ed., i. 481, where it is written Kūngez); the Tekes is mentioned about the same time under the name Teke (in mss. also Yaka). The valleys of the two rivers have always been highly esteemed by nomads as pasture ground. The post route which now crosses the Ili at the village of Ilijskij viselok (the only bridge over the river is here) seems roughly to correspond to the road described by Rubruk in 1253. North of the Ili and south of the mountains (obviously south of the pass of Altin-Imel) there was, according to Rubruk, a town inhabited by Persian speaking Saracens, which he calls Equius (*Recueil des Voyages*, etc., iv. 280 sq.; F. Schmidt, *Über Rubruks Reise*, Berlin, 1885, p. 42). From its situation it is the same town which is called at the same time by the Armenian king Hethum IIanbalekh and is called by the Chinese I-la-ba-li or I-li-ba-li i. e. Ili-Balik "town on the Ili" (E. Bretschneider, *Mediaeval Researches*, etc. i. 169). The same name is used by the Chinese in the xvth century as that of a district, and it is expressly stated that there are no towns there and that the population consists entirely of nomads (ibid., ii. 242). Below the high road the river breaks through a chain of porphyry rocks where there are Buddhist inscriptions and sculptures of the Calmuck period (xvii.—xviii. centuries); the rocks are therefore called Tamgali-Tas (inscribed stones) by the Kirgiz (N. Pantusow and A. Pozdnejew in *Zapiski Vost. Otd. Arkh. Obshč.*, xi., 273 sq., with two plates). About a hundred miles below Ilijskij viselok a dried river bed, the Bakanas, runs off from the modern river and reaches the Balkhash in three arms. There are said to be traces here of old canals and ruins of

ancient buildings (L. Berg, in *Izvestiya Imp. Russkago Geogr. Obskš.*, xl. 590). To what period and people these remains are to be attributed is doubtful, as the literary sources are absolutely silent as far as is known (we may however here add to the article BALKHASH, i. 624^b, that the lake is mentioned in the *Zafar-Nāma*, Ind. ed., i. 496, under the name Atrāk Kōl). So far no inscriptions have been found there either.

The Ili like all Central Asian rivers is little suited for navigation and has so far not attained any importance in this respect, although several attempts have been made: cf. for example the voyage of L. Berg up the river from Ilijskij vise-lok to Lake Balkhash in 1903 (*op. cit.*, p. 588 sq.) (W. BARTHOLD.)

İLİYÄ' [see AL-KUDS.]

İL-KHĀNS, Mongol dynasty in Persia, vii.th-viii.th (xiii.th-xiv.th) century. On the foundation of the kingdom and the meaning of the title of its rulers see the article HULĀGŪ (ii. 332^b sq.); on the later rulers see the articles ABĀKĀ (i. 4), ARGHŪN (i. 430^a), GAIKHĀTŪ (ii. 128), BĀIDŪ (i. 591), GHĀZĀN (ii. 149^b sq.) and ABŪ SA'ĪD (i. 103^b sq.). With the death of the latter on Rabī' II 736 (Nov. 30 1335), the main branch became extinct in the male line; till 754 = 1353-1354, several princes, mainly from branch lines and even a princess, Sāti-Beg, sister of Abū Sa'īd 739-740) ascended the throne, but were not generally recognised. Some historians also include the Djalāir (i. 1003^a) among the İlkhāns; in reality these were only connected with their predecessors in the female line (Hasan the founder of the dynasty was through his mother a grandson of Arghūn).

The kingdom of the İlkhān at the time of its foundation included all the lands from the Oxus to the Indian Ocean and from the Indus to the Euphrates, with the addition of a great part of Asia Minor and the Caucasus countries. Later some lands in the east were lost to the Čaghatai (i. 813 sq.); on the other hand, the local dynasties, which were at first maintained in South Persia and Asia Minor, were gradually swept away and replaced by governors appointed by the İlkhān. The attempts to take Syria from the Egyptian Sultān met with no success. In Persia itself, in spite of the inevitable consequences of the Mongol conquest and misgovernment of most rulers, this period was in many ways one of progress. After the conquerors under Ghāzān-Khān had definitively adopted Islām new cities arose under their rule such as the extended Tabriz and the new foundation Sultāniya, and splendid edifices like the mausoleum of Khān Uldjaitū in Sultāniya were built. The Mongol rulers naturally had little interest in Muslim theology or Persian belles-lettres; on the other hand, under their patronage the writing of history in Persia developed to an extent unknown before, so that we are much better acquainted with this period than with the events of preceding centuries. Among sciences astronomy, medicine, and mathematics were specially favoured.

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Paris 1836); E. Blochet, *Introduction à l'histoire des Mongols par Fadl Allah Raschid ed-Din*, Leyden-London 1910, and the review by W. Barthold in *Mir Islama*, 1912, p. 56 sq.; K. Süsseim, *Das Geschenk aus der Saldschukengeschichte* etc., Leiden 1909, Introduction; Barthold, *Persidskaya nadpis' na stienie Anyosko melēti Manuē*, St. Petersburg 1911.

(W. BARTHOLD.)

'ILLIYŪN is mentioned in the Kur. 83, 18, 19, where it may be a place or a book. It is generally supposed to be a name of the seventh heaven, or of the register of the good deeds of the pious. For the various explanations see Lane's *Lexicon*, p. 2125 and 2147, and the commentaries on the passage. The word is regarded as a regular plural, or as a plural without a singular; but it is no doubt the Hebrew word 'elyōn (Gen. xiv. 18, etc.).

Bibliography: The Commentaries on the Kur'ān. (T. H. WEIR.)

'ILM is the broadest word in Arabic for "knowledge". In the lexicons it is often equated with *ma'rifa* and *shu'ūr* (Lane, p. 2138^c), but there are marked distinctions in usage. The verb governs one or two accusatives as it indicates knowledge of a thing or of a proposition (German *kennen* and *wissen*). But *ma'rifa* is "coming to know by experience or reflection", and implies preceding ignorance. It thus cannot, unmodified, be used of Allāh's knowledge. Yet some contested this on the basis of actual occurrences of the word used of Allāh (*Kifāyat al-'Awāmm*, ed. Cairo 1315, p. 11). *Shu'ūr* is "perception" especially of details, the *shā'ir* is the "perceiver", "feeler", and thence "poet". Another early distinction has already been pointed out by Goldziher in his article on *Fikḥ* (vol. ii. 101 above). *'Ilm*, in its early usage, was knowledge of definite things (Kur'ān, *tafsīr*, *ahkām*) but *fikḥ* was the independent exercise of the intelligence. So *faḥīḥ* (*fuḥahū*), was one who was thus intelligent, but that word has come now to indicate a minor canon lawyer or casuist, while 'ālim (*'ulamā'*), following a broadening of the meaning of 'ilm to "science" and of *al-'ulūm* to "the sciences", has come to mean a scholar in a wide sense and especially one using intellectual processes. Against this change of meaning there is a vigorous protest by Ghazālī, in his *Iḥyā'*, Book i., Bāb 3, who denounces especially that the praises which have come down of the 'ālim as to Allāh, should be applied to these dialecticians and canon lawyers. Further, this brought the 'ālim into sharp distinction on another side from the 'arif, who is the mystical knower by immediate experience and vision, almost, but not quite the same as gnostic. For this distinction of 'ilm and *ma'rifa* in Sūfī theology see Kūshairī's *Risāla*, ed. Cairo, 1290, with comm. of Zakariyā, iv. 60 sqq. But when 'ilm became philosophical it had to submit itself to the system of the scholastic theologians (*mutakallimūn*). They gave it a place in the scheme of Aristotelian predicaments (*al-maḳūlāt*). There it is an 'araḍ ("accident", in the sense of the older logicians), one of those characterized by life (*mukhtaṣṣ bil-ḥayāt*), coming (along with will, power etc.) in the class of the modalities (*kaifiyāt*) of the *nafs*, the lower or appetitive soul (*Mawāḳif* of Iḍjī with comm. of Djurdjāni, ed. Bulāḳ, 1266, pp. 272 sqq.; *Dict. of Techn. Terms*, p. 1061, cf. pp. 1055—

1066). It is divided into eternal (*ḥadīm*) and originated (*ḥādīth*, *muḥdath*), according as it exists in God or in a creature, and there is no resemblance (*shabāh*) between these two. Originated knowledge is of three kinds: intuitional (*ba‘īthī*); necessary (*darūrī*), by the evidence of the senses and by unanimous assertion (*khābar mutawātir*), deductive (*istidlālī*). See the *‘Aḥḥād* of Nasafi with the commentary of Taftāzānī and others, ed. Cairo, 1321, pp. 18 sqq., and for a number of short definitions of ‘ilm see the *Ta‘rīfāt* of Ḍjurdjānī, *sub voce*. Those scholastic theologians who distinguished between ‘ilm and *mā‘rifa* used ‘ilm of compounds and universals and *mā‘rifa* of simple things (*basā‘it*; see *basīṭ* in Ḍjurdjānī’s *Ta‘rīfāt*) and particulars (Taftāzānī on Nasafi, p. 40). Another distinction enters in the relation of ‘ilm to ‘amal, “works” in the theological sense. There is ‘ilm *naḡarī*, such as knowledge of things; when you know them you have done every thing. But opposed to it is ‘ilm ‘amalī, knowledge of religious duties (*al-‘ibādāt*); your knowledge is not complete until you have acted upon it (Rāghib, *Mufradāt*, p. 348). This is put rather differently in the *Tanḳīḥ* of Ḳarāfī (ed. Cairo, 1306, p. 193). It is the duty of every Muslim to seek knowledge; therefore he who knows and acts on his knowledge has two acts of obedience to his credit; if he neither knows nor acts, he has disobeyed twice; if he knows and does not act, he has obeyed once and disobeyed once. This in the end joins the question as to what is saving faith (*īmān*).

For a descriptive classification of all the arts and sciences which have been reduced to writing (*al-‘ulūm al-mudawwana*) see *Dict. of Techn. Terms*, pp. 2—53. Ibn Ḳhaldūn in his *Muḳaddima* (*Faṣl* v. vi.) deals with these more historically and philosophically in their development and their relation to the essential facts of life (De Slane’s transl., ii. 319 sqq.; Quatremère’s text, ii. 272 sqq.). But with regard to all sciences there is a fundamental distinction. They are divided into those praiseworthy and those blameworthy (*al-maḥmūda wa ‘l-maḏmūma*), and among the blameworthy are reckoned those which are not useful for this world or for that to come. The basis is the frequently quoted tradition. “It is of the beauty of a man’s Islām that he leaves alone what does not concern him” (*mā lā ya‘rūḥī*). The religious Muslim should therefore avoid such sciences as are not demonstrably useful for this life or for his eternal salvation. (Ḡhazālī, *Iḥyā*, Book I, *Bāb* 2; Ibn Ḳhaldūn, *Muḳaddima*, ed. Quatremère, iii. 136; Goldziher, *Muh. Studien*, ii. 157, and review in *Zeitschr. d. Deutsch. Morgenl. Ges.*, lxvii. 532; Hudjwiri, *Kashf al-Maḥḍūb*, transl. Nicholson, p. 11).

Bibliography is given above.

(D. B. MACDONALD).

İLTUTMISH, SHAMS AL-DIN, the slave and afterwards son-in-law of Ḳuṭb al-Dīn Aibeg [q. v.], who made him governor of Badā‘ūn [q. v.]. After the death of Ḳuṭb al-Dīn Aibeg in 607 (1210), his adopted son Ārām Shāh succeeded to the throne, but some of the nobles conspired against him and invited İltutmish to come to Dihlī; Ārām Shāh marched from Lāhōr to meet him, but was defeated and apparently put to death. İltutmish had to contend with rival chiefs before he succeeded in firmly establishing his authority; in 618 he resisted the attempt of the infortunate Ḍjalāl al-Dīn

Manguberti [q. v.] to set up a kingdom in India; later on by a series of successful campaigns he extended his dominions so as to include Lakhnawtī (in 622), Sindh (in 625), and Gwalior (in 630), and his expeditions into Mālwa (in 631—2) brought all India north of the Vindhya Mts. under his sway. He was the first of the Muhammadan princes of India to receive recognition from the Caliph of Baghdad (al-Mustanṣir bi’llah), and on his coins and in his inscriptions after 626, he styles himself Nāṣir Amīr al-Mu’minin. He continued the building of the great Ḳuṭb Minār [q. v.], which his predecessor had begun.

Bibliography: The best account of İltutmish is given by his contemporary, Minhādī-i-Sarāḍj, *Ṭabaḳāt-i-Nāṣirī*, trans. H. G. Raverty, (Index s. v. Iyaltimish); Elliot-Dowson, *History of India*, (Index s. v. Shamsu-d din Altamsh); E. Thomas, *Chronicles of the Pathan Kings of Dehli*, p. 41 sq.; S. Lane-Poole, *Mediaeval India*, p. 70 sq.; J. Horowitz, *The inscriptions of İltutmish* (*Epigraphia Indo-Moslemica*, 1911—2).

ILYĀS, the Biblical prophet Elias, is twice mentioned in the Ḳur’ān. In Sūra vi. 83 he is mentioned with Zakariyā, Yahyā, and ‘Isā as one of the *ṣāliḥūn* without further details. In Sūra xxxvii. 123—130 his history is related in the fashion which is stereotyped for all stories of prophets in the Ḳur’ān. That Muḥammad however knew something more of him is clear from the mention of the Ba‘l, which is differently interpreted by the commentators, sometimes as lord, sometimes as an idol who has given his name to the town of Baalbek, sometimes as a woman whom the Israelites served. Verse 130 calls him Ilyās which has given rise to much conjecture; it is however clear from the context that this name was only formed by Muḥammad with his usual freedom to get a rhyme in *-in*. The commentaries on Sūra xxxvii. 123 sqq., as well as the universal historians and the collectors of legends of the prophets give the following about Ilyās. He lived in the reign of king Aḥāb (Lāḍjab in al-Ṭaḥṭabī) and his wife Izabal (variously written). Aḥāb used to follow Ilyās, but the Israelites were worshippers of the Ba‘l. One day, however, Aḥāb cast him off saying that the kings who served gods had as much success as he had. Astonished at this Ilyās prayed God to give him power over the rain. Thereupon a drought arose which lasted three years; Ilyās concealed himself during this period but was provided with food. He cured Alisā, the son of a widow, who became his disciple. At the end of the three dry years God reproached him with causing the deaths of many innocent persons by his severity. Thereupon Ilyās proposed to the Israelites that they should appeal to their gods for help and, if they did not hear, they should return to God. The gods could not hear their worshippers and at Ilyās’ prayer the desired rain fell. The Israelites however were not converted. Enraged at this obduracy, Ilyās begged God to take him up. When he came out with his disciple Alisā, a fiery horse appeared. Then Ilyās ascended amid the cries of Alisā. God transformed him: he became a feathered being of light exalted above all human passions, half angel and half man, of earth and heaven at the same time. This is the version of al-Ṭabarī.

Al-Ṭaḥṭabī is much more detailed. According to him, Queen Arbil (Jezebel), the representa-

tive of Lādjāb, is the incarnation of all wickedness. Her chancellor however is a pious man, who conceals his faith. As in the Bible, here also, the story of Naboth (Naboth is called Mazdakī, obviously an echo of Mordechai) is the cause of Ilyās' exhortation and the king's wrath. Ilyās conceals himself for seven years in ravines. Thereupon Lādjāb's most beloved son falls ill. Four hundred priests of Baal set out to slay Ilyās, the alleged cause of his illness. The latter, however, instils them with such respect that they return full of awe. Lādjāb then sends 50 soldiers who call out to Ilyās that they have been converted. The latter prays God to consume them with fire, if they are lying. This happens and a second body of soldiers meets the same fate. Finally, Lādjāb sends the believing chancellor to the queen with a free conduct and with a treacherous troop. At God's advice Ilyās goes with him to save the chancellor. On the arrival in the palace the child dies, so that the king forgets Ilyās and the latter is able to depart unnoticed. As he wearies of his stay in the mountains he enters the house of the mother of the prophet Jonah who, being then a child, was raised from the dead by Ilyās. He then goes back to the mountains and begs God to give him power over the rain for seven years. He is only granted it for three years during which he himself is fed by the birds. The whole of Israel has now to suffer famine, only one widow is supplied in a miraculous fashion by Ilyās with meal and oil. The rest of the story of Ilyās, the healing of Alisā', etc. is practically the same as that of al-Ṭabarī. Here also Ilyās is described as half mortal and half heavenly, appearing to men on earth. Al-Ṭabarī tells of a man who met Ilyās in Palestine; after talking to him he went away on his camel.

There is another Elias story in the Qur'ān, although the name is not mentioned and the person who here takes the place of Elias is not identified by tradition with him, but with al-Khaḍir. In Sūra xviii. 64 sqq. it is related how Mūsā and his servant while fishing met a servant of God whom Mūsā wished to follow. The unknown one however replied that Mūsā had not the necessary self-control. While travelling together the servant of God performed several apparently ungrateful and cruel deeds. Mūsā reproached him every time, so that the guide finally separated from him after showing him that each of his supposed wicked deeds was justified. Jewish legend relates a journey of Elias with Joshua ben Levi on which Elias did similar things to those of the unnamed servant of God in the Qur'ān. Here also Joshua ben Levi apparently rightly indignant at them is shown by Elias to be wrong in his premature judgment. The similarity between the two stories is so great that it cannot be doubted that the Qur'anic one goes back to the Jewish. The unnamed servant of God in the Qur'ān is usually identified with al-Khaḍir. It should be noted, however, that al-Baiḍāwī for example says on Sūra xviii. 64: "it is also said that he is Alisā' or that he is Ilyās". This confusion of Ilyās and al-Khaḍir is significant and further cases may be mentioned. The reason is that in view of the Biblical story of Elias's being taken up to heaven, the latter like al-Khaḍir is numbered among the immortals. Perhaps al-Khaḍir's name shows this. Al-Khaḍir "the green" is only an epithet of the man who was called

B-l-y-ā or, according to another reading, Y-l-y-a, i. e. Ilyās. But elsewhere they are twins, not genealogically, but in their work and common activity. They go together to the fountain of life and drink from it, a trait which was originally only in the Alexander legend, but which again guarantees Ilyās's immortality, as his name shows which is interpreted as *al-ʿĀs*, "the myrtle", the symbol of immortality. Ilyās and al-Khaḍir having survived to the first revelation to Muḥammad are said to have wished to die. But Muḥammad is said to have replied to them: "O Khaḍir, it is your duty to aid my community in the desert and you, O Ilyās, must aid them at sea". Usually however al-Khaḍir-Glaucos is the sea daemon, while Ilyās is the patron on land. The two spend Ramaḍān each year in Jerusalem, observing the fast. They then make the pilgrimage to Mecca, without any one recognising them, unless God grants this favour. Their food is pond-weed (*karafs*) and truffles (*kaṃ'a*). After the pilgrimage they clip one another's hair and separate with eulogies. Any one who repeats these formulas three times at morning and evening is immune against theft, fire, and drowning (*sark*, *ḥark*, *ghark*), as well as against higher powers, Satan, snakes, and scorpions. Al-Khaḍir and Ilyās meet every night at Alexander's Dam where they fly in the air. In the Jewish legend he also flies about giving help everywhere. (See also the article AL-KHAḌIR).

Besides al-Khaḍir Muslim legend also knows the immortal Enoch-Idrīs [q. v.]. Ilyās is therefore sometimes also identified with the latter. In various genealogies of Ilyās he is said to be really Idrīs. Usually however his genealogy is traced to Aaron: Aaron-Eleazar-Pinehas. The latter is described as his grandfather. The name of his father has become, perhaps from Tishī, N-s-b-y, Y-s-y, and finally Yāsīn.

It may further be noted that Ilyās, like al-Khaḍir, is often identified with St. George (see *DIJRĪS*) probably because the latter is also a patron saint.

Bibliography: The Qur'ān commentaries on Sūra vi. 85, xxxvii. 123—130, xviii. 64; Ṭabarī, *Annales* (ed. de Goeje), i. 415, 540 sqq.; Diyārbakrī, *Tārīkh al-khamīs*, i. 107; Ṭabarī, *Ḳiṣaṣ al-Anbiyā'* (Cairo, 1290), p. 221 sqq.; Ṭabarī (ed. Zotenberg), i. 409—411, 373; Friedländer, *Die Chahirlegende und der Alexanderroman* (Leipzig-Berlin, 1913), Register s. v. Elias; Geiger, *Was hat Mohammed aus dem Judenthume aufgenommen?* (Leipzig, 1902), p. 187 sqq. — The Jewish Elias legend: Jellinek, *Beith ha-Midrash*, v. 133—135.

(A. J. WENSINCK.)

'IMĀD AL-DAWLĀ, ABU 'L-ḤASAN 'ALĪ B. BUWAḤH, first ruler of the Buḡyid dynasty. With the help of his two brothers 'Imād al-Dawla in 322 (934) conquered Shīrāz and thus became ruler of Fārs where he reigned till his death. He died in Shīrāz on *Djumādā* I 16, 338 (Nov. 11, 949) aged 57. According to another statement (Ibn Khallikān, ed. Wüstenfeld, N^o. 491), he did not die till 339 [cf. the article BUḠYIDS.]

(K. V. ZETTERSTÉEN.)

'IMĀD AL-DĪN MUḤAMMAD B. MUḤAMMAD AL-KĀTIB AL-İSFAHĀNĪ, a celebrated Arab stylist and historian, born at Isfahān in 519 (1125) of a prominent family, to which the celebrated Kātib al-'Azīz, whose biography is given in Ibn Khallikān, *Wafayāt*, ed. Wüstenfeld, N^o. 77, also be-

longed. On him cf. *Recueil des textes relatifs à l'hist. des Seldjoucs.*, ii., Préface xix. sqq. He spent his youth in his native city and in Kāshān, but also studied in Baghdād particularly fikh and made a journey to Mōṣul and other places. When the Saldjūq Sultān Muḥammad II besieged Baghdād in vain in 551 (1156), he was there and congratulated the Caliph on its deliverance in a *ḥaṣīda*, which gained him the favour of the vizier Ibn Hubaira [q. v.]. The latter appointed him nā'ib in Wāsiṭ; after the vizier's death in 560 (1165) however he lost this office and lived through two difficult years. Finally he applied to the Aiyūbids in Syria, who were acquainted with his family, particularly with the above mentioned al-'Azīz, who was an uncle of 'Imād al-Dīn. He found a friendly welcome there and was appointed *kātib* by Sultān Nūr al-Dīn and later *mudarris* at a madrasa built in honour of him. He was also sent on a diplomatic mission to the Caliph and finally appointed *mushrif* of the Diwān. On Nūr al-Dīn's death in 569 (1173), however, his enemies were able to supplant him so that he had to leave his offices and go to Mōṣul. There he fell ill, but recovered and returned to Syria on hearing that Ṣalāḥ al-Dīn was preparing to conquer Syria. He congratulated him at his capture of Hims in a poem, won great influence with him and accompanied him on all his campaigns. On Ṣalāḥ's death in 589 (1193) he retired into private life and devoted himself to literary work till his death in 597 (1201). His chief work is undoubtedly the comprehensive anthology of the Arabic poets of the 11th century entitled *Khariḍat al-Ḳaṣr wa-Djariḍat Ahl al-'Asr* (still unpublished). His history of the conquest of Syria is better known: *al-Fath al-ḥussī fi 'l-Fath al-Ḳudsī*; *Conquête de la Syrie et de la Palestine* par Ṣalāḥ ed-dīn, ed. Landberg, Leiden 1888. He also prepared a history of the Saldjūqs in al-'Irāq on a basis of the records compiled by the vizier Anusharwān and called it *Nuṣrat al-Fatra wa-'Uṣrat al-Fiṭra*; a synopsis by al-Bondārī [q. v.] has been published by Houtsma. Of his memoirs, *al-Bark al-Sha'mī*, only one volume and a few excerpts have come down to us. 'Imād al-Dīn's prose writings are characterised by an exceedingly ornate and bombastic style.

Bibliography: Ibn Khallikān, *Wafayāt*, ed. Wüstenfeld, No. 715; further references in Brockelmann, *Gesch. der arab. Litt.*, i. 314 sq. 'IMĀD SHĀHĪ DYNASTY, of Berār [q. v.], was founded by Fath Allāh 'Imād al-Mulk, by birth a Brahman of Viḍḡayanagar, who had been captured as a youth in an expedition of Aḥmad Shāh Bahmanī I to Viḍḡayanagar and educated as a Muslim. He served under 'Abd al-Ḳādir Khāndjahān, governor of Berār, and in the reign of Muḥammad III Bahmanī succeeded his master. In 1490 Fath Allāh followed the example of Aḥmad Nizām al-Mulk of Aḥmadnagar and Yūsuf 'Ādil Khān of Bidjāpūr and declared himself independent, not from disaffection towards Maḥmūd Shāh Bahmanī, but from disinclination to serve the minister, Kāsim Barid, the real ruler of the kingdom, who kept the king in confinement and from whose control Fath Allāh subsequently made a fruitless attempt to release him. Though a native Dakhani, he was an intimate friend of the foreigner Yūsuf 'Ādil Khān, and his great influence was ever exercised in the interest of peace between the quarrelsome

sultāns of the Dakhan. Before he declared his independence, Berār had been divided into the two provinces of Gāwīl and Māhūr, of which he retained the former, but before his death he had added Māhūr to his dominions. He died in 1504 and was succeeded by his son 'Alā' al-Dīn, who was far inferior to him in ability and permitted himself to be drawn into quarrels, in which he had no genuine concern, and from which his kingdom suffered severely, with Maḥmūd Shāh Baīkarah of Guḍjarāt and Sultān Ḳulī Ḳuṭb Shāh of Golkonda. He was also engaged in disastrous warfare with Aḥmadnagar regarding the possession of Pāthri, on the Godāwari. He died in 1529 and was succeeded by his son Daryā, a feeble ruler, during whose long reign the influence of Berār in the politics of the Dakhan was on the wane. He played a subordinate part in most of the quarrels between the other Muhammadian sultāns and, having joined the unnatural alliance between the sultān of Bidjāpūr and the rāḍjā of Viḍḡayanagar against Ḥusain Nizām Shāh I of Aḥmadnagar, played a part more creditable to his orthodoxy and his political acumen than to his honesty in secretly helping Ḥusain Nizām Shāh and thus preventing the establishment of Hindu predominance in southern India. For some time before his death Daryā 'Imād Shāh was completely in the hands of his minister, Tufāl Khān, and when he died in 1560, Tufāl Khān placed his young son, Burhān 'Imād Shāh, on the throne but kept him a prisoner and governed Berār with hardly a pretence of subordination. Tufāl Khān was attacked by the sultāns of Bidjāpūr and Aḥmadnagar for having declined to join the confederacy which finally crushed Viḍḡayanagar at the battle of Tālikota in 1565, but, though defeated and reduced to great straits, succeeded in playing off one of his enemies against the other and in bribing the sultān of Bidjāpūr to retreat. In 1572 Murtaḍā Nizām Shāh of Aḥmadnagar again invaded Berār, on the pretext, on this occasion, of liberating Burhān 'Imād Shāh from his humiliating position. Murtaḍā captured Narnāla and annexed Berār; and carried off Tufāl Khān and his son, and Burhān 'Imād Shāh and all his family to a fortress in the kingdom of Aḥmadnagar, where they all died in one night. The manner of their death is uncertain, but it was not fortuitous.

Bibliography: Firishṭa, *Burhān-i Mawāthir*; *Muntakhab al-Lubāb*, vol. iii; *Ṭabaqāt-i Akbarī*; *Historic Landmarks of the Deccan* by Major T. W. Haig. (T. W. HAIG.)

IMĀLA (= deflection, Inf. iv. of *māla*, to bend) is a phonetic phenomenon, which, according to al-Zamakhsharī, consist in the *alif* inclining to *kasra*, so that the tone becomes homogeneous (*liyatadjanāza 'l-sawt*),... the cause is that a *kasra* or *yā* occurs near the *alif*; or that it is changed from a letter moved by *kasra* or from a *yā*; or that in a certain position it becomes a *yā*. It is a question of the transition from long *a* to *ē* or *ā* (the *imāla* may be *shadida* "strong" or *mutawassīṭa* "of medium strength") under the influence of an adjoining *i* sound, a kind of Umlaut, which was noticed even by the old Arab grammarians and interpreters of the *Qur'ān*. The inclining of the short *a* towards *i* is also mentioned occasionally. As is clear from al-Zamakhsharī's definition the *i* sound which causes the *imāla* needs not actually appear, it may merely exist in

the root. Among such words are verbal forms like *ramā* from the root *r-m-y*, by analogy also *gharā* (in spite of the original *w*), and nouns like *al-fatā* from *f-t-y*; also forms from stems with medial *y* and *w* like *khāfa* from **khawifa*, *tāba* from **tayaba*, *nābin*, but *bābin* (med. *w*). Isolated forms are also found which cannot be explained by these rules: one even speaks of an *imāla* "as a result of frequent usage". The *imāla* is prevented by seven consonants, the emphatic *ṣ*, *ṭ*, *ḍ*, *ẓ*, *kh*, *gh* and *k*, when they immediately precede or follow; if they are farther removed from the *ā*, special rules hold. It is remarkable that these consonants, as the example *tāba* shows, do not prevent the *imāla* in such forms where the *i* sound is not actually present in form. A special case arises in connection with *r*: the syllable *ra* or *ru* prevents *imāla*, just like the emphatic sounds, *ri* on the other hand often produces *imāla* where the presence of an emphatic sound would otherwise prevent it.

How far the *imāla* is to be regarded as a phenomenon characteristic of "classical" Arabic cannot be settled. The very divergent statements of the older authorities are probably to be interpreted to mean that it was only a dialectal peculiarity of certain tribes. Chr. Sarauw, relying on Sibawaihi, has recently endeavoured with success to show that the kind of *imāla* which is due to the presence of an *i* sound is common among the eastern Arabs and is relatively modern, while the other variety belongs to the Hīdžaz and represents an original Semitic *ē* sound. In answering the question as to how far the *imāla* spread in ancient times the Arabic names and words preserved in transcription in foreign sources are naturally of great importance.

The modern dialects also show a kind of *imāla*. This must, however, be interpreted differently from the literary *imāla*. In the Syrian dialect of Beirūt, for example, it depends mainly on the surrounding consonants and only exceptionally (for example with *r*) does an *i* sound exercise its influence. This is therefore a spontaneous transition from an *a* to an *ä*. The sounds which prevent *imāla* are in this case not only the emphatic and velar but also the laryngeal.

There has been considerable discussion as to whether the *imāla* was marked in Arabic script by a final *yā*, a question which cannot be considered to be definitely settled, in spite of Brockelmann's answer in the affirmative in his *Grammatik und Grundriss*. In Mss. there is no special sign for *imāla*. In edited texts however it is usual to indicate it by the figure — under the consonant.

Bibliography: Max Th. Grünert, *Die Imāla, der Umlaut im Arabischen*, Wien 1876 (from *Sitzungsber. d. Wien. Akad., phil.-hist. Cl.*, lxxxi., 447—542), where further, especially the older, references are given; J. Karabacek, *Zur Kenntnis des Umlautes im Arabischen* (Mitt. a. d. Samml. d. Pap. Erz. Rainer, v. 59—62); J. Barth and A. Fischer, *Ursemite*, etc. (*Zeitschr. der Deutsch. Morg. Gesellsch.*, lix. 633—671); Chr. Sarauw, *Die altarabische Dialektspaltung in Zeitschr. f. Assyriol.*, xxi. 31—49; A. Schaade, *Sibawaihi's Lautlehre*, Leiden 1911, part. p. 38—45; E. Mattsson, *Etudes phonologiques sur le dialecte arabe vulgaire de Beyrouth*, Upsala 1911, in *Archives d'Études Orientales*, Vol. i., No. 1, esp. p. 63—72. (EMANUEL MATTSOON.)

IMĀM (from the Arabic *amma*, "to precede, to lead") originally "leader", particularly "caravan leader, any one who guides a column of camels"; a synonym of *ḥādī*; whence also a person or thing who serves as a guide or pattern, e. g. to the pupil in the school (*Lisān*, xiv. 291). In the *Qur'ān*, the word is found in the meaning of example, leader, pattern, model, or prototype (ii. 118; xv. 79; xxv. 74; xxxvi. 11). Since the foundation of the Muslim community, the term has been applied to the person who indicates the ritual movements of each *rak'a* to the believers assembled in rows for the canonical service (*ṣalāt*), which those who stand behind the imām copy. Originally the imām was the Prophet himself or in his absence some one authorised by him; after him his successors (*khulafā'*) or their delegates filled the office. The conduct of public worship became thus one of the chief attributes of the ruler and the transference of power to the governors of the provinces was seen in a form visible to all when the Caliph's deputy placed himself at the head of the community assembled for prayer. The jurists of Islām therefore give the name imām to the chief of the Muslim community, the spiritual and secular head of the nation, usually called *ḫalīfa* in his quality of successor to the Prophet. The imām leads the divine service and consequently decides the fate of the social body of which he is chief. His office is called *al-imāma al-kubrā*, the great imāmate, to distinguish it from *al-imāma al-ṣuḡhrā*, the office of the man who conducts the service. Every Imām must be chosen (this was the rule at least with the first four caliphs and the *Khāridjīs*). The electors require the following qualifications: 1. unblemished character, 2. knowledge of law, 3. the necessary insight and ability to judge. The electors living in the rulers's capital legally enjoy no privilege, but in practice, according to ancient custom they do, for the other towns of the empire and the provinces have only to confirm the choice. Candidates for the dignity of imām must possess the following qualities: 1. unblemished life and character, 2. the necessary knowledge of law to exercise *idjtihād* [q. v.], 3. eloquence, 4. freedom from any defect in hearing or seeing or in the limbs, 5. the necessary judgment to conduct the affairs of state, 6. the necessary courage to conduct a holy war, 7. descent from the tribe of *Quraysh*. His authority is recognised by the taking of the oath of fealty (*bai'a*, q. v.).

The *Shī'ī*'s further demand that the imām should belong to the family of the Prophet, and thus the choice is limited to the descendants of 'Alī and Fāṭima. According to *Shī'ī* doctrine, 'Alī [q. v. i. 283 sqq.] was appointed imām by a divine ordinance (*naṣṣ*) promulgated at *Ghadir Khumm* [q. v.]. This rank is hereditary among his descendants so that the only thing to be decided is, which of his descendants is to be recognised as imām, a question which has frequently produced dissensions in the family of the Prophet. Some sects have excluded the descendants of al-Ḥasan [q. v., p. 274] and only recognised the claims of those of al-Ḥusain [q. v., p. 339] to the imāmate, because the latter married a daughter of the last Sāsānid king, Yazdegird III. They also consider the imām sinless and infallible (*ma'ṣūm*, see *ṣMA*). The most complete series of imāms is that of the *ithnā 'ashariya* [q. v.].

The Zaidis assert that the texts quoted in support of the assignment of the imāmate to 'Alī do not refer to him directly and personally but only according to his distinguishing marks as imām. They therefore say that a mistake could be made in regard to the description of the individual and that the community could legally choose the two *shāikh*s (Abū Bakr and 'Omar) but that 'Alī had a greater right to the imāmate. The former was preferred, although the latter had the greater right. The imām has not the right to appoint his successor; among the Imāmis however the imām must be known by his predecessor and be regularly designated by him. The *Ghulāt* (extreme school) teach the divinity of the imām (Ibn Khaldūn, *al-Muḥaddima*, ed. Quatremère, i. 355 sqq., trans. de Slane, i. 400 sqq.; see ZAIDIYA).

Every *masjid* [q. v.] has an imām, a principal mosque (*djāmi'*) may have several. The imām is sometimes an official of the town as he has also to supervise the morals and order of the quarter in which his mosque is. In the Turkish empire he has also the office of making out certificates (*'ilm u khabar*) required for the conveyance of property, the determining of civil status etc.

To avoid any confusion in the two meanings of the word imām, the Persian call the acting leader of worship *pīsh-namāz*, "leader of prayer", a literal translation of the Arabic *imām*.

The founders of the four great orthodox schools of law are also called imāms and Abū Ḥanifa was even known among his scholars as *al-imām al-a'zam* "the greatest imām". This name has also been given to a market place near Baghdād, originally called Ruṣāfa, where Abū Ḥanifa is buried (Cl. Huart, *Hist. de Bagdad*, p. xiv). Finally, imām has become an honorary title of all scholars who have founded schools.

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IMĀM A'ZAM, title of the Khālifa. [See KHĀLIFA.]

IMĀM-BĀRĀ A. H. ("enclosure of the Imāms"), a building in which the Muḥarram festival in India is celebrated, and the *ta'ziyas* [q. v.] are kept when they are not being carried in procession; it sometimes serves also as the mausoleum of the founder and his family; the best-known examples are those in Lucknow and Murshidābād.

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IMĀM AL-ḤARAMAIN. [See AL-DJUWAINI.]

IMĀM SHĀH, a saint of the Ismā'īlī Shī'ah sect, whose tomb is venerated at Pīrāna, about 10 m. S. E. of Aḥmadābād [q. v.]; he is

said to have come from Persia and to have settled here in the middle of the 15th century, and the Mōmnās (properly Mu'min) trace their conversion to him; but the majority of his followers are Hindus, who do not differ from other Hindus, except for their special devotion to Imām Shāh and their practice of burying the bones of their dead, after cremation, near the tomb of the saint at Pīrāna. He wrote a book of religious precepts, entitled *Sikshā Patrī*, which is read by all his followers; some of the Muslim Imāmshāhis read it in preference to the Qur'an. Some Hindus worship him as a god and in their prayers repeat the words "Imām Kēvalah" (the Imām is the One God), but most of his followers do not consider Imām Shāh to have been more than a religious teacher or a saint.

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IMĀM-ZĀDE, a Persian title for descendants of the Imāms and an abbreviated designation also for their graves. This name was also given to the Persian scholar, preacher, and poet, Abū 'l-Mahāsīn al-Wā'iz, born in Shurgh near Bukhārā (Schefer, *Chrestom. Persane*, i. p. 24 of the notes).

Bibliography: M^{me} J. Dieulafoy, *La Perse*, p. 717; A. Suse, p. 357; Flandin et Coste, *Voyage en Perse*, Vol. vi., Perse moderne, Pl. ix., x. xv. (Kazwīn, xix. (Sulaimāniye), xxxvii. Kāshān), lxiii (Qumīshah). (CL. HUART.)

IMĀMA. [See IMĀM.]

IMĀMIS. [See IMĀM and ITHNĀ 'ASHARĪYA.]

IMĀN. The basal idea, in the root 'MN is rest of mind and security from fear (Rāghib, *Mufradāt*, p. 24; *Lisān*, xvi, 160, l. 6 sqq.). In consequence the fourth stem can mean both "to render secure" and "to put one's trust in" something or some one. Hence in theology *al-imān* means 1) the putting of one's trust, the having faith, in Allāh and his prophet and his message, and 2) the content of that message. A consideration of the first of these uses divides roughly into three; cf. the discussion in al-Ghazālī's *Ihyā'*, Book ii. Faṣl iv.

I. The Qur'an sometimes distinguishes and sometimes confuses *imān* and *islām* and is ambiguous as to their relationship to good works. Theological controversy followed, which is mirrored in the traditions, and the technical use of *imān* in *fiqh* and *kalām* is, in consequence, very contradictory. A tradition, assertedly from Muḥammad, says that whoever has in his heart the weight of a grain of faith (*imān*) will come forth from the Fire. But what here is *imān*? Some taught that it is simply a holding fast in the mind (*'aḳd bil-kalb*), others added a testifying with the tongue (*shahāda bil-lisān*); others added a third element, works according to the fundamentals of the faith (*'amal bil-arkān*). The first has been the position of most Ash'arites and Māturīdites; the second of the Ḥanafites and the third of the Khāridjites. The Kāramites held that faith was simply acceptance with the tongue (*taṣdiq bil-lisān*), i. e. confession (*iḳrār*), the narrower sense of Islām; others, such as the Djahmites, a sect of Djābrites, that it was only knowledge (*ma'rifa*) of Allāh gained by reason (*'aql*) and of the messages of the prophets gained by revelation. The orthodox Islām has come to the conclusion, which it, as usually, states as having been the position

of the Fathers (*al-salaf*), that faith consists of acceptance in the mind of and firm adherence to a belief (*taṣḍīq*, *i'tiḳād*, q. v.), statement with the tongue of this acceptance (*ikrār*, *ḳawl*) and good works. The second is Islām in the narrower sense. He who has all three will enter the Garden. But in the case of one who possesses *taṣḍīq* and *islām* and dies with a single mortal sin (*ḳabīra*) unrepented of, the Mu'tazilites held that he was neither a believer (*mu'min*) nor an unbeliever (*kāfir*) but a *fāsiḳ*, a "reprobate", and that he would remain eternally in the Fire. In the last point the Khāridjites agreed; but they held also that all sins were mortal. Orthodox Islām applies the same name to such an one but holds that eventually he will enter the Garden; for sinful believers the Fire is Purgatory and not Hell, and good works are not of the essence of belief but are additions. At the opposite extreme were the Murdji'ites, the "postponers". Historically they arose in early Islām from the difficulty which the pious found in treating as Muslims those who professed to be Muslims but were yet notoriously evil-doers. The Khāridjites said roundly that such were unbelievers; the Murdji'ites preferred to "postpone" decision until Allāh revealed all secrets. In the meantime they treated as a Muslim him who claimed to be a Muslim. In one form or another and to one degree or another Islām has accepted this position. All who worship towards the Kibla are to be accepted as Muslims, with no questions asked. But the later Murdji'ites developed this into antinomian heresy. It is faith that saves, they taught, and evil works do not hinder the effectiveness of faith, even as obedience in good works cannot save one who is an unbeliever (Van Vloten, *Irdja*, in *Zeitschr. d. Deutsch. Morg. Gesell.*, xlv. 161 sqq., Goldziher, *Vorlesungen*, index sub *Murdschī'a*). Lastly, there is the case of one who professes Islām and acts as a Muslim, that is, goes through the ritual and external observance of Islām, but has no internal faith. He is a hypocrite (*munāfiḳ*) and an unbeliever. In this connection it is to be remembered that "obedience" (*ṭā'a*) and "good works" (*'amal ṣāliḳ*) in Islām primarily and ordinarily mean obedience to the ritual law (*al-'ibādāt*).

II. Does faith increase and decrease? In the Qur'an increase of faith is frequently mentioned and the Fathers (*al-salaf*) held that it increased with acts of obedience and decreased with acts of disobedience. By this, so later Islām taught, they meant that the mental acceptance (*taṣḍīq*) remained and that the good works were not to be regarded as parts of it or essentially affecting it but as additions to it by which it was increased in amount. Conversely with acts of disobedience its amount diminished but it itself essentially remained. So the Prophet could speak of faith to the amount of a grain, showing that its amount could vary; and al-Ghazālī shows with great psychological truth and beauty how good deeds go to nourish faith. But the question remained as a subject for verbal dialectic. Those who held that faith (*imān*) meant acceptance (*taṣḍīq*) and good works (*'amal*) taught that it increased and diminished, and those who held that faith was simply *taṣḍīq* taught that there could be no question of quantity in it.

III. There appears to have been an early disinclination to say, "I am a believer" (*ana mu'min*) without the qualification, in *shā' Allāh*, "if it be the will

of Allāh," and still more with the addition *ḥaḳḳan*, "in verity", or "really, or 'inda 'llāhi", in the sight of Allāh." Examples are quoted in al-Ghazālī's *Ihyā'*, Book ii., *Faṣl* iv., *Maṣ'ala* iii.; cf. the commentary of the Saiyid al-Murṭadā. Hence the Ash'arites with the mass of Shāfi'ites, Mālikites and Ḥanbalites insisted on adding in *shā' Allāh*, while the Māturidites and Ḥanafites prohibited it and permitted the addition of *ḥaḳḳan*. They urged that to say "If it be the will of Allāh" implied doubt (*shakk*) and doubt in such a connection meant unbelief (*kufr*). In reply the Ash'arites argued that the formula was used not to imply doubt of the reality of the absolute acceptance in the mind, but a) to guard against a making of one's self out to be pure (*taṣkiyat al-naṣf*: cf. *Qur.* iv., 52, liii. 33); b) out of courtesy (*ta'addub*) and to gain a blessing (*tabarruk*) by submitting all things to the will of Allāh; c) to express a doubt as to the perfectness of the faith in question though not as to its reality or, if works are reckoned a part of faith, a doubt as to whether there will be works; and d) to express a doubt as to whether Allāh will permit the believer in question to die in the faith, for all things must be judged by their ends (*ḫawātim*). For the Ash'arite side see al-Ghazālī, reference above, and for the Māturidite, al-Taftāzānī's commentary on the *'Aḳā'id* of al-Nasafi, ed. Cairo 1321, p. 127 sqq.

Bibliography: Add to references above, al-Idjī, *Mawāḳif*, ed. Soerensen, p. 274—290, ed. Bulāḳ, 1266, p. 593—600; *Dict. of Techn. Terms*, pp. 94—98; al-Bukhārī, *Ṣaḥīḥ*, *Kitāb al-imān*; Krehl, *Zur Lehre vom Glauben im Islam*.

(D. B. MACDONALD.)

'IMĀRET (A.), "building", "edifice", the name given in Turkey to eating-houses or hostels where schoolchildren and theological students receive their meals, which consist of bread and one or two hot dishes of mutton and vegetables. Similarly, such food along with a small present in money of 3—5 aspers a day per person, sometimes even as much or 10 aspers, is given to the poor. These institutions are maintained by pious foundations. The first of the kind was erected by Sultan Orkhan in 1336 in Nicaea (Iznik) and devoted to the good of mankind; at the opening he presided in person, distributed food to the poor and was the first to light the lamps and candles. Murād II did the same thing after a feast which he had given to the 'ulamā' of his court in the 'imāret. At the end of the xviii.th century the 'imārets of Constantinople fed over 30,000 people every day. There is an 'imāret beside each of the great imperial mosques Aya Sofya (kitchen founded in 1155 = 1742 by Maḥmūd I), Bayazid, Fātiḥ, Selimiye, Sulaimāniye, Aḥmediye, Nūr-i Othmāniye, etc. In Persia, where the word is 'emāret, it means "palace", e. g. *Shems-'emāret*, the "Sun-Palace" at Teherān.

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IMERETIA. [See KAVKASUS.]

IMOSHA. [See TUAREG.]

'IMRĀN, the Biblical 'Amrām, was the son of

Yiṣhar b. Kāhīth b. Lāwī, and married Yukhābīd, who bore him Mūsā in his seventieth year. He lived 137 years (Ibn al-Athīr, i. 119, al-Tha‘labī, p. 99; al-Kisā‘ī, p. 201, and Ṭabarī, i. 443). This account differs from the Biblical in so far as, according to Exodus, 6, 20, Amram was son of Kehat and brother of Yizhar, and reached the age of 137. ‘Imrān was appointed grandvizier of Egypt and had to keep watch every night by Fir‘awn’s bed (al-Kisā‘ī, p. 201). One night he saw a bird in Fir‘awn’s apartments, carrying his wife upon its wings. He was at once enflamed with love for her and had intercourse with her. The bird then took her back home, without the thousand watchers outside the royal palace noticing. Next morning the astrologers announced to the king that the conception of his future enemy had just taken place and also that his star was in the ascendant and brilliant. Fir‘awn ordered the midwives of Egypt to seek out and register the pregnant women from house to house. They did not however dare to examine Fir‘awn’s wife, as they knew that ‘Imrān did not leave Fir‘awn’s side. Mūsā thus escaped certain death (al-Kisā‘ī, *ibid.*). The Talmud likewise describes Amram as the most prominent man in Egypt (Sōtā 12; Baba B. 120; Exodus R. i. 13). The ‘Imrān mentioned in the Qur‘ān (Sūra iii. 31), whose wife dedicated the fruit of her womb to Allāh, is not identical with the Biblical ‘Amrām or ‘Imrān. Tha‘labī (p. 220) expressly mentions this, with the note that there was an interval of 1800 years between the two bearers of this name. The Qur‘ān also speaks of ‘Imrān b. Māthān or b. Sāhim, whose wife Hanna, daughter of Fākūdh, was the mother of Maryam and the grandmother of Jesus. Our ‘Imrān b. Māthān would thus be identical with the Jakob b. Matan of Matthew xv. (cf. MARYAM).

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(J. EISENBERG.)

‘IMRĀN b. ḤIṬṬĀN AL-SADŪSĪ, an Arab poet born in Baṣra, a pious man learned in the Qur‘ān and Tradition, who is numbered among the second class of the Baṣra Ṭabī‘ūn and transmitted traditions on the authority of ‘Ā‘iṣha and of some Companions of the Prophet, but in his old age is said to have been won over by his wife to the Khāridjīs. As he was already too infirm to serve them with the sword, he is reckoned among the *ka‘ada* (see Brünnow, *Die Charidschiten*, p. 29). He worked for the cause of his party as a preacher and particularly as a poet, for example he celebrated ‘Abd al-Rahmān b. Mulḍjam, the murderer of ‘Alī, in a poem. When al-Ḥaḍḍijādī became governor in the ‘Irāq and began to persecute the Khāridjīs, he had to flee to Syria and found a hospitable welcome with Rawḥ b. Zinbā‘. When his stay here became known to ‘Abd al-Malik, he escaped to the Dījazira to Zufar b. al-Ḥārith in Karkisiyā. There he was also soon betrayed and now went to ‘Omān, where admirers of Abū Bilāl Mirḏās b. Udayya received him. When al-Ḥaḍḍijādī again discovered his whereabouts, he found a final refuge in Rūḍh Maisān not far from Kūfa, where he died.

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vii. i. p. 113; al-Djāhīz, *Kitāb al-Bayān*, i. 132, 26; al-Mubarrad, *Kāmil*, ed. Wright, p. 531-534; *Kitāb al-Aghānī*, xvi. 1, 152 ff., 2 146-152; ‘Abd al-Qādir al-Baḡhdādī, *Khizānat al-Adab*, ii. 435-441; Wellhausen, *Die religiös-politischen Oppositionsparteien*, p. 36, N. 3.

(C. BROCKELMANN.)

‘IMRĀN b. SHĀHĪN played a great role in the swamps (Baṭā‘ih, q. v.) of the lower Euphrates at the beginning of the Būyid rule. A native of al-Djāmīda, a village between Wāsiṭ and Baṣra, he had to go into hiding on account of a crime he had committed and henceforth led the life of a robber, for which the neighbourhood offered excellent opportunities. He then entered into an alliance with Abū ‘l-Qāsim al-Barīdī [see AL-BARĪDĪ], who found in him the most suitable man to defend the swamps against his enemies. As his robberies however made the road to Baṣra unsafe, the Būyid Mu‘izz al-Dawla was more than once forced to send troops against him, but they could do nothing in view of the nature of the country and were usually enticed to some place from which it was impossible for them to return. From sheer necessity Mu‘izz al-Dawla appointed him governor of the district, which did not however prevent ‘Imrān and his robbers from occasionally renewing their activity again. Repeated attempts by Mu‘izz al-Dawla and his successor Bakhtiyār to put an end to this state of affairs by force met with no better success. Till his death in 369 = 979 ‘Imrān remained master of the swamps and transmitted his power to his son Ḥusain. ‘Aḍud al-Dawla had the same experiences with him as his predecessors with his father. Ḥusain however was slain in 372 = 982-3 by his brother Abū ‘l-Farāj, and the latter met the same fate in the following year at the hands of the Ḥaḍḍij b. al-Muzaḥfar b. ‘Alī [q. v.] who had been leader of the army during his father’s rule and now appointed a minor son of Ḥusain named Abū ‘l-Ma‘ālī as ruler, but soon afterwards put himself in his place by means of a forged appointment from the Būyid Ṣamsām al-Dawla. Once again, in 412 = 1022, a son of ‘Imrān, Abū ‘l-Haḍḍijā Muḥammad, attempted to gain power but met with no success.

Bibliography: Ibn al-Athīr, ed. Tornberg, ix.

AL-‘IMRĀNĪ, MU‘ĪN AL-DĪN AL-HINDĪ, born in Dihlī, studied with the ‘ulamā’ of his native land and became a renowned scholar. He spent a large part of his life in teaching students at Dihlī. At first Mu‘īn al-Dīn much disliked the saints of the Čiṣṭī order and especially Naṣīr al-Dīn Maḥmūd, known as Čirāgh-i-Dihlī, ‘light of Dihlī’ (d. 757 = 1356), who was his contemporary, but the latter’s spiritual power and piety induced him to sit at his feet and at last to become his disciple. He was a great favourite of Muḥammad II b. Taghlaḳ (725-752 = 1324-1351) who sent him to Shīrāz to induce al-Qāḍī ‘Aḍud al-Dīn al-Idjī (d. 756 = 1355) to come to Dihlī and adorn his court. Our author repaired there but instead of persuading the qāḍī, he was himself persuaded to pass the remainder of his life there.

He is the author of the following works: 1. a commentary on ‘Abd Allāh b. Aḥmad al-Nasafī’s compendium of Muḥammadan law according to the Ḥanafī school *Kanz al-Dakā‘iḳ*; 2. a commentary on Sirāj al-Dīn Yūsuf b. Abī Bakr b. Muḥammad b. ‘Alī al-Sakkākī’s (d. 626 = 1229) *Miftāḥ al-*

'*Ulum*; 3. a commentary on Muḥammad b. Muḥammad al-Akhsikātī's (d. 644 = 1246) *al-Muntakhab fī Uṣūl al-Dīn*, a work on the principles of Muḥammadian law according to the Ḥanafī school.

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IMRU' AL-KĀIS, an Arab poet of the vi.th century A.D., whose real name was Ḥundudj b. Ḥudjr, belonged to the tribe of Kinda which had migrated from the Yaman. His ancestor, Ḥudjr Ākil al-Murār, had founded (about 480) a principality in Najd which declined under his successors. On account of his inclination to love affairs, particularly on account of a poem which he dedicated to his beloved Fāṭima bint al-Ubaid of the tribe of the Banū 'Udhra, Imru' al-Kāis was banished by his father Ḥudjr. The latter is even said to have ordered his freedman Rabī'a to murder his son but Rabī'a instead slew a young antelope (*djawdhar*) and brought its eyes to Ḥudjr (Ibn Kūtaiba, *Kit. al-Shi'r*, p. 48, lines 7—11). After Ḥudjr had fallen in battle with the rebel Banū 'Asad, his son deprived of his kingdom began to lead a wandering life (whence his nickname *al-malik al-qillil*, "the wandering king"). Pursued by his enemies, he fled to Samawāl, the ruler of Taimā, who lived in the citadel of al-Ablak, and practised a Jewish Christian religion.

About 530 the Emperor Justinian summoned him to Constantinople with the intention of using his services against the Persians on the advice of the Ḡhassānid al-Ḥārith V "the Lame", the phylarch of the Syrian *Limes*. After a longish stay in the capital he was appointed governor of Palestine and of the border tribes there, with the title of phylarch, but while on his way to take up his office he died at Angora (between 530 and 540; cf. Nöldeke, art. MO'ALLAKĀT in the *Encycl. Brit.*). According to Arab legend, he was poisoned by order of Justinian whom he had insulted by seducing his daughter, by means of a robe of honour which covered his body with sores (whence the name *Dhu 'l-Kurūh*, which tradition gives him), although there never was a princess corresponding to this description at the court of Justinian or of his successor Justin II.

He is said to have been the first to submit Arabic verse to fixed rules, and laid down definite laws for the rhymes. He also introduced that kind of *qaṣida*, in which the poet asks two friends to stop and weep, and thus gave new life to the ancient stock of Arabic poetry, which had so far been limited to the *radīaz*. The form however in which his verses have come down to us is not original, although Sir Charles Lyall has pointed out that the use of a rare form of the *baṣīf* metre as well as the agreement between the methods followed by Imru' al-Kāis and 'Abid b. al-Abras guarantee the absolute genuineness of the poem. He was a freethinker: when he saw that fate prevented him from avenging the death of his father, he threw the three arrows with which divinations were made, at the head of the idol *Dhu 'l-Khalasa* in the town of Tabāla.

His name means "the man of Kāis", although it is not certain, whether Kāis is a masculine pareddos of the goddess Manāt, or the name of her sanctuary (Euting, *Nabataische Inschriften aus Arabien*, No. 2; Ph. Berger, *Histoire de l'écriture*,

p. 274 sq.; *Corpus inscr. semit.*, ii. 198; Dussaud, *Hist. des Arabes avant l'Islam*, p. 125; Wellhausen, *Reste arab. Heidentums* 2, p. 67).

One of his *qaṣida*'s in preserved in the collection entitled *Mu'allakāt* (Lat. trans. by L. Warner [ed. by Lette]; Engl. by Sir W. Jones, London 1782; Swedish by B. M. Bolmeér, Lund 1824; French by de Sacy in *Mém. de l'Acad. des Inscr.*, Vol. i. 411; German by Nöldeke and by Gandz, see *Bibliography*). In the editions of the text of this collection the *Mu'allaka* of Imru' al-Kāis is usually accompanied by the commentary of al-Zawzani (first publ. by Hengstenberg, Bonn 1823); the commentary of al-Naḥḥās has been published in extracts by Lette (Leiden 1748) and completely by E. Frenkel (Halle 1876), the commentary of al-Tabrizī by Ch. Lyall in *A Commentary on ten ancient Arabic Poems* (Calcutta 1894). The *Diwān* of Imru' al-Kāis was published by de Slane (*Le Diwan d'Amro'l-kais*, Paris 1837), by Ahlwardt (*The Diwans of the Six Ancient Arab Poets*, London 1870, p. 115 sqq., cf. 196 sqq.) in Bombay 1313, and with the commentary of 'Āsim b. Ayyūb al-Baṭalyūsī in Cairo 1282; a free German translation was given by Rückert (*Amrīlkais, der Dichter und König*, Stuttgart and Tübingen, 1843).

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INĀL, AL-MALIK AL-AṢḤRAF SAIF AL-DĪN AL-'ALĀ'Ī (so called from his first owner) AL-ZĀHIRĪ (after Sultān al-Malik al-Zāhir, Barḳūk, q. v.) AL-ADJRUD (the beardless), Sultān of Egypt and Syria, reigned from 857—865 = 1453—1460. Purchased as a slave by Sultān Barḳūk he entered his Mamlūk corps. His son Sultān al-Nāṣir Faradj [q. v.] set him free and enrolled him in the corps of the *Djāmdār* [q. v.]. Under Sultān al-Mu'ayyad *Shaiḫh* he became *khāṣṣiki* (a member of the body guard) and on the latter's death, amir of 10 Mamlūks. He rose to higher offices under Sultān Barsbey. He first of all became *ṭablaḫhāne* (officer accompanied by a band), then second *ra's nōba* (deputy

chief of the watch); in 831 he was appointed governor of Ghazza. Two years later he accompanied Sultān Barsbey in the campaign against Āmid (Diyār Bakr) which met with little success. When the Sultān wished to place this frontier area under reliable administration, he appointed İnāl governor of the almost entirely destroyed town of al-Ruhā (Edessa). İnāl as well as others after him declined to accept this office, but finally the Sultān induced him to do so by granting him the fief of an amir of a 1000 (*taḥdima*, q. v.) together with the salary of a governor. After two years he was summoned to Cairo as amir of a 1000 (without office, at the disposal of the Sultān) and in 840 sent as governor to Şafad. When Sultān Çakmak ascended the throne, he summoned him to Cairo in 843 and appointed him amir of a 1000 without office and in 846 Great Dawādār. In 848 he became Atābek (commander of the army) and as such was chosen Sultān in place of Çakmak's son 'Othmān, who was unable to hold his position after his father's death, in a rising of the Mamlūks. Although he was now 73, he was able to maintain himself on the throne by meeting the wishes of the Mamlūks as far as possible and often proving a too indulgent master for them. Sultān İnāl's reign was on the whole beneficial. Although he could not curb the arrogance of the Mamlūks, he succeeded in healing another wound in his kingdom. Amid great difficulties he carried through a reform of the currency. The debased silver money which his predecessors had struck was gradually withdrawn from circulation and new and improved coins issued. In foreign politics also he was fortunate. He was on the best terms with the Prince of the White Sheep, with the prince of Albistān [q. v.] (in southern Asia Minor), and particularly with the great conqueror of Constantinople, the Ottoman Sultān Muḥammad, to whom he sent a special embassy to offer congratulations on the conquest of Constantinople. Where necessary he was not afraid to fight. He drove out the prince of Karamān who had taken several fortified places in Cilicia from him and forced him to make peace. He was involved in European politics by the relations which had connected Cyprus with Egypt since the reign of Barsbey. In order to deprive the corsairs who ravaged Syrian ports of a base, Barsbey had taken Cyprus in 830 and forced King Janus to recognise his suzerainty and reinstated him on the payment of tribute. A small Egyptian garrison remained on the island. When one of his successors, John II, died in 862 = 1456, his daughter Charlotte was made queen. His natural son, James, Archbishop of Nicosia, who feared for his safety, fled to Egypt and set up there as a pretender. Both parties endeavoured to gain İnāl's recognition and after wavering a long time (the ambassador of the Grand Master of the Knights of St. John of Rhodes intervening) he decided in favour of Charlotte. But the Mamlūks inclined to James and forced the Sultān to send him to Cyprus with a fleet. With its help James occupied the capital Nicosia without opposition. But when the siege of Cerines dragged on, the Egyptian fleet returned to Egypt, its Admiral apparently having been bribed by the queen, and only left a small garrison in Cyprus with whose help James held out but was unable to deprive Charlotte of her territory (for further developments see *KHOSHĀDAM*). İnāl was a mild and kindly ruler,

and as far as lay in his power, his subjects were ruled justly and lightly. He died in 865 = 1460. His son Aḥmad, whom he had acknowledged on his death-bed, was a far-seeing ruler who aimed at the good of the community, but he was not able to control the indisciplined Mamlūks, so that he was only able to hold the throne for four months.

Bibliography: Ibn Taghribardī, *al-Manhal al-sāfi*, s. v. İnāl; Ibn Iyās, ii. 39—65; Weil, *Geschichte der Chalifen*, Vol. v., where oriental and western references are given.

(M. SOBERNHEIM.)

İNĀT, a town in Ḥadramūt, south east of Tarim, on the wādī of the same name. The family of *Shaiḫ* Abū Bakr, the only Saiyid family in Ḥadramūt to bear arms, lives here. It has two *munṣib*'s of whom one is chief of the Banū Ṭhaṇna [see ḤADRAMAWT]. In the eighties of last century there lived in İnāt the greatest saint of Ḥadramūt, Saiyid Muḥsin b. Sālim, of the family of *Shaiḫ* Abū Bakr, to whom people made pilgrimages from the whole country and from more distant lands, such as the Indian Archipelago, on account of the miracles performed by him. İnāt is the most important Ḥawṭa [q. v.] in South Arabia. According to a statement in an Arabic newspaper (*al-Diyawā'ib* of Rabi' al-awwal 18 1299 = Febr. 8 1882), the town had 5000 inhabitants, according to van den Berg, however, only 1000. The forms Inan, Ainan, Ainad in Ritter and, more recently, Ā'ināt in Hirsch for İnāt are due to a false transcription.

Bibliography: Niebuhr, *Beschreibung von Arabien*, p. 287, 288; Ritter, *Arabien*, i. 613, 617—618; Van den Berg, *Le Ḥadramout* (Batavia 1885), p. 13, 22, 33, 41, 61, 93, 94; De Goeje, *Hadramaut in Rev. Colon. Internat.*, ii. (1886), p. 111; Hirsch, *Reisen in Südarabien* p. 208; Hein, *Südarab. Itinerare* (*Mitteil. der K. K. Geogr. Gesellsch.*, Vienna 1914), p. 39, No. 35; 43, No. 73; 54, No. 146.

(J. SCHLEIFER.)

İNĀYAT ALLĀH KANBŪ, author of the *Bahār-i Dānish* [q. v.] and of a universal history up to the reign of Shāhjahān, entitled *Tārīkh-i Dilkushā*; he held office in Lāhōr under the Mughal government, but in later life retired from the world and devoted himself to prayer and the study of theology; he died in 1080 (= 1669), or, according to others, in 1082, at the age of 65, and his brother, Muḥammad Šāliḥ [q. v.], who died five years after him, was buried by his side. During his life-time, he had erected an imposing octagonal building, with a dome supported by four lofty arches, for his place of burial; the tombs of the two brothers were of red sand-stone, but were destroyed by the Sikhs, who turned the building into a powder magazine; after the conquest of the Panjāb by the English, it was used first as a private residence, but is now a church.

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INDIA (BRITISH). 1. *Ethnology*. According to the census of 1911 the total population of British India was 315,156,396, out of which 66,647,299 persons were returned as Musulmāns. To this total the province of Bengal contributed nearly

24 million, the Panjāb nearly 11 million, the United Provinces over $6\frac{1}{2}$ million, the Province of Bombay 4 million (more than $2\frac{3}{5}$ million of whom were in Sind), Madras $2\frac{7}{10}$ million (953,381 of whom were found in the single district of Malabar), Kashmir nearly $2\frac{2}{5}$ million, and the North-West Frontier Province over 2 million. This Muslim population is unequally distributed among the adherents of other religions in various parts of the country; the largest proportion is found in the North-West Frontier Province where there are 2,039,994 Musulmāns, or 93 per cent, out of a total population of 2,196,933; in the opposite corner of India, in Bengal, 23,989,719, or 53 per cent, are Musulmāns out of a total of 45,483,077, the proportion ranging from 13 per cent in West, to 59 per cent in North, and 68 per cent in East, Bengal; in Kashmir there are 2,398,320 Musulmāns out of a population of 3,158,126, i. e. about 76 per cent of the inhabitants of this state; in the Panjāb they form more than half the total population. In the United Provinces, one of the chief historic centres of the Mughal empire, there are only 6,658,373 Musulmāns out of a total population of 47,181,044, i. e. about 14 per cent, and in other provinces the proportion is still lower; e. g. in the Mysore state, in spite of the proselytising zeal of Haidar 'Alī [q. v.] and Tipū Sultān [q. v.], there are only 314,494 Musulmāns, or 5 per cent, out of a population of 5,806,193. In the Haidarābād state, embracing territory that has been under Muhammadan rule since the 14th century, there are only 1,380,990 Musulmāns, or 10 per cent, out of a total of 13,374,676, chiefly Hindus; while, on the other hand, it is noticeable that the Muhammadans are relatively more numerous in North Bihār, which has been from ancient times the home of Hinduism and Brahman domination, than in South Bihār, where there are old Muhammadan centres such as Patna and Monghyr. The proportion sinks so low as 2.7 per cent in Orissa, though this province was under the rule of Afghāns for several centuries.

Within this Muhammadan population of over 66 million there is a great ethnological diversity. One broad distinction may be drawn between the descendants of foreign Muslim immigrants on the one hand and of the indigenous converts on the other. Among the latter, the physical types that are most numerous represented are (1) the Indo-Aryan type, occupying the Panjāb, Rājputāna and Kashmir, to which belong the Rājput and Djāt Musulmāns, (2) the Aryo-Dravidian type, found in the United Provinces and Bihār, and (3) the Mongolo-Dravidian type, represented by the majority of the Muhammadans of Eastern Bengal. (See *Census of India*, 1901, Vol. I, *Ethnographic Appendices*, p. 50 sqq.).

Though by far the larger proportion of the indigenous Muhammadan population owes its origin to the lower Hindu castes or to outcasts, still there are few of the higher castes that have not at one time or another contributed converts to Islām. Brahmins were forcibly converted amid the savageries of conquest, or in periods of intolerance under some settled Muhammadan government; other Brahmins embraced Islam through the persuasion of Muslim missionaries, or to gain some social or financial advantage.

From the warrior castes Islām has received large

accessions from the earliest days of its entrance into India. Rājput Musulmāns are found in large numbers in the Panjāb and to a less extent in the United Provinces and Rājputāna; in some cases tradition ascribes the conversion of their ancestors to the influence of Muslim saints, e. g. the Rājputs of the city of Pānīpat assert that their ancestor was converted by a saint named Abū 'Alī Kalandar who died there in 1324 A. D.; in other cases, the change of faith was determined by political or social motives, e. g. in northern India there are several Rājput families, the ancestor of one branch of which is said to have become a Muhammadan, in order to save the family property from confiscation.

From the lower castes among the Hindus there has been a constant stream of accessions during the whole Muhammadan period (for details, see the publications of the Ethnographic Survey of India), as well as from the aborigines of the country who stood outside the pale of Hinduism. Definite historical evidence of these conversions is for the most part wanting. In the case of the various Mongoloid or Mongolo-Dravidian tribes of Eastern Bengal, there was probably a mass-movement towards Islām on their part; adherence to the new faith raised them out of the despised condition to which the higher Hindu castes consigned them.

The Musulmāns of foreign origin are numerically fewer than the descendants of native converts, but their influence in the history of Muhammadan civilisation in India has been vastly more important; the various conquerors, Arabs, Turks, Pathāns and Mughals, brought into the country large bodies of foreign troops, whose services they rewarded by grants of land; when their power was established, their courts attracted into India military adventurers, poets, scholars and theologians, most of whom remained and settled in the country; this movement of immigration went on during the whole period of Muhammadan ascendancy and has not even ceased under British rule. One example may be taken from the 13th century, when the devastations of the Mongols had spread terror through the Muslim kingdoms of Central and Western Asia; refugees made their way into India from 'Irāk, Khurāsān, Dailam, Turkistān, etc., and in the reign of Sultān Balban [q. v.] as many as 15 wards of the city of Dihli are said to have taken their names from such refugees.

Of these foreign immigrants, the first to enter India were the Arabs who invaded Sind under Muhammad b. Qāsim in 712; the trade in spices, gems, etc., early attracted Arab merchants to the west coast of Southern India, and the Mapillas [q. v.] are descended from the Hindu women they married. Thus from the earliest period of the Muhammadan occupation to modern times there has been an immigration of Arabs into India; their numbers have been small, but their influence has been profound and wide-spread. There was a Saiyid dynasty in Dihli from 1413 to 1451, and one in Bengal from 1493 to 1537; a dynasty of Arab origin ruled over the kingdom of Khāndēsh from the 14th to the 16th century; in the second decade of the 18th century two Saiyids of Bārha for 7 years enjoyed the position of king-makers and set whomsoever they chose on the throne of Dihli. As administrators, generals, men of letters, teachers and saints, the Saiyids in India have played an important part in the history of Mu-

hammadan civilisation. Among them there have been several families whose influence has been continuous from generation to generation. The Saiyids of Bārha formed a group of considerable political importance, and various members of it held high and important posts under the Mughal emperors for nearly two centuries, from Akbar's reign onwards; they claimed the privilege of leading the charge in the van of battle. (Blochmann, *Āin-i-Akbarī*, i. 390 sqq.). The Bukhārī Saiyids, who claim descent from Saiyid Djalāl al-Dīn Surkh-pōsh Bukhārī (who is said to have settled in Ūth [q. v.] in 642 A. H.), and the Gilānī Saiyids, the descendants of Bandagī Muḥammad Ghawth (himself descended from the Kādīrī saint Saiyid 'Abd al-Kādīr al-Djili [q. v.]), who also settled in Ūth in 887 A. H., have contributed to the annals of Muslim hagiology a large number of saints who filled an important place in the religious life of their country and whose shrines are still venerated, especially in the north and north-west of India.

Numerically, the Arabs form the smallest group of Indian Muhammadans of foreign origin. Another important group, likewise not numerous, is made up of the descendants of the Turkī invaders, to whom the establishment of Muhammadan rule in Indian is really due; Maḥmūd of Ghaznī was a Turk, as also were the generals of Muḥammad Ghōrī, who founded dynasties in Dihlī and elsewhere, and Bābar, the founder of the so-called Mughal empire; the founders of the 'Adil Shāhī, Kuṭb Shāhī and Barīd Shāhī dynasties were all Turkish officers. These men achieved greatness out of a large number of soldiers of fortune and mercenaries, whose fate was more obscure. Timūr settled a number of families of Karluḡ Turks in what is now the Hazāra District [q. v.] (forming part of the North-West Frontier Province), on his return from his invasion of India in 1399, and their descendants are found there to the present day. A group of Kizilbāsh migrated from Kābul to the Panḍjāb as recently as 1842 and their descendants have received grants of land and are permanently settled in the country.

Among the smaller groups of immigrants special mention must be made of the Persians, whose influence on Muhammadan culture in India has been considerable. Saints, religious teachers, poets and men of letters, as well as soldiers and statesmen, have brought into India the refinement and subtlety of the Persian genius. Traders from the Persian Gulf settled in the cities of Guḍjarāt as early as the 9th century. The Ghōrīs and their Tādjik followers belonged to the Iranian race. Reference has already been made to the refugees who fled into India to escape the savage onslaught of the Mongols; political troubles have driven Persians in other periods also to take refuge in India, e. g. in the 18th century some fled from their country when the Afghāns brought the Ṣafavid dynasty to an end in 1722, and others when Nādir Shāh seized the throne in 1736. Naturally, many Persians were attracted to the Shī'ah kingdoms in India, and Persian mercenaries still come as recruits to the Persian regiment of the Nawwāb of Cambay [q. v.].

A small number of Abyssinians or Somālīs, known as Ḥabashī or Sidī, settled in Western India; mention of them as soldiers and sailors is found as early as the 13th century. The Sidīs were admirals

of the Mughal fleet, and a dynasty of Ḥabashī kings ruled over Bengal from 1486 to 1490; the chiefs of Djangīra [q. v.] and Sa'īn [q. v.] are also of Ḥabashī origin.

The largest group of foreign stock is that of the Afghāns or Pathāns, who are found in greatest number in the north-west, but also as far east as Bengal and as far south as the Dakhan. The terms Afghān and Pathān are used indifferently by the natives of India to designate this large group of the Muhammadan population, but it is a matter of dispute as to whether the original Afghān and Pathān stocks were the same, or whether a purely Indian origin must not be assigned to the Pathāns [cf. *AFGHANISTĀN*, i. 149^b]. There has been a constant stream of immigration from Afghānistān into India, from the end of the 12th century up to modern times. Most of the Muhammadan conquerors of India have entered the country through Afghānistān and have brought in their armies large numbers of Afghān soldiers, who received grants of land as military fiefs and settled in the country. Of the Afghān tribes found in India, the most widely distributed are the Yūsufzai, of whom a body of 1200 accompanied Bābar in his final invasion of India, and settled in the plains of Hindustān and the Panḍjāb. Migrations on a large scale into the fertile plains of India have also taken place at various times, e. g. during the period of the Lōdī (1451—1526) and Sūr (1540—1555) Sultāns of Dihlī, the Prāngī and Sūr tribes from which these dynasties sprang, and their neighbours, the Niyāzī, appear to have migrated almost bodily from Afghānistān into India. The great bulk of the Balōṭ has similarly migrated across the border into India; there are about ten times as many of them in India as in the whole of Balōṭistān [q. v., i. 636 sq.].

2. POLITICAL HISTORY:

A. under Muhammadan rule.

The introduction of Islām into India dates from the invasion of Sind [q. v.] in 712 by Muḥammad b. al-Kāsim [q. v.]. This led to a permanent occupation of the valley of the Indus as far north as Multān, but the rest of India was unaffected, and it was not until the close of the 10th century that a fresh invasion began with the raids of Maḥmūd of Ghaznī [q. v.], which extended as far east as Kālingjar in Eastern Bundelkhand and as far south as Sōmnāth; but the province of Lāhōr was the only part of the country permanently occupied by his troops. The conquest of the rest of India dates from the campaigns of Muḥammad Ghōrī [cf. *GHORIDS*, p. 162-3] and his generals (1175—1203); on his return to Ghaznī he committed the charge of the military operations to Kuṭb al-Dīn Aibeg [q. v.], who became the first of the Sultāns of Dihlī; the conquests of his general, Muḥammad b. Bakhtiyār [q. v.], extended his authority over the greater part of Bengal. When Muḥammad Ghōrī died in 1206, the greater part of India north of the Vindhya had been subjugated by his Turkī officers, some of whom now became practically independent sovereigns. But the Sultāns of Dihlī claimed a suzerainty, which they were sometimes able to enforce, over the other Muslim states. Thirty-four sovereigns reigned in Dihlī from 1206 to 1526; they fall into five dynasties, 1. the Slave kings, 1206—1290; 2. the Khaldjīs, 1290—1320; 3. the Taghlaks, 1320—1413; 4. the Saiyids, 1414—

1451, and 5. the Lōdis, 1451—1526. During this period the Muhammadan conquests were extended further to the east and the south, in spite of frequent internal conflicts and revolutions, and the disasters caused by the inroads of Mongol hordes, at intervals from 1223 to 1305, and by the invasion of Timūr [q. v.] in 1398-1399. Outlying provinces took advantage of the weakness of the suzerain power, and a number of independent kingdoms arose which were ultimately absorbed in the Mughal empire; for an account of these, see the separate articles *BENGAL*, *DJAWNPŪR*, *GUDJARĀT*, *MĀLWA*, *KHANDĒSH*, *BĀHMANĪ DYNASTY* (and the five dynasties that arose on the ruins of the Bāhmanī kingdom, *BARĪD SHĀHĪ*, *ʿADIL SHĀHĪ*, *NIẒĀM SHĀHĪ*, *KŪTB SHĀHĪ* and *ʿIMĀD SHĀHĪ*). The invasion of Bābur [v. *BABER*] and his defeat of Ibrāhīm Lōdī in the battle of Pānipat [q. v.] in 1526 laid the foundations of the Mughal empire, but his son, Humāyūn [q. v.], was driven from his throne for 15 years, and the Afghān *Shēr Shāh* [q. v.] established the Sūr dynasty, which ruled in Dihli from 1540 to 1555. Humāyūn regained his kingdom in 1555 but died the following year. His successor, Akbar [q. v.], was engaged in warfare during the greater part of his long reign (1556—1605), and brought under his authority the Muhammadan kingdoms of Guḍjarāt, Bengal, Kashmīr and part of the Dakhan [q. v.], and after breaking down the opposition of the Rāḍipūts reconciled them to his rule by the wise policy he followed of conciliating his Hindu subjects. His son, *Djahāngīr* [q. v.] (1605—1627), and his grandson, *Shāhjahān* [q. v.] (1627—1658), kept intact the Indian dominions of Akbar, and *Awrangzēb* [q. v.] (1658—1707) brought the Mughal empire to its greatest extent by the conquest of the last of the independent kingdoms of the Dakhan, *Bidjāpur* [q. v.] and subjected the whole of India as far south as Tanjore to his rule; but his intolerant policy towards the Hindus alienated the Rāḍipūts, and the last twenty years of his life were spent in a vain attempt to crush the rising power of the Marāthās. Under his successors, the Mughal empire rapidly declined; the Marāthās encroached upon one district after another, and during the reign of Muhammad Shāh (1719—1748) a general revolt of the provinces began, which resulted in the independence of the Dakhan from 1723 under the *Nizām* of Haidarābād [q. v.], of Awdh (Oudh) under *Sāʿadat Khān* [q. v.] about the same period, of Bengal under Allāhwardī Khān [q. v.] in 1740, and of Rohilkhand under the Rohillas [q. v.]. Further, the invasion of Nādir Shāh [q. v.] struck a blow at the very centre of the empire, from which it never recovered; his successor to the throne of Persia, Aḥmad Shāh Durrānī [q. v.], invaded the Pāndjāb and occupied Dihli in 1756-1757, and though he joined with other Muhammadan forces to overthrow the Marāthās in the third battle of Pānipat [q. v.] in 1761, the ruin of the Mughal empire was complete. Shāh ʿĀlam [q. v.] (1759—1806), in an endeavour to assert his authority in Bengal came in conflict with the English (1760-1761), and having fallen under the power of *Shudjāʿ al-Dawla*, *Nawwāb Wazīr* of Oudh [q. v.], shared his defeat in the battle of Baksār (1764). In the following year he granted to the East India Company the *Diwānī* or financial administration of Bengal, *Bihār* and *Orissa* in consideration of an annual subsidy of 2,600,000 rupees, and under

the protection of the British kept his court in Allāhābād until 1771, when he was persuaded to return to Dihli; after a brief period of prosperity he was blinded by one of his officers in 1788 and became a puppet in the hands of the Marāthās, until General Lake's victory over them in 1803 set him free and left him with a nominal sovereignty over the city of Dihli and the surrounding district, and a monthly pension of 90,000 rupees. (For an account of the short-lived Muhammadan kingdom of Maisūr, 1761—1799, which was brought to an end by the capture of Seringapatam and the death of Tipū Sultān [q. v.], and of the kingdom of Oudh, which was annexed by the British in 1856, see these articles.) Shāh ʿĀlam's son, Muhammad Akbar (1806—1837), and his grandson, Bahādur Shāh (1837—1857), retained the empty titles of their ancestors, as pensioners of the East India Company; but Bahādur Shāh's complicity in the Sepoy Mutiny of 1857 led to his banishment to Rangoon, where he died in 1862.

None of the self-governing Native States under Muhammadan rulers joined in the attempt to drive the English out of India, while the more important of these States, e.g. Haidarābād, Bhōpāl and Rāmpūr, rendered substantial and valuable assistance, without which the condition of the English would have been still more precarious than it was. After the government was assumed by the Crown in 1858, the territories of these States were enlarged by grants of land, and other rewards for their loyalty were given to them.

Bibliography: It is not possible to give here a detailed list of the numerous works on the history of the Muhammadans in India; a bibliography of the original sources may be found in H. M. Elliot, *The History of India as told by its own historians. The Muhammadan Period. Edited and continued by F. Dowson.* (London, 1867—1877); H. M. Elliot, *Bibliographical Index to the Historians of Muhammadan India* (Calcutta, 1849); H. Ethé, *Catalogue of Persian Manuscripts in the Library of the India Office* (Oxford, 1903); C. Rieu, *Catalogue of the Persian Manuscripts in the British Museum* (London, 1879—1895). The works of several of these historians have been published in the *Bibliotheca Indica*. A full bibliography is given in vol. iv. of N. Manucci, *Storia del Mogor, or Mogul India, 1653—1708*, translated by William Irvine (London, 1907-1908). For the bibliography of the works of Europeans who visited India during the Muhammadan period, see E. F. Oaten, *European Travellers in India during the 15th, 16th and 17th centuries* (London, 1909). For separate dynasties and individuals, see the bibliography under the articles concerned. Among general histories, reference may be made to E. Thomas, *Chronicles of the Pathān Kings of Delhi* (London, 1871); A. Müller, *Der Islam im Morgen- und Abendland* (Berlin, 1885—1887); Muhammad Dhakā Allāh, *Tārīkh-i Hindūstān* (Dihli, 1897-1898); M. Elphinstone, *History of India*, 9th ed. (London, 1905); H. G. Keene, *History of India* (Edinburgh, 1906); S. Lane-Poole, *Mediaeval India under Mohammedan Rule* (London, 1903); S. J. Owen, *The Fall of the Mogul Empire* (London, 1912). Two volumes of the forthcoming *Cambridge History of India* will be devoted to

the history of the Muhammadans. A bibliography of works on *Numismatics* is given in O. Codrington, *Manual of Muslim Numismatics*. (London, 1904) and in *Imperial Gazetteer of India*, vol. ii. (Chap. iv.).

B. under the British crown.

(i.) *Native States*. Nearly two-fifths of the total area of British India is administered by native chiefs. Of these Native States (693 in number) a certain number are governed by Muhammadans, under the suzerainty and protection of the British Crown; their rulers and their subjects are free from the control of the laws of British India; the rights of the chiefs as rulers within their own territories are guaranteed by the suzerain power, but they are not permitted to enter into political relations with foreign nations or other States. As a separate article is devoted to each of these States, all that is needed here is to give an enumeration of them, with bare details as to the annual revenue and the population in 1911. The largest of these Muhammadan States is Haidarābād, area 82,698 sqm., pop. 13,374,676, of whom about one-tenth are Musulmāns; the annual revenue is about £1,760,000; this is the only Muhammadan State that is in direct political relations with the Government of India; the others communicate either with an Agent to the Governor-General or with one of the Provincial Governments. In the Balōtistān Agency, Kalāt (area 73,278 sqm.) has a population of 359,086, of whom all but 13,180 are Musulmāns, rev. about £51,000, and Las-Bēla (area 7,132 sqm.), a population of 61,205, of whom all but 1819 are Musulmāns, rev. about £15,000. In the Bombay Presidency, Khairpūr (6,050 sqm.), pop. 223,788, of whom 182,827 are Musulmāns, rev. about £108,000; Džūnāgarh (3,284 sqm.), pop. 434,222, of whom 88,130 are Musulmāns, rev. about £175,000; Palanpūr (1,766 sqm.), pop. 226,250, of whom 25,158 are Musulmāns, rev. about £48,700; Cambay (350 sqm.), pop. 72,656, of whom 9,715 are Musulmāns, rev. about £37,000; Džandjira (324 sqm.), pop. 88,747, of whom 14,769 are Musulmāns, rev. about £40,000; Rādhānpūr (1,150 sqm.), pop. 65,567, of whom 8,320 are Musulmāns, rev. about £26,000; Balasinor (189 sqm.), pop. 40,563, of whom 4,578 are Musulmāns, rev. £8,333; Sačin (42 sqm.), pop. 18,903, of whom 2,278 are Musulmāns, rev. about £20,000; Savanūr (70 sqm.), pop. 17,909, of whom 5,448 are Musulmāns, rev. £6,666; three small States pay tribute to the Mahārādžā Gaikwār of Baroda, — Dabha (12 sqm., rev. £266), Punadra (11 sqm., rev. £1,000), and Ramas (6 sqm., rev. £200); these three chiefs are descended from a Rādj-pūt, named Harisindhji who was in the service of Maḥmūd Bēgara, Sulṭān of Guḍjarāt, and became a Musulmān in 1483. In the Central India Agency, Bhōpal (6,902 sqm.), pop. 730,383, of whom only 81,996 are Musulmāns, rev. about £200,000; Džāora (568 sqm.), pop. 75,951, of whom 13,686 are Musulmāns, rev. £60,000; Baonī (122 sqm.), pop. 20,121, of whom 2,349 are Musulmāns, rev. £6,666; among the 153 minor states connected with this Agency there are a few whose rulers are Muhammadans, e. g. Korwai (111 sqm.), pop. 18,456, of whom 2,309 are Musulmāns, rev. about £2,500; Basoda (40 sqm.), which is nominally subordinate to the Mahārādžā of Gwalior, but pays

him no tribute, pop. 4,630, of whom 737 are Musulmāns, rev. £1,266; Muḥammadgarh (29 sqm.), pop. 2,863, of whom 422 are Musulmāns, rev. £266; Pathari (22 sqm.), pop. 3,866, of whom 390 are Musulmāns, rev. £600, and a few still smaller ones. In the Madras Presidency, Banganapalle (255 sqm.) is the only Native State with a Muhammadan ruler, pop. 39,355, of whom only 8,054 are Musulmāns, rev. £6,400. In the Pandjāb, Bahāwāl-pūr (15,918 sqm.), pop. 780,641, of whom 654,247 are Musulmāns, rev. £182,000; Malēr-kōṭla (167 sqm.), pop. 71,144, of whom 25,942 are Musulmāns, rev. £24,000; Lohāru (222 sqm.), pop. 18,597, of whom 2,401 are Musulmāns, rev. £4,400; Patawdī (52 sqm.), pop. 19,543, of whom 3,338 are Musulmāns, rev. £5,100. In the Rādjputāna Agency, Tānk (2,600 sqm.), pop. 303,181, of whom 40,432 are Musulmāns, rev. £89,000, is the only State with a Muhammadan ruler. In the United Provinces, the only Muhammadan State is Rāmpūr (892 sqm.), pop. 531,217, of whom 244,604 are Musulmāns, rev. about £240,000.

(ii.) *British India*. After the suppression of the Sepoy Mutiny, the Musulmāns (especially in Northern India) found themselves exposed to grave suspicions on the part of the British government. Though large numbers of Hindus had taken part in this insurrection, the ostensible aim of it had been the restoration of the Mughal Empire and had consequently enlisted the sympathies of many Muhammadans. The estates of those who were convicted of complicity with mutineers were confiscated, and thus a number of families of the old Muhammadan aristocracy were ruined. The members of these aristocratic families for the most part held aloof from the service of the British government and sullenly watched the Hindus crowd into those numerous administrative and judicial posts which the Muhammadan aristocracy were by tradition and training peculiarly fitted to fill. Saiyid Aḥmad Khān [q. v.], himself a member of an old Dihli family, whose maternal grandfather had been *wasir* to the Mughal emperor, Akbar Shāh II, laid upon himself the task of reconciling his co-religionists to British rule. He first combatted the opinion held by some British officials that the Muhammadans had taken a predominant part in the Mutiny, in his treatise, "*Risālah-i-khair-ikhawāḥin Musulmānān* (*An Account of the loyal Mahomedans of India*)", (Urdu and English, Meerut, 1860), in which he enumerated the various instances of distinguished devotion to the English on the part of Muhammadan soldiers, officials and others. At the same time he sought to reconcile his co-religionists to the rule of a Christian power, by refuting the intolerant opinions of those fanatics who condemned all social intercourse and friendship with non-Muslims; in this connection he published a pamphlet entitled *Aḥkām-i-fa'am-i-ahl-i-kitāb* (Banāras, 1868), the purpose of which was to prove by means of quotations from the Qur'ān, the Hadith, and the works of theologians and jurists, that it was lawful for Muhammadans to eat with Christians and to mix in familiar social intercourse with them. Muhammadan opinion at this period was much exercised as to the question whether India under British rule was to be regarded as *Dār al-Harb* or as *Dār al-Islām* and whether a *djihad* against the Christian rulers was obligatory on the Musulmāns. A considerable

literature was published on this subject and even the 'Ulamā' of Mecca were asked to deliver a *Fatwā*. (v. W. W. Hunter, *The Indian Muslims* (London, 1871); Syed Ahmed Khān, *Review on Dr. Hunter's Indian Muslims* (Benares, 1872)). The opinion began to prevail that inasmuch as the British Government left the Muhammadans free to practise the observances of the faith and made no attempt to restrict their religious freedom, they might live under its rule as loyal subjects. But their power and wealth had been steadily declining under British rule, largely through their failure to adjust themselves to the changed conditions of administration. Up to the early part of the nineteenth century they had enjoyed the greater part of state patronage, as collectors of revenue, military and police officers, and judges, but as the old order changed, these posts came to be filled by English and Hindu officials; when in 1837 Persian ceased to be the official language, and English or the provincial vernaculars took its place, a considerable number of subordinate offices passed out of the hands of the Muhammadans, and the abolition of the posts of Qāḍī and Qāḍī al-Quḍāt closed to a large number of learned men what had previously been an honourable means of livelihood. (Act xii. of 1880 gave power to the Provincial Governments to appoint a Qāḍī in any particular locality if the Muhammadans of the place so desired). Though the more far-sighted members of the community recognised that the altered conditions of the country called for a change in the methods of Muhammadan education and urged their co-religionists to study western sciences and learn English, their efforts for some time remained fruitless and met with much opposition.

In 1877 Saiyid Amīr 'Alī founded in Calcutta the National Muhammadan Association, which was afterwards, when branches had been started in other cities of India, styled the Central National Muhammadan Association; in 1882 this Association endeavoured to establish a national conference of Muhammadans, but the project fell through on account of the strong opposition of Saiyid Ahmad Khān. In 1885 the first meeting of the Indian National Congress was held in Bombay; this is a deliberative assembly, composed of delegates from all parts of India, which meets once a year to discuss questions of politics and administration. While the third meeting was being held in Madras, Saiyid Ahmad Khān delivered in Lucknow on the 28th December, 1887, the first of a series of political lectures with the object of inducing the Muhammadans to hold aloof from the National Congress and similar political movements. He also endeavoured to organise the Muhammadan opposition by the formation of a society entitled "The United Indian Patriotic Association", to which more than fifty Andjumans in various parts of the country became affiliated; but its activity was short-lived, mainly through lack of funds to continue its propaganda. (*Pamphlets issued by the United Indian Patriotic Association. No 2. Showing the Seditious Character of the Indian National Congress and the opinions held by eminent natives of India who are opposed to the movement.* (Allahabad, 1888)). But though his efforts were successful in persuading the main body of his co-religionists to refuse their support to the National Congress, each yearly gathering continued to be attended by a small number of Muhammadans,

especially from the cities of Bombay, Calcutta and Lucknow, and on two occasions the deliberations of the Congress were presided over by a Muhammadan, — the third (Madras, 1887) by the Hon. Mr. Badruddīn Taiyibdī, (afterwards Judge of the High Court), belonging to a cultivated family or Bōhorās in Bombay, and the twelfth (Calcutta, 1896) by Rahmat Allāh Muhammad Sayānī; the latter in his presidential address enumerated and discussed the objections of the Muhammadans to joining the Indian National Congress; they were mainly that the success of the aims of the Congress would imply that a preponderating share in the administration of the country would pass into the hands of Hindus and that the Muhammadans would be reduced to an inferior position; that the movement was disloyal to the British Government; that western methods of government, and especially of selecting officers for administrative appointments on the basis of educational qualifications, etc., were not suited to India and would be detrimental to the Muhammadans, as owing to their backwardness in education they could not readily adapt themselves to such methods. (*Report of the Twelfth Indian National Congress*, p. 16 *sqq.* (Calcutta, 1887); Sir Saiyid Ahmad Khān: *The Present State of Indian Politics* (Allahabad, 1888)). The main body of the Muhammadans continued to hold aloof from the Indian National Congress, and from 1886 held on the same dates a separate gathering of their own, entitled the Muhammadan Educational Conference (v. § 3). But after the powerful personality of Sir Saiyid Ahmad Khān was withdrawn, some of the younger generation came to the conclusion that Muhammadan interests suffered in consequence of their abstention from political life and they founded an organisation entitled the All-India Muslim League, the first meeting of which was held at Dacca in December 1906. In October of the same year a deputation of influential Muhammadans had presented a memorial to the then Viceroy, Lord Minto, and urged that special consideration should be given to the Muhammadans in the proposed enlargement of the Legislative Councils and in the bestowal of posts in the higher branches of the Public Services. This deputation gave the impulse to the formation of the All-India Muslim League, which rapidly extended its organisation by the establishment of Provincial Leagues affiliated to the central body, and holds a general meeting every year in some city with a large Muhammadan population.

In 1907 Nawwāb 'Imād al-Mulk Saiyid Ḥusain Bilgrāmī (formerly Director of Public Instruction in the Ḥaidarābād State) was made a member of the Council of the Secretary of State for India, and was the first Indian to become a member of that body. In 1909 Saiyid Amīr 'Alī (formerly a judge of the High Court, Calcutta) was appointed by the King a Privy Councillor, and as a member of the Judicial Committee of the Privy Council sits in the final court of appeal for Indian cases. In 1910 Saiyid 'Alī Imām was made Legal Member of the Council of the Governor-General of India, being the second Indian to hold such high office. These appointments were made in pursuance of a policy of associating Indians more closely with the direction of affairs of state, — a policy which led to the passing of the Indian Councils Act in 1909. This Act and the regula-

tions and rules under it increased the size of the legislative councils, and arranged for the inclusion of elected members instead of all the members being nominated as before, and gave to these councils greater liberty of discussion and interrogation than they had before enjoyed. While in the Governor-General's legislative councils an official majority is maintained, in all the other (i. e. the provincial) legislative councils, there must be a non-official majority. The Muhammadans claimed to be represented as a separate community, and special regulations were framed for securing the election of Muhammadan members, in accordance with the relative importance and numerical strength of the Muhammadans in different provinces. Much dissatisfaction however was expressed in regard to the regulations for the Muhammadan electorates, and the Muhammadans felt that due consideration had not been paid to their claim. The declining fortunes of such independent Muhammadan States as Morocco, Persia and Turkey excited much sympathy in India, and this excitement of feeling was intensified by the successive disasters of the Turks in their wars with Italy and the Balkan States. It was believed that the Christian powers of Europe had banded themselves together to destroy Islām, and the British Government was blamed for not intervening to save Turkey from its enemies. This bitterness of feeling was intensified by the refusal of the Government of India in 1912 to grant powers of affiliation to the proposed Muslim University in Aligarh [q. v.], and by the re-adjustment of the boundaries of the province of Bengal, whereby the large Muhammadan population of Eastern Bengal became again a minority in respect to the Hindus of Bengal, and lost that opportunity of self-development which had been opened to them in 1905 by the formation of the separate province of Eastern Bengal and Assam. The most recent tendency in the political life of the Indian Muhammadans is the abandonment by some of the younger generation of the separatist policy of the older school, and co-operation with the Hindus in political activities; and a Muhammadan, — Nawwāb Saiyid Muḥammad, — was elected as President of the National Congress in 1913. The outbreak of war between Great Britain and Turkey in 1914 evoked a fervid expression of loyalty towards the British Government, in which the Musulmān princes, the Andjumans and other organised bodies, and the leaders of Muhammadan public opinion, all joined.

Bibliography: Materials for the history of this period are chiefly to be found in periodical literature, but many general works on India make special reference to the Muhammadans, e. g. Aṭṭāf Ḥusain Ḥālī, *Hayāt-i Dīawīd* (Kānpūr, 1901); W. W. Hunter, *The Indian Musalmans* (London, 1871); Ameer Ali, *A Cry from the Indian Mahomedans in The Nineteenth Century*, xii. 193 sqq. (London, 1882); Sir Richard Temple, *India in 1880* (London, 1881); Sir Alfred C. Lyall, *Asiatic Studies*, First Series, chap. ix. (London, 1907); W. S. Blunt, *India under Ripon* (London, 1909); Sir John Strachey, *India*, chap. xviii., xxii. (3rd ed. London, 1903); E. Piriou, *L'Inde contemporaine et le mouvement national*, chap. v. (Paris, 1905); Valentine Chirol, *Indian Unrest*, chap. ix. (London, 1910); Sir Bamfylde Fuller, *Studies of Indian Life and Sentiment*, chap. vii. (London, 1910); J. Chail-

ley, *L'Inde Britannique* (Paris, 1910); Sir J. D. Rees, *Modern India*, chap. xi. (London, 1910); *Islam and Missions*, chap. x., xv., xix. (New-York, 1911); S. Khuda Bukhsh, *Essays Indian and Islamic*, chap. vii. (London, 1912); S. Mitra, *Anglo-Indian Studies*, chap. xi. (London, 1913).

3. SOCIAL ORGANISATION.

The official method adopted under Muhammadan rule for establishing a scale of social precedence was the granting of a *manṣab* (*rank, post*), which varied according to the number of men the *manṣabdār* was supposed to be placed in command of. Though primarily used of the military service, *manṣab* was not a term confined to this reference; all persons in the employment of the government above the position of a common soldier or messenger, whatever the nature of his duties, civil or military, obtained a *manṣab*. Some of the *manṣabdārs* were paid in cash, but the commonest method of payment was by the assignment of the land revenue of a certain number of villages or a tract of country. In the case of persons, who were not in the active service of the state, a subsistence allowance was made either in the form of a cash payment (*waqīfa*) or a grant of land (*milk* or *madad-i ma'āsh*); such grants were made to students, men distinguished for learning or piety, etc. By theory these appointments and grants were personal or for life only (for 'Alā' al-Dīn Khaldjī's arbitrary resumption of all such grants, see Baranī, *Tārīkh-i Firūz-Shāhī*, p. 283), but there was a tendency for them to become hereditary, and thus the original scheme of a graded scale of payment and official rank, dependent entirely on the good-will of the sovereign, broke down, partly on account of the unworkable character of the institution and partly in consequence of a lack of continuity in the administration. (See *Ā'in-i Akbarī* (Blochmann, i. 236 sq., 268 sq.); Paul Horn, *Das Heer- und Kriegswesen der Grossmoghuls* (Leiden, 1894), p. 11 sq.; W. Irvine, *The Army of the Indian Moghuls* (London, 1903), p. 3 sq.). A more popular classification of the various sections of Muhammadan society would appear to have owed its origin to the influence of the social system of the Hindus. Just as Hindu tradition gives the number of the higher castes as four, so the *Ashraf* (or, noble) sections of Muslim society fall into four classes, (1) Saiyid, (2) *Shaikh*, (3) Mughal, (4) *Pathān*. (1) The Saiyids claim descent from 'Alī, either through Fāṭima (the Fāṭimī Saiyids) or through some other of his wives (the 'Ulwī Saiyids). The Fāṭimī Saiyids have various designations according to the names of the twelve Imāms, e. g. Ḥasanī, Ḥusainī, Dīfārī, Mūsawī, Razawī, etc.; or according to the birth-place of the ancestor who first came into India, e. g. Bukhārī, Gilānī, Kirmānī, Gardīzī, etc. The Saiyids in India tend to arrogate to themselves the position of an aristocracy in the Muhammadan community, but economic conditions compel them to follow all kinds of callings, and many of them are employed in humble occupations or gain a scanty livelihood as agriculturists. The well-to-do and educated Saiyids carefully preserve their genealogical trees and as a rule intermarry only with Saiyids or even with Saiyids of their own group. But many persons arrogate to themselves the appellation Saiyid, who have no rightful claim

to this honourable title. Akbar is said to have allowed some converted Brahmans to call themselves Saiyids. A well-known proverb, current throughout northern India, represents a successful man as saying, "Last year I was a weaver; this year I am a *Shaikh*; next year, if prices rise, I shall be a Saiyid." According to popular superstition, fire cannot harm a true Saiyid, and Saiyid Mahmūd of Bārha (one of Akbar's generals) is said to have successfully submitted to this test by standing for an hour unharmed in the middle of a fire (Blochmann, *Ā'in-i Akbarī*, p. 390). (For a modern example of this test being applied, see J. C. Oman, *The Brahmans, Theists and Muslims of India* (London, 1907), p. 323 sq.). (2) *Shaikh* is an honorific which is considered properly to belong to persons who can trace their descent from some member of the tribe of the *Kuraish*. The *Shaikhs* are further designated *Siddiqi*, if claiming descent from Abū Bakr, *Fārūqī*, if from 'Umar, *Abbāsī*, if from 'Abbās b. 'Abd al-Muṭṭalib, etc. But *Shaikh* is an honorific commonly assumed by Hindu converts, especially from among the lower classes, and as many as 28½ millions (i. e. nearly half the total Muhammad population of India) returned themselves in the Census of 1901 as being *Shaikhs*. It is of course quite impossible that more than a very small minority of these persons could have had any rightful claim to be of Arab origin. (3) The so-called *Mughals* in India claim descent from some ancestor who came into the country with the invading army of Bābūr or was attracted thither during the reign of one of his descendants, but in cases where this claim can be made out, the family is generally found to be of Turkī origin. (N. Elias, *The Tarikh-i-Rashidi*, Introduction, pp. 88—90, 128). These persons add *Beg* after their names, as an honorific. As the number of persons, who style themselves *Mughal*, is small compared with either *Shaikhs* or *Pathāns*, the number of Muhammadans descended from Hindu converts who lay claim to *Mughal* descent is not very large, but there is a tendency (especially in the *Pandjāb*) for men of low social status to assume *Mughal* as a caste designation. In the *Hazāra District* the working of the *Pandjāb Land Alienation Act* (which was introduced in 1904 in the interests of petty landowners and agriculturists, to arrest the transfer of land to money-lenders) has given a great stimulus to this tendency, as increased prosperity prompts the wish to attain to a more dignified status. (H. D. Watson, *Gazetteer of the Hazara District*, p. 34, (London, 1908)). (4) Similarly, tribes of undoubted Hindu origin, and even Saiyids and *Mughals*, will assume the name of *Pathān*. Tribes dwelling on the border of *Afghānistān* and exposed to the raids of their turbulent neighbours are said to have invented histories of their *Afghān* origin, as a protection against ill-treatment; or in cases where this motive was absent but the *Pathāns* were the dominant race, it is common to find men of quite different stock, adopting *Pathān* as a caste-name; this is especially noticeable in the case of Hindu converts of *Radjpūt* origin, who call themselves *Pathān* and even assume the title of *Khān*; thus we find a large and influential clan bearing the mongrel name of *Lālkhānī Pathān*, which claims descent from *Lāl Singh*, a favourite of the Emperor Akbar, who was given the title of *Lāl Khān*; his son was the first member of

the family to embrace Islām. In Orissa, *Pathān* is used as a generic name for all Muhammadans, just as Turk is the synonym for *Musulmān* in some of the eastern districts of the *Pandjāb*.

Such Muhammadans as cannot lay claim to belong to the *Ashraf* are styled *Adilaf* and include the converts of low social status, especially those whose occupation causes them to be formed into functional groups, e. g. the weavers (*Djulahā*, a widespread Muhammadan caste), cotton-carders, barbers, tailors, butchers, etc. These castes being descended from converts from Hinduism retain many customs with regard to marriage corresponding to those of the Hindu castes to which they formerly belonged; they also preserve the system of caste government, known as the *panāyat*, which deals with breaches of the social custom of the caste in respect of trade, religion or morality, and imposes fines and other punishments. (Fuzli Rubbee, *The Origin of the Muslims of Bengal*, (Calcutta, 1895), chap. iv. v.; *Census of India*, 1901, vol. vi. 439 et seq., vol. xvi. 244 et seq.).

The spread of western education led to the formation of societies, which introduced into India a form of social organisation previously unknown to the Indian *Musulmāns*. These societies or *Andjuman*s give to energetic and enterprising men an opportunity of coming forward as leaders of the community, irrespective of their position in the old order of society, and each *Andjuman* tends to become a centre of social activity, and thus to introduce into the community a new principle of social organisation. The aims of these *Andjuman*s are various, educational, social, political, religious. One of the earliest of them was probably the Muhammadan Literary Society founded in Calcutta by Nawwāb 'Abd al-Latif in 1863. Later in the same year Saiyid Ahmad Khān founded the Scientific Society of Ghāzipūr (transferred in the following year to 'Aligarh), with the object of translating scientific and historical works from English into *Urdū*; a press was established in 'Aligarh and a series of translations printed there, but the activities of this Society ceased when the Muhammadan Anglo-Oriental College was founded in 1875. In order to impress upon the Muhammadans the importance of higher education, Saiyid Ahmad Khān in 1886 originated the Muhammadan Educational Congress (after the second meeting, styled Conference, and finally, the All-India Muhammadan Anglo-Oriental Educational Conference), a yearly gathering held in various cities, chiefly in Northern India; provincial educational conferences were organised later as well as educational associations in several towns. This Conference made its appeal chiefly to such Muhammadans as were interested in the promotion and spread of western learning among their co-religionists, but the *Nadwat al-'Ulāmā*, established in 1895, was founded with the object of conserving the older learning, in Arabic and Persian, with such modifications and additions as were demanded by modern conditions; it conducts a school in Lucknow, the aim of which is primarily to train religious teachers. The Moslem Institute of Calcutta, started in 1903, is a literary society of the same type as those found in other cities, e. g. the Madras Muhammadan Literary Society etc. Some *Andjuman*s combine educational work with other activities, e. g. the *Andjuman Himāyat-i Islām* of *Lāhōr* has among its objects the refutation of objections brought

against Islām by its opponents, the spread of religious education, the care of orphans, the sustentation of preachers etc.; it accordingly has founded a number of schools and a college affiliated to the University of the Panjāb, established orphanages, and by preaching and other means promotes the defence and the propagation of Islām. In most of the capital cities of India, there is a central body formed to promote Muhammadan interests generally throughout the province, — in Bombay, Lāhōr, Nāgpūr and Patna called Andjuman-i Islāmiya, in Madras Andjuman-i Islām, in Calcutta the Central National Muhammadan Association, in Dacca the Islam Association of Eastern Bengal. In addition to these societies having an extensive sphere of operations, there is hardly a town in India, with any considerable Muhammadan population, that has not got its own local Andjuman, but these Andjumans are too numerous for a list to be given here; many of them are short-lived and depend for their continuance in existence to the zeal of some one individual, and perish with him. In recent years, especially in Northern India, in consequence of the attacks made upon Islām by the Ārya Samādj, societies have been formed of an apologetic and propagandist character, e.g. Andjuman Hāmi Islām (Ādjmir), Andjuman Tabligh-i Islām (Haidarābād), Madrasa Ilāhiyāt (Cawnpore), Andjuman Hidāyat al-Islām (Dihlī) etc. The latest type of Muhammadan society to make its appearance is the political, in the form of the All-India Muslim League (v. § 2).

4. LAW AND ADMINISTRATION.

The system of law most widely accepted among the Sunnis of India was that of the Ḥanafī school, but that of the Shāfi'ī school also found adherents and is accepted by a small number of Muhammadans in the provinces of Bombay and Madras and the Panjāb to the present day. The Shī'ahs, wherever possible, have put into force the precepts of their own law-books and the decision of their Muḍjtahids. But even under Muhammadan rule, the extent to which Muslim law was followed, varied from time to time in different parts of the country. In towns and cities where the learned could make their influence felt and could uphold a standard of orthodoxy, the prescriptions of the *shar'* could be more completely enforced; in country districts, however, among the converts from Hinduism earlier institutions survived, in spite of their being in direct contradiction to the ordinances of the written law. Justice was administered by Kādis, with the assistance of Muftis as exponents of the laws of Islām, which by theory were independent of the state; but the real power remained in the hand of the sovereign and his officials, who did not hesitate to intervene when, and to whatever extent, they thought fit. Baranī [q. v.] gives an account of an interview (about 1300 A. D.) between 'Alā al-Dīn Khaldjī and Kādī Muḡthī al-Dīn in which the latter points out the many ways in which his sovereign's methods of administration ran counter to the laws of Islām, but the Sultān states that his policy is to consult for the good of the kingdom and the requirements of the situation, without considering whether the orders he gives are in accordance with the *shar'* or not. (*Tārīkh-i Firuzshāhī*, p. 296 *init.*; Elliot-Dowson, iii. 188). Even the orthodox Awrangzēb could interfere with the legal decision

of a kādī, when it did not fall in with his wishes (*Aḥkām-i Ālamgiri*: v. Jadunath Sarkar, *Anecdotes of Aurangzib*, pp. 141-2). The kādī dealt with all cases of dispute between Hindus and Muhammadans, and the penal ordinances of the Muslim law were applied to all criminal cases and offences against the state. But the Hindus were left to settle their internal disputes in accordance with their own laws or customs. When in 1765 the grant of the diwānī of Bengal, Bihār and Orissa was made to the East India Company, Muhammadan law continued to be administered, as before, by Muhammadan judges, but in 1772 English judges were appointed who administered the same law, with the help of Muftis acting as expert advisers to the courts; similarly Pandits sat as assessors to advise in cases tried according to Hindu law. But from time to time the Muhammadan criminal law was modified by the Company's Regulations and the milder provisions of English law substituted, but the Muhammadan element did not entirely disappear until 1862, when the Penal Code and the first Code of Criminal Procedure came into force; in course of time also the laws relating to revenue, land tenures, procedure and evidence have been replaced by the enactments of the English legislature. But questions relating to family relations and status (e.g. marriage, divorce, maintenance and guardianship of minors, succession and inheritance), religious usages and institutions, and dispositions of property by gift, will and *wakf* [q. v.], are still governed by the Muhammadan law, provided that the Muhammadans themselves wish it to be applied; for in certain parts of India, it has been superseded in many respects or considerably modified by customs adopted from earlier Hindu times, and sanctioned by the legislature and the courts; thus custom takes precedence of Muhammadan law in the Panjāb, Oudh, the Central Provinces, the Bombay Presidency, and among the Mapillas of Madras. In the Panjāb, for example, in some districts a widow is not entitled to a share in the property of a deceased husband, but merely to maintenance; following the Hindu practice of adoption, a sonless proprietor may appoint a kinsman to succeed him as heir; in contradistinction to the Muhammadan law of gifts (*hiba*), ancestral immoveable property is ordinarily inalienable, except with the consent of male descendants, or, in the case of a sonless proprietor, of his male collaterals. The Memans [q. v.] of Kacč, who are descended from Hindu converts chiefly of the Lohāna caste, are still governed by Hindu law in questions of inheritance, though a large section of the community wish in future to follow the Sunnī law of the Ḥanafī school to which they belong. Similarly, the Sunnī Bōhorās [q. v.] of northern Guḍjarāt follow Hindu law in matters of inheritance and succession. The Khodjas [q. v.] in the Bombay Presidency follow Hindu custom in refusing to females any share in their father's estate, and generally appeal to Hindu law or custom in regard to all questions of inheritance and succession; the right of divorce is limited by the necessity of obtaining the consent of the *djamā'at* (or, assembly of the community) according to the custom of the sect. The Mappillas [q. v.] in North Malabar follow the Marumakkattayam (i.e. descent through sister's children) system of inheritance, according to which property descends through the female

line and sons have no claim to a share of their father's property or to maintenance therefrom; they ordinarily follow the custom of holding family property undivided, as the joint property of all the descendants of a common ancestress, in the female line only, each member of the joint family being entitled to maintenance from the property so held; but some Mappillas, while following the Marumakkattāyāṁ system in reference to the joint family property, are governed by Muhammadan law in regard to the self-acquisition of individual members of the family.

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Administration.

The early Muhammadan conquest of India was more of the nature of a military occupation than an actual appropriation of the soil of the country. The invaders were comparatively few in number, and were constantly engaged in fighting in order to make their position secure; they were content to receive tribute from the Hindu princes who submitted to the new rule, without interfering in the internal government of their dominions; in the parts of the country under the more immediate rule of the conquerors, the native revenue officers were not displaced and collected the revenue much as before. But as Muhammadan power became consolidated and more Muhammadans settled in the country, the internal management of the provinces came to be taken under the direct control of the imperial power, and the Hindu Rājās tended to become revenue officials, and both the Rājās and their former nobles sank to the position of landlords paying revenue to the government. At the same time there was a tendency for the government to enhance the amount of its demand; according to Hindu law the proper share of the king was one-sixth of the produce of the soil, but under Muhammadan rule attempts were made to exact more, and 'Alā' al-Dīn (1296—1316) at one time claimed as much as a half. The chief source of revenue was this share in the produce of the soil, supplemented by the *djizya* [q. v.], which in India was a poll-tax paid by the Hindus; but the latter tax was irregularly levied, and was abolished by Akbar, while Awrangzēb's attempt to re-impose it brought about a rebellion; a number of petty cesses were also imposed, often of a very oppressive character (Elliot-Dowson, iii. 182, 377). According to the Muhammadan system all land assessed for revenue was divided into the *khālīṣa* lands paying revenue direct to the royal treasury, and the *djāgīr* lands, the revenue of which was assigned to individuals, e. g. ministers, courtiers, and especially military commanders, who took the revenues for their own support or that of a military force which they were bound to maintain. The *djāgīr* was originally only a life-grant and reverted to the State on the death of the grantee, and the *djāgīrdār* was not allowed

to take more than the sum assigned to him, according to the terms of his *sanad*, and if more came into his hands, he had to account for the surplus to the State treasury. But such *djāgīrs* tended to become hereditary, especially when the central government was weak, and the granting of a new *sanad* to the incoming heir became a matter of form, or no fresh *sanad* was granted at all and the *djāgīrdār* came to be looked upon as a proprietor of the land and could do much as he pleased. Attempts were made at times to reduce the system of land tenure and assessment to order, the most successful being that connected with the name of Akbar [q. v.], who entrusted his finance minister, Tōdar Mall, with the task of re-organising the revenue system; the object of the new system was to substitute a money-revenue at a fixed rate for a revenue in kind varying with the crop. A fixed standard of mensuration, the *bigha* [q. v.], was adopted, the land was surveyed, and the average yield was computed by ascertaining the actual produce for a number of years; the share of the government was fixed as one-third of the average produce, payable in money (unless the cultivator chose to continue to pay in kind). Tōdar Mall commenced the survey in 1571, but the new assessment was never successfully extended to all parts of the empire, and considerable changes were introduced by later rulers; but Akbar's land-revenue system is the basis of that found in India at the present day. Akbar further organised the administration by dividing his empire into 15 *ṣūba*'s or provinces, sub-divided into *sarkār*'s and these again into *parganah*'s; this arrangement secured a centralisation of government and with some slight changes lasted throughout the period of Muhammadan rule.

Bibliography: *Ā'in-i Akbarī*; *Fifth Report of the Select Committee of the House of Commons on the affairs of the Hon. East India Company* (London, 1812); A. Phillips, *The Law relating to the Land Tenures of Lower Bengal* (Calcutta, 1876); B. H. Baden-Powell, *The Land-Systems of British India*, vol. i. (Oxford, 1892); F. W. Thomas, *The Mutual Influence of Muhammadans and Hindus*, chap. i. (Cambridge, 1892); Edward Thomas, *The Revenue Resources of the Mughal Empire in India, from A. D. 1593 to A. D. 1707* (London, 1871); Jadunath Sarkar, *The India of Aurangzib* (Calcutta 1901). For detailed accounts of the military organisation, see P. Horn, *Das Heer- und Kriegswesen der Grossmoghuls* (Leiden, 1894); W. Irvine, *The Army of the Indian Moghuls* (with full bibliography) (London, 1903).

5. RELIGION.

a. Sects. The majority of the Indian Muslims are Sunnīs [q. v.], and owing to the high level of theological learning maintained by the 'ulamā' for centuries and the close relations kept up with centres of religious life and thought in other parts of the Muslim world, there has always been a large body of orthodox opinion and practice among the Indian Sunnīs, and these have not differed materially from similar manifestations in other Muslim lands. The Shī'ahs [q. v.] have always been in a numerical minority in India; under the rule of the Shī'ah sultāns of Bīd'jāpūr [q. v.] and Golkonda [q. v.], and later under that of the Kings of Oudh [q. v.], the Nawwābs of Murshidābād

[q. v.] and such of the Nawwābs of Rāmpūr as became Shī'ah, they enjoyed the favour of the ruling power; but under Sunnī rule, they were often exposed to persecution and accordingly practised *taḳīya* [q. v.], i. e. concealment of their distinctive doctrines. The Shī'ahs in India form less than 10 per cent of the total Muslim population and are mainly of Persian or Turki descent, with the exception of the converts of Hindu origin, belonging especially to the Ismā'īlī sections of the Bōhorās and Khōdjas [q. v.]. Since 1907, the Shī'ahs have held an annual gathering, called the All-India Shī'ah Conference.

The expectation of the coming of the Imām Mahdī [q. v.] has given rise to various religious movements throughout the whole of the Muslim world; such manifestations as found in India will be found described under the separate articles MAHDAWĪ (GHAIRMAHDAWĪ), NUQTAWĪ, NUR-BAKHSHĪ and RŌSHANĪ.

Of the sects that have arisen through the influence of Hinduism, some account is given in § 5 (e) below. Among the modern sectarian developments, the most important are the Wāhhābī [q. v.], the Aḥmadiyah [q. v.], and the Ahl-i Kur'ān. The Wāhhābī doctrines were introduced into India early in the 19th century by Saiyid Aḥmad [q. v.] and Sharī'at Allāh [v. art. FARĀ'IDĪ], who initiated entirely independent movements; the Wāhhābīs usually denominate themselves either Ahl-i Ḥadīth (people of the tradition), as accepting the Ḥadīth [q. v.] but rejecting the glosses of commentators and the four traditionary schools of legal interpretation, or Muwāḥḥid (Unitarian) as opposing all practices that obscure the recognition of the Unity of God, such as prayers to Muḥammad and the saints, visits to their tombs, etc., or Rāfi'-yadain, because of their practice of raising the hands to the ears while praying. The Ahl-i Kur'ān, a small sect founded in 1902 by 'Abd Allāh Ḍakrālāwī, go still further than the Wāhhābīs in their rejection of all traditionary theology and accept the Kur'ān alone as their guide in matters of faith and practice; they have devised a new form of prayer and do not repeat either the Adhān [q. v.] or prayers for the dead. The Nēṭari, the followers of the rationalising theology of Sir Saiyid Aḥmad Khān, cannot rightly be described as a sect, nor are their small numbers as shown in Census Reports indicative of the wide-spread influence of this reformer on the theological opinions of his co-religionists; they are rather representative of a current of thought that is profoundly influencing the attitude of mind towards Islam of the younger generation of Indian Muslims. The Nēṭari, like the Ghair-muḳallid, forms no ecclesiastical organisation, but shares in the revolt against *taḳlīd* [q. v.], (or, the blind acceptance of religious authority), which has been described as "the one movement in the Sunni Church which contains the greatest promise" (Syed Ameer Ali, *The Spirit of Islam*, London 1896, p. 521-522).

b. Religious orders. Abu 'l-Faḍl (*Ā'in-i Akbarī*, i. 209-210, Trans., iii. 354) enumerates 14 religious orders, — all of the Sunnī sect. Those that have exercised the greatest influence over the religious life of India are the Čishtī, the Suhrawardī, the Kādirī, the Shattāri and the Naqshbandī. The Čishtī order (founded by Khwādja Abū Aḥmad Abdāl Čishtī, ob. 966) was introduced into India by Khwādja

Mu'īn al-Dīn Čishtī, who was born in Sistān but came to India and settled in Ādjmir, where he died in 1236 [s. ČISHTĪ]; his tomb attracts to Ādjmir thousands of pilgrims every year and is venerated by Hindus and Musulmāns alike (*Journal of Indian Art*, vol. iii. p. 8). He counts among his successors some of the most famous saints in India: Khwādja Kuṭb al-Dīn Bakhtiyār Kākī, who was born in Farghāna, but after a wandering life spent in visiting various eminent saints, passed his last years in intimate friendship with Mu'īn al-Dīn Čishtī and died in the same year as his spiritual teacher and friend; he is buried near the Kuṭb Minār at Dihlī; — Shaikh Farid al-Dīn Shakar-gandj (ob. 1265), whose tomb is at Pākpattan, where an enormous fair is held every year, and the object of every pilgrim, whether Hindu or Muhammadan, is to get through the narrow gate of the shrine on the afternoon or night of the 5th Muḥarram (M. A. Macauliffe, *The Sikh Religion*, vi. 359 sqq.); — he had two illustrious disciples, one Kuṭb-i Abdāl Shaikh 'Alī b. Aḥmad Šābir (ob. 1291), whose tomb is near Rurkī (his followers are known as Šābir Čishtīs), and the other, more famous, Niẓām al-Dīn Awliyā³ (his real name was Muḥammad b. Aḥmad b. Dāniyāl al-Bukhārī), (born at Badā'un in 1238), who was nominated by Farid al-Dīn as his khalīfa, or successor, when he was only 20 years old, and died in 1325; some of the most distinguished of his contemporaries were numbered among his spiritual pupils, including the poets, Amīr Khusrāw and Amīr Ḥasan Dihlawī, the historian, Ḍiyā' al-Dīn Baranī, and a number of others. (For a list of these, see the biography of the saint, entitled *Maṭlūb al-Talībīn* by Muḥammad Bulāḳ). His tomb in the outskirts of Dihlī is surrounded by the graves of his followers and admirers and is much frequented by pilgrims. His khalīfa was Naṣir al-Dīn Muḥammad (or Maḥmūd) Čirāgh [s. ČIRĀGH DIHLĪ], who became his pupil at the age of 40 and died in 1356; his tomb at Dihlī is still a place of pilgrimage. The renown of these saints led to a wide extension of the Čishtī order, but it is not possible to mention more than two of the later saints, e.g. Shaikh Salīm Čishtī (ob. 1572), in whose house the emperor Ḍjahāngīr [q. v.] was born; and Khwādja Nūr Muḥammad (ob. 1791), known as Kib-lai-i 'Ālam, who brought about a revival of the Čishtī order in the Pandjāb and Sindh. (For further details see the histories of the Čishtī order, e.g. *Sawāfi' al-Anwār* by Muḥammad Akram al-Barā-sawī, and the works quoted therein, and *Siyar al-Ārifīn* by Ḥamid b. Faḍl Allāh Ḍjamālī). The Suhrawardī order, which takes its name from Shihāb al-Dīn Suhrawardī (ob. 1234), was introduced into India by Bahā' al-Dīn Zakariyā, who was born at Multān but travelled to Baghddād, where he became the spiritual pupil of Shihāb al-Dīn Suhrawardī; he died at Multān in 1266 and his tomb, said to have been built by the saint himself, is one of the few examples of the architecture of this period in India. One of his disciples was Saiyid Ḍjalāl al-Dīn Surkh-pōsh, the first of this order to come to India from Bukhārā, where he was born in 1199; after many wanderings he settled in Uch, where he died in 1291; he is the ancestor of generations of saints, some of whom were active and successful propagandists of Islām. His khalīfa was his grandson, Saiyid

Djalāl b. Aḥmad Kabīr, commonly known as Makhdūm-i Dījhānīyān (ob. 1384), who is said to have made the pilgrimage to Mecca 36 times and to have performed innumerable miracles. One of Makhdūm-i Dījhānīyān's grandsons, Abū Muḥammad 'Abd Allāh, known as Burhān al-Dīn Ḳuṭb-i 'Ālam (ob. 1453) [q. v.], went to Guḍjarāt, where his tomb is still a place of pilgrimage at Baṭuwā (*Archaeological Survey of Western India*, vol. vii. p. 60 sqq.); his son, Saiyid Muḥammad Shāh 'Ālam (ob. 1475) became still more famous and played an important part in the political and religious life of his time; his tomb at Rasūlābād, near Aḥmadābād, is a beautiful example of the style of architecture characteristic of this district (id., vol. viii. p. 15 sqq.). The Kādirī order derives its name from 'Abd al-Kādir al-Djīlī [q. v.], who is revered throughout India as Pir Dastgīr, Pīrān-i Pīr, etc., his festival being widely celebrated on the 11th of Rabī' al-ākhir. This order was introduced into India by one of his descendants, Saiyid Muḥammad, known as Bandagī Muḥammad Ghawṭh, who settled in Uch in 1482 and died there in 1517; he was the progenitor of a number of saints and miracle-workers, and his descendants have remained in Uch to the present day (*Gazetteer of the Bahawalpur State*, pp. 164—166, 391 (Lahore 1908)). The Kādirī saints are too numerous to enumerate here, but mention must be made of Shaikh Mīr Muḥammad, known as Miyyān Mīr, the spiritual preceptor of Dārā Shikōh [q. v.], who wrote a life of the saint, entitled *Sakīnat al-Awliyā'*, he died in Lāhōr in 1635 and his tomb is still venerated there. The Shattāri order gave several great saints to India, e. g. Muḥammad Ghawṭh, who numbered among his spiritual pupils the emperor Humāyūn; he died in 1562 and was buried at Gwāliyar in a magnificent tomb erected by the emperor Akbar (Saiyid Faḍl Allāh, *Manāqib Ghawṭhiya*). His disciple, Wadjih al-Dīn Guḍjarātī (ob. 1589), a man of great learning, is buried at Aḥmadābād (*Archaeological Survey of Western India*, viii. 53), and another saint of the same order, known as Shāh Pīr (ob. 1632) at Mirāth in a tomb built by Nūr Dījhān, wife of the emperor Dījhāngīr. The introduction of the Naqshbandī order into India is usually attributed to Shaikh Aḥmad al-Fārūqī al-Sīrhīndī (ob. 1625), (for his letters, see Ethé, *Cat. Pers. MSS. India Office*, no. 1891); this order has not enjoyed the same degree of popularity as those above mentioned, but there has recently been a revival of it in the Panḍjāb and Kashmīr (v. *Manāqib al-Naḍarāt*, Ethé, no. 652). To the wide-spread influence of these orders it is largely due that Sūfism has generally been regarded in India as compatible with orthodoxy. Muḥammad b. Faḍl Allāh, of Burhānpūr (ob. 1620), wrote a commentary on *al-Tuḥfa al-mursala ila 'l-Nabī*, to prove that the doctrines of the Sūfis were in accord with the teaching of the Qur'ān and the Sunna.

In addition to the above so-styled *bā-sharā'* orders, the members of which observe the customary ordinances of Islam as to prayer, fasting, etc., there are certain irregular (or *bē-sharā'*) orders, peculiar to India, which are looked upon with disfavour by the orthodox; their adherents are almost entirely confined to uneducated persons of the lower classes. Among these are the Madārīs, who are followers of Zinda Shāh Madār, a

legendary personage said by some to have been a converted Jew (born at Aleppo in the 11th cent.), who settled in India and expelled a demon, named Makan Dēō, from the spot (Makanpūr) where his own shrine is now venerated; according to other accounts, he was a disciple of Shaikh Muḥammad Ṭāifūr Shāmī and died in 1436. The fakīrs of this sect claim to be immune against fire and the bites of snakes and scorpions. The devotion to Shāh Madār is widespread, and pilgrims resort to his shrine from great distances. The Rasūl Shāhīs are followers of a certain Rasūl Shāh, of the Alwar State, who in the 18th cent. is said to have received miraculous powers from a saint in Egypt. They rub ashes on their bodies and faces, and shave the head, moustaches and eyebrows; they look upon the drinking of spirits as a virtue, and the sect is consequently considered to be a disreputable one by orthodox Muslims. In Guḍjarāt they wander about begging, without wives or settled homes; but in the Panḍjāb they are not celibate, being as a rule well-to-do citizens who are never seen begging, and some are said to be men of literary taste and are popularly credited with a knowledge of alchemy.

c. Saints. The Muslim saints of India may be counted by hundreds. Several of the more important have already been referred to in the account of the religious orders; these are historical personages of whom some record remains, and there are many more like them. But others are historical persons whose identity has become overlaid with a mass of legend, in which the record of history is almost entirely obscured, e. g. Ghāzī Miyyān [q. v.], Sākhī Sarwar [q. v.], etc. Others are purely legendary, as Khwādja Khidr [q. v.], Bābā Ratan (v. Horovitz, *Journal of the Panjab Historical Society*, ii. no. 2), Shaikh Sadu, etc. The process of canonisation still goes on, and new saints are from time to time added to the calendar, e. g. at Mōtīhārī (in Bengal) a Muhammadan Pīr, named Patukī Sā'in (ob. between 1860 and 1870) is credited with miraculous powers and his aid is invoked especially by litigants. Besides the many miracles ascribed to these saints in their life-time, they are still believed to be able to work wonders for those who invoke their aid; miraculous cures especially are said to be wrought at their tombs, and childless women pray to them for offspring, and litigants for success in the law-courts; the beneficent activity of others has a more restricted reference, e. g. Khwādja Khidr, Mālumiyyar and Pīr Badr are the patron saints of boatmen and sailors, Shēr Shāh (of Multān) of persecuted lovers, Shāh Dawla takes microcephalic children under his protection, etc. Many of these saints are known as Pīrs, a title of honour applied not only to the famous historical saints above-mentioned but also to living spiritual preceptors, who guide their disciples (*murīd*) in the practices of the devout life, — not only to the saints whose shrines are visited by thousands of pilgrims from distant parts, but also to those obscure individuals whose tombs are to be found by hundreds in the bye-lanes of a town or the outskirts of a village and enjoy only a local reputation. For the religious movement condemnatory of the worship of saints, see the art. KARĀMAT 'ALĪ and WAHHĀBĪ.

Bibliography: Besides the works already mentioned, see 'Abd al-Haḳḳ b. Saif al-Dīn al-Dihlawī, *Akhhār al-Akhhār*; Dārā Shikōh, *Safī-*

nat al-Awliyā'; Ghulām 'Alī Āzād al-Bilgrāmī, *Rawḍat al-Awliyā'*; Muḥammad Amān, *Safīnat al-'Arifīn*; Hāmid b. Faḍl Allāh, *Siṭar al-'Arifīn*; Abu 'l-Faḍl, *'Ā'in-i Akbarī* (Trans., vol. iii.); Firishta, *Gulshan-i Ibrāhīmī*, Maḳāla 12; Ghulām Sarwar, *Khasīnat al-Aṣfiyā'* (Lucknow 1873); Shēr 'Alī Afśōs, *Ārā'ish-i Mahfil* (Calcutta 1808); R. C. Temple, *The Legends of the Panjāb* (Bombay 1884—1901).

d. Festivals. The chief festivals of the Muslim year are 'Id al-Adhā [q. v.], (vulgarly known as 'Id-i zuḥā or bakra-'id or even bakrid ("the cow festival")), celebrated on the tenth day of Dhu 'l-Hijdjā, and 'Id al-Fiṭr [q. v.], at the end of the fast of Ramaḍān. These are the only festivals recognised by the strictly orthodox, but there are several others that are commonly observed throughout India, e. g. *shab-i barāt* ("the night of the decree"), the 14th day of Shabān; God is believed to register on this night the deeds and fortunes of men during the coming year; it is celebrated by the vulgar by letting off fireworks, while the pious spend this night or the eve of the festival in prayer for deceased relatives; *bārah-wafāt*, the 12th day of Rabi' al-awwal, in commemoration of the death of Muḥammad, or in some parts, the day of his birth (mawlid al-nabi) is observed on this date; *ākhir-i ṣāḥar-shamba*, the last Wednesday of the month of Ṣafar, the day on which Muḥammad obtained some mitigation of his fatal illness and bathed for the last time. The first ten days of the month of Muharram [q. v.] are observed as days of mourning for the death of Ḥusain [q. v.] by Shī'ahs pre-eminently, but the 10th day is observed as a popular festival in most cities with a Muhammadan population, and Hindus also often take an active part in the celebrations; in the Gwāliyar State the Mahārājā provides a *ta'ziya* [q. v.], and the expenses of the festival are defrayed from the state revenue (v. J. C. Oman, *The Brahmans, Theists and Muslims of India* (London, 1907), Part iii. chap. i.). In honour of the more famous saints, a celebration, called 'urs [q. v.], is held on the anniversary of his death, when a large concourse of persons visits his tomb; prayers are recited, the Qur'an is read, offerings are made to the guardians of the tomb, and alms are distributed to the poor.

Bibliography: Kāzīm 'Alī Djawān, *Bārah-māsā*, (Calcutta, 1812); Dja'far Sharif, *Qanoon-e-Islām*, translated by G. A. Herklots, chap. xv-xxvi; Mrs. Meer Hassan Ali, *Mussulmauns of India*, i. chap. 2—4, 11; E. Sell, *The Faith of Islām*, chap. vi., 3rd ed. (London, 1907).

e. Relations with Hinduism. The Muslim conquerors of India for the most part showed little regard for the Hindu religion, but plundered and destroyed Hindu temples in large numbers without compunction. But the Arabs in Sind spared the temples in the towns that submitted to them, and the fact that Awrangzēb found so many temples left for him to destroy bears testimony to the limits that his predecessors put on their iconoclastic zeal. For the most part the Muslims in India have been either hostile or indifferent to Hinduism, and throughout the whole Muhammadan period it is not possible to find another work showing the same scientific interest in this faith or the same profound knowledge of its literature as the *India* of al-Bīrūnī [q. v.], the contemporary of Maḥmūd of Ghaznā. More than five centuries elapsed be-

fore Akbar's desire to learn the Hindu doctrines caused him to have the *Mahābhārata*, the *Rāmāyana* and the other Hindu scriptures translated into Persian, and his friend, Faizi, compiled for his instruction a treatise on the *Vedānta* philosophy. Akbar allowed his Hindu wives to have the ceremonies of their religion performed in the royal palace, and under their influence and that of the Brahmans whose society he cultivated, he adopted several Hindu practices, e. g. he abstained from the eating of beef, and on certain festivals he wore the Brahmanical cord and had his forehead marked like a Hindu sectary. Djahāngīr had none of the religious earnestness of his father, but he kept up the Hindu customs that Akbar had adopted and observed such Hindu festivals as the Diwālī, or feast of lights, and on Śiva-rātri, (or Śiva's night), would invite Hindu yogis to the palace and eat and drink with them. A more earnest and sympathetic student of Hindu thought was Djahāngīr's grandson, Dārā Shikōh [q. v.], who diligently cultivated the society of Hindu yogis, and as a result of this intercourse (he tells us) came to the conclusion that the divergence between the doctrines of the Hindu pantheists and those of the Muslim Šūfis was merely verbal; with the object of reconciling the two systems, he wrote his *Madīma' al-Bahrain*; he also translated, or had translated for him, into Persian, several works of Hindu metaphysics, including the *Upanishads* (under the title *Sirr-i Akbar*). The large number of such translations from Sanskrit and Hindī into Persian, that were made from time to time (see, Ethé, *Cat. Pers. MSS. I. O.*, n^o. 1928 sq.; *Grundr. der iran. Philologie*, ii. 352—7), bears evidence to the interest which many Muhammadans took in the beliefs of their Hindu fellow-subjects, and in mysticism especially they found a common basis for religious thought. Muslim saints numbered many Hindus among their disciples, and thousands of Hindus still worship at their tombs; on the other hand Hindu ascetics, though less rarely, numbered some Muhammadans among their spiritual pupils. Instances are not unknown of friendship between saints of the rival creeds, e. g. at Girōt (in the Panjāb) the tombs of two ascetics, Djamālī Sulṭān and Dīāl Bhāvan, who lived in close amity during the early part of the 19th cent., stand close to one another and are revered by Hindus and Mohammadans alike. (Bhawānī Dās, *Djīwan Čaritra Śrībhagat Dīāl Bhāwandjī* (Lāhōr, 1900)). Bāwa Fattu (*flor.* 1700), a Muslim saint whose tomb is at Rānītāl (in the Kānga District), received the gift of prophecy by the blessing of a Hindu saint, Sōdhī Guru Gulāb Singh. On the other hand Bābā Shāhāna, a Hindu saint whose cult is observed in the Djhang District, is said to have been the *čālā* or spiritual disciple of a Muslim faḳīr who changed the original name, Mihra, of his Hindu follower into Mihr Shāh. With a still more remarkable liberality, some Muslim theologians have admitted into their system the gods of the Hindu pantheon, on the ground that the Qur'an (xiii. 8; xvi. 38) teaches that God has sent a prophet to every nation, to guide it into the truth; thus (to give one instance only, from modern literature,) one of the present guardians of the shrine of Niẓām al-Dīn Awliya', — himself a descendant of this saint, — maintains that the life and teachings of Rāma, Krishna and Buddha clearly show that they are the prophets

referred to in the *Kur'an*, though no express mention is made there of India; for it cannot be supposed that God would have made so vast a country an exception to the operation of His general rule. (Ḥasan Nizāmī, *Hindūstān kē dō paighambar Rām o Krishan, salām Allāhī 'alaihīmā*, p. 3 (Lahore, 1325 H.)). The Muhammadan poets of Bengal went still further in their recognition of Hindu theology, e. g. 'Alāol (*flor.* 17th cent.) sang the praises of Siva, and Mirzā Ḥusain 'Alī composed hymns in honour of the goddess Kālī. (Dinesh Chandra Sen, *History of Bengali Language and Literature*, pp. 626, 793 (Calcutta, 1911)).

Owing to the fact that the Muslims in India have lived for centuries in close contact with Hindus and are themselves to a large extent descended from Hindu converts, it is not surprising that Islām in India presents certain characteristics peculiar to this country. The process of conversion was often incomplete, and the converts, ill-instructed in their new faith, carried with them many of their old beliefs and practices. The sacred sites of the earlier faith continued under a changed name to be frequented by pious persons; this has happened in the case of Buddhist shrines in the Gandhāra country, and to an enormous extent in Kashmīr, where a Muhammadan *ziyarat* frequently marks the site of a Hindu *tirtha*; it is then often stated to be the tomb of a saint, e. g. the tomb of Bāmadīn Shāhib, a popular place of pilgrimage for Muhammadans in Kashmīr, has been identified with an ancient Hindu temple built by Bhīma Shāhi, the last Hindu king of Kābul (ob. 1026); the saint is now said to have been a Hindu ascetic, and to have borne the name of Bhūma Sādhi, before his conversion to Islām. (*Kalhanā's Rājataranginī*, translated by M. A. Stein, i. 249 (Westminster, 1900); A. Foucher, *Notes sur la géographie ancienne du Gandhāra. Bulletin de l'École Française d'Extrême-Orient*, i. 333 sq. (Hanoi, 1901)). Such survivals from Hinduism are more marked in villages and country districts, remote from the influence of the 'ulamā'; here the Musulmāns still continue to worship the tutelary godlings of the village, join in Hindu festivals and employ Brahmans at their marriage ceremonies. (For details see *Transactions of the Third International Congress for the History of Religions*, i. 314 sqq.). This close association with Hindus has also led to the formation of some mixed sects, which attempt to bring about a reconciliation between Hindus and Muhammadans; among these are the Pīr zādas, a sect founded by Muḥammad Shāh Dullā (about the middle of the 17th cent.), whose tomb is at Bahādurpūr (in the Central Provinces); he compiled a book containing a selection of passages from both the Hindu and Muslim scriptures and adopted as a supreme deity the tenth incarnation of Viṣṇu, which is to come and is known in the sect as Nishkalankī, "the sinless one". The Ḥusainī Brahmans call themselves followers of the Atharva Vēda, but ask for alms in the name of Ḥusain; they adopt such of the doctrines of Islām as are not contrary to Hindu teachings, and observe Muslim customs, even keeping the fast of Ramaḍān, and have a special devotion to the saint, Mu'īn al-Dīn Čishtī of Adjimīr; the men dress like Musulmāns, the women like Hindus. The Kartābhādjās, the members of a sect (founded in Bengal in the 18th cent.), who call their creed the

Satya Dharma (*true faith*), include both Hindus and Musulmāns, and in this sect a Muhammadan may even become the spiritual guide of a Brahman. The Sandjōgis, the Djadupetias and the Iālbgis are similar sects on the borderland between Hinduism and Islām. A like syncretism shows itself in the teaching of Nānak, the founder of the Sikh religion (see T. P. Hughes, *Dictionary of Islam*, art. *Sikhism*), and would seem to have originated the worship of the Panē Pir [q. v.]. Such an approximation is sometimes indicative of the incompleteness of the process of conversion, as in the case of the Malkānās in Āgra and the adjoining districts, who are converts to Islām but are reluctant to describe themselves as Musulmāns; their names are Hindu and they use the salutation *Rām Rām*; they mostly worship in Hindu temples, but sometimes frequent a mosque, practise circumcision and bury their dead. Such imperfect conversion has rendered possible the recent return to Hinduism of the descendants of such converts. In 1880, about 160 families of Mātia Kunbīs, whose ancestors were converted in the 15th cent. by Imām Shāh [q. v.] of Pīrāna, formed themselves into a separate caste, calling themselves Vaishṇava Mātias, gave up all Muhammadan customs, employed Brahman priests and refused to eat with their Muhammadan brethren, the Pīrāna Mātias. The Ārya Samādj has been very active in the work of re-conversion, and one of the societies affiliated to it, called the Rādjput Śuddhi Sabhā, having for its chief object the re-conversion of Muhammadan Rādjputs to Hinduism, claims to have converted to the beliefs of the Ārya Samādj as many as 1052 of such Rādjputs in the three years, 1907 to 1910. This change has been facilitated by the fact that intermarriage with Hindus has been common (esp. among the Čawhāns in the Eastern Pandjāb) and the tribal bond with Hindu sections of the tribe has always been stronger than any difference of religion.

6. Literature. Muslim India has always preserved a learned tradition and the study of Arabic has been diligently pursued by the 'ulamā', but their literary activity in this language has been largely confined to commentaries, — on the *Kur'an*, and *Ḥadīth*, on the works of fiqh, grammar, rhetoric, etc., commonly read by students. Among the commentaries on the *Kur'an*, mention may be made of Faizī's [q. v.] *tour de force* entitled *Sawwātī al-ilhām*, in which all letters with diacritical points were avoided. 'Abd al-Ḥakīm al-Siyāl-kōtī was an industrious commentator, who enjoyed the patronage of the emperor Shāhdjāhān. Muhibb Allāh al-Bihārī (ob. 1707) [q. v.] compiled a treatise on jurisprudence, *al-Musallam*, and another on logic, *Sullam al-'Ulūm*, which became favourite text-books, and generations of commentators wrote glosses upon them. Another industrious commentator was Baḥr al-'Ulūm (ob. 1810), [q. v.]. An important contribution to legal literature was *al-Fatāwā al-'Ālamgiri*, a collection of legal opinions by Ḥanafī jurists, compiled by Shaiḫ Nizām and others in the reign of the emperor Awrangzēb. The greater part of the historical and mystical literature of Muslim India was written in Persian, but among Arabic writings mention may be made of *Tuhfat al-Mudjāhidin*, an account of the Muhammadans of Malabar, by Shaiḫ Zain al-Dīn, (ed. D. Lopes, Lisboa, 1898), and *al-Djawāhir al-khamisiyah* by Muḥammad Ghawth [q. v.]. (Bi-

biography: Brockelmann, *Gesch. d. arab. Litteratur*, ii. 219 sqq., 415 sqq., 503 sq.; Şiddik Hasan, *Itḥāf al-Nubalāʾ*; Catalogues of Libraries in India, e. g. Nizām's Library [Ḥaidarābād], Rāmpūr Library, Public Library, Bankipur, Asiatic Society of Bengal, Calcutta, etc.). But the chief literary language of the Indian Muhammadans has been Persian [q. v.], which in modern times has been replaced by Urdū [q. v.] as a literary medium. Works written in the above languages have a vogue among educated Muhammadans throughout the whole peninsula, but there is also a considerable literature, consisting mainly of didactic and religious writings, translations, poetry and romances, in many of the provincial vernaculars, e. g. Bengālī, Guḍjarātī, Hindī, Panḍjābī, Pushtu, Sindhī, Tamil, etc. (v. separate articles).

7. Education. During the Muhammadan period, the condition of learning was apt to vary with the good-will of the sovereign, but from the earliest period of Muhammadan rule scholars received generous patronage from the state. Muḥammad Ghōrī founded *madrasas* in Ādjmīr immediately after the conquest and his general Muḥammad b. Bakhtiyār did the same in Bengal, and the example thus set by the early conquerors was followed by the majority of their successors, though instances are not unknown of the hostility or indifference of a ruler resulting in a corresponding decay of learning. But private benevolence was not lacking to supplement the generosity of princes; the remains of the vast *madrasa* built by Maḥmūd Gāwān in 1478—1479 are still standing at Bīdar, and that founded by Māhum Anagah, the nurse of Akbar, in 1561, in the vicinity of Dihli. From the outset these *madrasas* were well provided with learned teachers, and the devastations of the Mongols caused many scholars to take refuge in India, where they carried on the traditions that had made Muslim learning so famous in the West. The largest of these *madrasas* were naturally to be found in the chief centres of government, and the students trained in them became teachers in the *maktabs* and mosque-schools that existed in most Muhammadan villages up to modern times. The decay of the Muhammadan rule and the consequent loss of patronage led to a decline in Muslim learning. Warren Hastings attempted to arrest this decline by establishing a *Madrasa* in Calcutta in 1781; but the older type of education no longer fitted persons for employment in government service, with the disappearance of Persian as the official language and the substitution of English in the higher courts, and the vernacular language of the various provinces, in the lower courts. In 1835 Lord William Bentinck, the then Governor-General of India, established the policy of promoting education in the English language; while this policy was warmly supported by the Hindus, the Muhammadans almost entirely held aloof from the English schools and colleges, preferring a system of learning in harmony with their own faith, and thinking that English education induced a spirit of disbelief in religion. From time to time the Government of India proposed measures for dealing with the backward condition of education among the Muhammadans, and laid down the lines of policy to be pursued in Resolutions of 1871, 1885, 1888, 1894, and 1913, and liberal grants-in-aid have been given to colleges, such as that of Aligarh [q. v.],

and other educational establishments, and scholarships granted to Muhammadan students. The total number of Muhammadan pupils under instruction in all classes of educational institutions in 1912 was 1 562 000. Of the various religious communities in India, the Muhammadan on the whole exhibits a greater degree of illiteracy than any other, with the exception of the Animistic tribes; only 69 men, and 4 women, per thousand are able to read and write. This backward condition of the Muhammadans generally is largely due to the low level of education in the parts of the country (e. g. the North-West of India and Eastern Bengal), where they are chiefly to be found. In the ancient centres of Muslim civilisation, their level of education is as high or even higher than that of the Hindus, and the number of Muhammadans attending the Universities is yearly on the increase.

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8. Art. Space does not admit of any account being given here of the vast artistic activity of the Muhammadans in India, and reference must therefore be made to the literature on the subject. — Architecture: The architectural monuments of Muhammadan India are chiefly mosques and tombs (in large numbers), and some palaces in the chief cities. The early conquerors made use of materials taken from the Hindu and Jain temples etc. which they had destroyed, and employed Hindu workmen to erect buildings suited to the requirements of Muslim worship. In the great mosques at Ādjmīr and Old Dihli, built at the beginning of the 13th cent., Hindu pillars were re-erected without any alteration, except that dissimilar fragments were sometimes put together; while on the great gateways of the enclosures was lavished a wealth of ornamentation and of stately Arabic inscriptions, which mark out these buildings as among the most richly decorated examples of Muhammadan architecture in India. After this superb beginning followed a rapid development of architectural forms, varying considerably in the several independent kingdoms that arose in the different parts of India occupied by the Muhammadan conquerors. Of these local styles as many as thirteen have been enumerated. They vary from the stern and massive tombs of the early kings of Dihli and the grand simplicity of the towering mosques of Djawnpūr, to the studied elegance and exquisite detail of ornamentation in the buildings of Aḥmadābād, and the degenerate tawdriness of Lakhnaw. For some account of the architectural monuments in these various localities, the reader is referred to the articles under the name of each, e. g. Bidjāpūr, Dihli, Djawnpūr etc.; but space has been found for a separate article on MUḢHAL ARCHITECTURE, which was not limited to a single locality. — *Bibliography*: Reports and other publications of the *Archaeological Survey of India*; Gustave Le Bon, *Les Monuments de l'Inde* (Paris, 1893); J. Fergusson, *History of Indian and Eastern Architecture*, ed. J. Burgess (London,

1910); E. B. Havell, *Indian Architecture* (London, 1913); *Imperial Gazetteer of India*, vol. ii. chap. V (with bibliography). — Painting: Few examples of Muhammadan painting in India before the 16th cent. are known, but under the patronage of Akbar and his successors Indian artists produced a vast quantity of pictures, sometimes as separate works of art, but mostly as illustrations of manuscripts; the *mathnawī*'s of Nizāmī, and romances both in poetry and prose, were frequently illustrated; but the Mughal school of painting excelled particularly in portraiture, and a large number of vivid and realistic portraits of the monarchs and courtiers of this dynasty has been preserved. The influences under which these artists worked were partly connected with the school of painters that enjoyed the patronage of the Timūrid princes, — and painters who preserved the tradition of this school were undoubtedly attracted into India, — but to a larger measure with indigenous Hindu art. European paintings and engravings were also sedulously copied and their influence can be traced in many pictures of the Mughal school. The majority of these pictures are unsigned, but some bear the names of the artists, e. g. Mir Saiyid 'Alī, 'Abd al-Ṣamad and other Musulmāns who painted for Akbar, — Maṣṣūr and Muḥammad Nādir, among the artists patronised by Dīhāngir, etc. — *Bibliography*: E. B. Havell, *Indian Sculpture and Painting*, Part ii. (London, 1908); Vincent A. Smith, *A History of Fine Art in India and Ceylon*, chap. xiv. (Oxford, 1911); F. R. Martin, *The Miniature Painting and Painters of Persia, India and Turkey*, chap. ix. (London, 1912); A. K. Coomaraswamy, *The Arts and Crafts of India and Ceylon* (with bibliography), (London, 1913). — Calligraphy: The art of the calligrapher was held in high honour in India, as in other parts of the Muhammadan world, and many mosques and tombs are decorated with inscriptions that reveal a superb mastery of the Arabic script. The same skill was shown in the copying of manuscripts, both Arabic and Persian, and monarchs and nobles vied with one another in their patronage of expert calligraphists. Some of these were attracted to India from other countries, e. g. 'Abd al-Ṣamad, known as Shīrīn Kalam, from Shīrāz, who was patronized by Humāyūn and Akbar; Mir Khalīl Allāh, who went from 'Irāq to the court of Ibrāhīm 'Adīl Shāh II of Bīdajāpur (987—1035 A. H.); Saiyid 'Alī Khān, of Tabriz, known as Dīawāhir Raḳam, whom Awrangzib appointed to teach his sons the art of penmanship. Under the influence of these and other masters in the art, a long series of native calligraphists was trained, who only slowly gave way before the introduction of the printing press. — *Bibliography*: *Epigraphia Indo-Moslemica* (with bibliography) (Calcutta, 1908 sqq.); Ghulām Muḥammad Dīhlavī, *Tadhkirat-i Khushnavīsān*, ed. M. Hidāyat Ḥusain (Bibl. Ind.) (Calcutta, 1910); C. Huart, *Les Calligraphes et les Miniaturistes de l'Orient Musulman* (Paris, 1908). — Metal-work, Textiles etc.: *The Journal of Indian Art and Industry* (London, 1886 sqq.); Sir George C. M. Birdwood, *The Industrial Arts of India* (London, 1880); T. N. Mukharji, *Art-Manufactures of India* (Calcutta, 1888); Maurice Maindron, *L'Art Indien* (Paris, 1898); Sir George Watt, *Indian Art at Delhi* (Calcutta, 1903); H. Saladin et G. Migeon,

Manue. d'Art Musulman, ii. (Paris, 1907); A. K. Coomaraswamy, *The Arts and Crafts of India and Ceylon*, chap. xii. (London, 1913); and the Monographs on Arts and Industries published by the Provincial Governments in India. — Garden design: C. M. Villiers Stuart, *Gardens of the Great Mughals* (London, 1913).

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For newspapers see the art. DJARIDA, iv.

(T. W. ARNOLD.)

INDIES (DUTCH EAST) comprise the Malay Archipelago and the western half of New Guinea as far as Long. 141°, except for the north coast of Borneo, which is English, the Philippines, which belong to the United States, and Portuguese East Timor. These Dutch colonies thus include thousands of islands which run from the largest in the world such as New Guinea and Borneo to archipelagoes of the smallest coral islands. From the geographical point of view they are divided into the Great Sunda Islands (Borneo, Sumatra, Celebes, and Java) with the archipelagoes belonging to them; Little Sunda Islands (Bali, Lombok, Sumbawa, Flores, Sumba, Savu, Rotti, and Timor with the surrounding islands), the Moluccas (Hal-

maheira with Ternate, Tidore, Makian, and Batjan, Sula Islands, Buru, Seran, Ambon, and Banda) and New-Guinea with the adjoining groups of islands such as Misol, Waigeu, Batanta, and Salawati in the west, and Kei, Timor-Laut, and Aru in the south-west. The area is about 35031 geogr. sq. miles. The whole area of the Dutch East Indies is as large as that of Europe without Central and Northern Russia.

The conditions of life in this island world are very much influenced by its position under the equator, between Asia and Australia, and between the Indian and Pacific Oceans, surrounded by warm seas everywhere. The formation and origin of the land is also of special importance. The form and situation of the larger islands is a result of the fold mountains which arise on the edge of the area of depression in the Indian and Pacific Oceans. One such range on the west and south edge of the Archipelago supports the islands of Sumatra, Java, and the Little Sunda Islands; the chain of mountains which crosses Borneo from west to east runs parallel to it. Celebes and the eastern islands as far as New Guinea show similar systems of folding which cross one another, being dependent on these two areas. The relative wealth of the larger islands in precious metals and other ores, which, like gold and silver, attracted foreign nations in quite early times, and like tin, which is now an important source of revenue to the government and to great mining companies, is due to the predominance of these chains of mountains formed of sedimentary and granitic rocks. Other valuable minerals, such as petroleum and anthracite, which are exploited on Sumatra, Java, and Borneo, come from the tertiary strata, which are common in the East Indies.

Of still greater importance is the volcanic nature of this chain of mountains, which is most marked on the series of islands from Sumatra to Timor and through its weathered eruptive products causes the unusually great fertility of these islands. Besides the very numerous volcanoes, the volcanic plateaus in Sumatra and the alluvial plains of volcanic origin (Sumatra and Java) are among the most highly cultivated and thickly populated regions of the East Indies. The island of Celebes and the Moluccas are also very volcanic.

Next to folding of strata and volcanic effects, coral has the greatest share in the formation of mountains in the Archipelago. From the very earliest period of the earth, countless coral reefs have been formed in these tropical seas in the shallows, where there is sufficient oxygen, light and temperature (about 22° cent.) and the process is still going on. The growth of the coral reefs is caused not only by the coral polypi but also by molluscs, chalk algae, diatomae, and many other organisms. The Indian calciferous ranges formed by these reefs thus very rarely yield pure marble. In the course of time this part of the earth's surface has been subjected to great upheavals and depressions so that the old coral reefs have either been transformed into vast calciferous mountains of varying age or, although they could only be formed in the upper regions of the water, are now found at a great depth. On all the Great Sunda Islands one now finds those limestone mountains which are marked by infertility as are often also the neighbouring plains. The small islands formed of coral rock are also very numerous, which have

recently become very important through the cultivation of the cocoa-nut palm. The caves washed out of the calciferous rocks supply the edible swallows' (of the Salanga kind) nests eaten by the Chinese.

Living coral reefs are found on almost all the rocky coasts of the Archipelago and in shallows in the high seas.

The climate of the Indies is a moist tropical one and besides being fertile produces a very exuberant vegetation. It renders possible the cultivation of the most valuable tropical plants such as sugar cane, tobacco, spices, indigo, etc. The most important factor for agriculture in the tropics is the rainfall. Only at isolated places is this less than 76 inches in the year, the minimum for the growth of tropical forests. The usual fall is 160—180 inches. In the north of Central Java as much as 360 inches a year has been recorded.

The situation between Asia and Australia causes a climate affected by the monsoons, the result of which is that, during our summer, dry winds from the east and southeast prevail and, during our winter, winds from the west and northwest with a rainy season predominate, in our spring and autumn changing winds form a transition.

The dry monsoon is strongest in the south-east. Timor and the adjoining islands have six or more months of drought each year, for which the winds from Australia are responsible. In the north and west this dryness of the wind is more or less alleviated by the greater breadth of the sea crossed and the vapours which the heat raises from it. The Moluccas, Celebes, Borneo, Java, and Sumatra thus feel this drought less and are more suitable for intensive agriculture throughout the year. Central and Northern Sumatra lie outside the monsoon area. The characteristic tropical temperature of about 27° Cent. with only slight variations in a day or year of $\pm 5^\circ$ prevails only in the plains. In western Java at a height of 1800 feet it is much lower (23°) and shows greater variations and thus we have a sub-tropical climate. The cultivation of tea, coffee, Chinese and European vegetables is possible here. In other countries the transition varies more rapidly, for example on Borneo. These climatic conditions have favoured the growth of tropical forests, which must originally have covered the Greater Sunda Islands entirely, till man destroyed them, almost entirely on Java, in part on Sumatra, and only to a small extent in Borneo. Even at the beginning of our era mention is made of the products of the Sumatra bush, such as camphor and benzoic. In the last 60 years the great demand in Europe for products like rubber, guttapercha, rotan etc. has resulted in an economic revolution through the increased prosperity of the native population on Sumatra and Borneo.

The flora of the southeast on the other hand is of a prairie and savannah nature. Sandalwood has from ancient times been an important article of export here. The flora and fauna of these islands are predominantly determined by the proximity of Asia in the west and Australia and New Guinea in the east. The connections by land between Asia and the Great Sunda Islands existed for a long time, and Asiatic animals and plants were thus able to spread over them. There were also connections by land with Australia and New Guinea in the east, so that their plants and animals are

now found farther west on the Moluccas, etc. These alone have thus become the home of spices like nutmegs and cloves. Of Asiatic animals the tiger is found on Borneo, Java, and Bali, the elephant on Sumatra, the tapir on Sumatra and Java, monkeys on Sumatra, Borneo, and Java, only one kind on Celebes, and none farther east. Wild cattle are found in the woods of Sumatra, Java, and Borneo and Bali. On the other hand, the Moluccas possess no genuine mammals, but only the Australian marsupials, of which two kinds are found as far westwards as Celebes. One also finds the birds of the east even on this island, such as parrots and cockatoos, only the cassowaries and birds of paradise are not found till farther east. Thus these two opposite worlds have penetrated the archipelago somewhat disproportionately.

Population: The population of the Dutch Indies, numbering at present 44 millions belongs, with the exception of the Papuans of New Guinea and the surrounding region and isolated remnants of an earlier Vedda people, like the Toala in Celebes, to the Malay-Polynesian race which spread from Madagascar to Easter Island and from South Japan to Java. The archipelagoes between Celebes and New Guinea with the eastern Little Sunda Islands are inhabited by a cross between Malays and Papuans which is known as the Alfurs. The Malay type is only found in the interior of Sumatra, Borneo, and Celebes, still comparatively pure. South eastern Asia has been indicated as the original home of the Malays. Linguistically they seem still to have left traces in the south of British India. If one remembers that the Polynesians must also have reached their present abodes by crossing the Malay Archipelago and that even Ptolemy mentions the man-eating Bataks of North Sumatra, it is clear that present conditions must be the results of thousands of years of migrations. In addition to the powerful influence of foreign peoples who arrived in later times and the influence of surrounding peoples, this affords an explanation of the complicated conditions in the varied population of these islands. Two groups are distinguished among the Malays of the Archipelago: an older stratum, the Bataks of Sumatra, the Dayaks of Borneo, and the Toradja of Celebes, and a younger stratum, which was more exposed to admixture in the foreign elements. The type of the latter is the Menangkabaw Malays of Central Sumatra and it includes the Atjeh of North Sumatra, the Riaw Malays in the Riaw Archipelago, the Malays of the coasts of Sumatra and Borneo, the Javanese, the Balinese, and the coast peoples of the Moluccas. The Makassars and the Buginese [q. v.] are supposed to be Toradja greatly mixed with foreign elements. The present Minahasas are Toradja who have been educated by Christianity during the last 70 years. The Alfurs include the inland tribes of Halmahera and the neighbourhood, of Buru and Ceram and the adjoining small islands, of Timor, Flores, Sumba, and Sumbawa. The Buginese, who have been seafarers for centuries, have contributed a great deal to the admixture of the coast peoples of the whole Archipelago.

All these peoples are for the most part settled agriculturists; on the great rivers and on the seashore however the Malays prefer to fish and trade (previously they were also pirates). The people

of the Archipelago as a rule only work when necessity drives them. They often appear lazy to us on account of their slight wants and the conditions of tropical life. The original Malays, like the Bataks, Dayaks, and Toradja, as well as the Alfurs and Papuans show a state of society broken up into very many small tribes. Each tribe forms a separate social unit, which as a result of war, feuds, or mistrust is only rarely on constant terms of intercourse with its neighbours and thus develops independently. The result is a great variety of languages, manners, and customs.

The patriarchal constitution of these tribes frequently includes a ruling family, freemen, and slaves. In the east among the Papuans and related tribes there appear to be no chiefs. Among the Malays they are chosen from the ruling family, most frequently the eldest son; if necessity arises, a daughter may be chosen. They manage the affairs of the tribe with the elders. The slaves (slavery is now abolished) usually come from prisoners of war or are slaves through debt. They are frequently considered the property of the tribe and then are allotted to the chiefs. They are well treated and often enter the ranks of the freedmen through marriage. They were rarely sold. For human sacrifices prisoners of war were used or men infirm through old age, who were purchased from the coast Malays. Slavery is now the exception even among the most remote tribes.

The density of this older stratum, including the Alfurs and Papuans, is very slight, from 3 to 4 per square mile. As the birth rate is not small, the main causes of the sparsity of population are the terrible devastations wrought by such illnesses as malaria, cholera, smallpox, dysentery and venereal diseases among these tribes, and their low development which makes them unable to take advantage of the not unfavourable conditions for agriculture, making clothes and houses, hunting and fishing, so that they often lead a very mean existence amid the luxurious tropical surroundings. Although each member of the tribe has collected a number of observations from his own experience he has no ability to co-ordinate facts. He has no idea of the nature of diseases and their cure, of the life and growth of man, animals or plants. Although well endowed intellectually, these men only develop (again, as a result of their social isolation) to a certain limited degree. In their little societies each household has to procure everything it requires. There is no division of labour and special ability or achievement gain no important advantages. Their intellectual capacities are not a little affected by their sanitary and economic conditions. Nevertheless, each of these tribes shows great ability in the field of industry or social institutions.

Animism is here also the characteristic religion, which prevails with its disadvantageous accompanying phenomena such as spiritualism, fetish worship, *pemali* or *tabu* restrictions, and belief in omens, among these primitive Malays, Alfurs, and Papuans. It of course assumes very varied forms among the numerous peoples but everywhere it strengthens the above mentioned causes of the sparseness of population. As about two thousand years of Hinduism and Muhammadanism have not withdrawn the higher developed peoples of the Archipelago from the influence of animistic beliefs, its disadvantageous influence on their fur-

their development can hardly be overestimated.

Among these heathen peoples are still parts of the Bataks, Dayaks, and Toradja, and almost all the Alfurs and Papuans.

The above rather detailed sketch of this old Malay population is important, just because we are probably not wrong in thinking that the whole population of the Archipelago at the beginning of our era was so constituted. But then began the overwhelming influence of Hinduism.

During the reign of the Emperor Augustus, pepper, cloves, and nutmegs were sent to Rome via the Red Sea, as Pliny mentions. The trade routes between southern Asia and the archipelago were thus known. Ptolemy in his *Geography* gives a whole series of names which refer to this Archipelago. He knows the name of the harbour of Pansur at Baros, from which the Sumatra camphor was exported and he also knows of the man-eating Bataks of North Sumatra.

We can thus conclude that even then the influence of the Hindu trading peoples must have made itself felt in the Archipelago. We also here find an explanation of the stories of the Buddhist monk Fa-Hien, who landed in Java in 412 A.D. on his return voyage from Ceylon to China, remained five months there, and clearly found a Brahman society there but no Chinese and very few Buddhists. Several kingdoms of Sumatra, Java, and Borneo are mentioned at later dates in the Chinese annals. According to an inscription in the modern Kedu, in Central Java, Çivaism prevailed there in the Çaka year 654 = 732 A.D. Soon afterwards we find the Mahayana there and, as ruins of temples and inscriptions prove, both religions continued peacefully beside one another on the island for several centuries till about the end of the Hindu period in the Archipelago, about 1500 A.D. These ruins have been found on Sumatra, Java, the coast of Borneo, Southern Celebes and the Lesser Sunda Islands, although they are by far the most numerous on Java. Besides these proofs of the earlier influence of Hinduism the modern languages, by their scripts and vocabularies give evidence of its spread at an earlier period. The alphabets used by the modern Javanese, Bataks, South Sumatrans, Balinese, Makassars, and Buginese are derived from Hindu alphabets and there are many Indian words in the languages of these peoples. There are many remnants of Hindu culture in manners and customs also.

Java [q. v.] was certainly the centre of Hindu rule and from this island Hindu influence for the longest period made itself felt in the Archipelago. If one remembers how much higher the civilization of the Hindu was than that above described of the Malay peoples, one can understand that, during the period of over a thousand years when Hinduism prevailed, a great change must have taken place in the conditions of life in the Archipelago. This was very marked in the political field also; despotic kingdoms arose out of the disconnected patriarchal tribes, such as the Europeans found in Sumatra, Java, the coasts of Borneo, southern Celebes, and in Bali and Lombok, and among the Malays further east also. At that period also arose the division into castes which is still found on Bali and Lombok and the effects of which can still be traced in Java.

In the economic field, agriculture, shipping, commerce, and industry developed. The introduction

of writing must have given a great incentive to progress. What a permanent advance was made by these alterations in the Archipelago is shown by the height of development of these peoples, whose density of population is also much greater (up to 120 per sq. mile).

The influence of Hinduism on religion assumed a very peculiar form. We have discussed above the characteristic features that animism possesses in the Archipelago and what a crippling influence it has had upon the conditions of life of the Malay, Alfur, and Papuan populations. If one remembers how much higher are the ideas and philosophies underlying the Indian religions, one expects that these would have considerably altered the views of the Malays of the Archipelago. But the actual facts are quite different. As already mentioned, their mental attitude is, generally speaking, determined by their animistic ideas and even the most educated peoples, like the Javanese, are still much influenced by the belief in *pēmali* and omens. The peculiar social institutions of the Hindus are probably the main cause of this. What we admire as the highest in the religions of India was and is only the property of the highest castes. The masses of the present Hindu peoples have by no means lost their animistic beliefs. It was presumably not the most educated classes in the Brahman and Buddhist kingdoms that undertook as merchants the dangerous journeys to the Indian Archipelago and settled there. It would hardly be possible for these colonists radically to transform the popular beliefs. In the powerful Hindu kingdoms of Java and the other islands of a later date the great religious problems were no doubt studied as in the mother country, but probably only among the priests, and the masses were little affected thereby.

The people of British India also had too little insight into the relations of the phenomena of nature to be able to destroy animistic beliefs to any considerable extent. They were as little able to do so after the introduction of Islām.

Although the religious beliefs were little influenced, the ceremonial and vocabulary of religion were transformed during the Hindu period. Among the above-mentioned peoples who were most subjected to this influence the animistic gods and spirits are given Hindu names, as will be shown below in reference to Java. The manner of worship of this world of spirits also exhibits many Indian forms. What form spiritual conditions in the Hindu kingdoms of the Archipelago took can best be seen in the islands of Bali [q. v.] and Lombok, which are still Hindu.

Islām. When the natives of British India in part became converts to Islām, its influence also spread in the Archipelago through the merchants who visited these islands and settled on them, at least during a monsoon or longer, and often married a native wife, who had first of all to adopt Islām, and thus a considerable influence over her family and tribe was gained. Among the simple peasants of the country the far travelled, experienced strangers enjoyed a certain prestige, which even now contributes a great deal to the spread of Islām in pagan countries. To become one of these men has a great attraction for the heathen and this makes it easy for him to adopt Islām. This was true in a less degree of the Hindu Malays and they therefore were not so affected by Muhammadan influences as the pagan Malays.

We know little that is certain of the beginning of this movement. Unfortunately the Malay and Javanese historians are little trustworthy and thus the accounts by Marco Polo (end of the xiiith century) and of Ibn Baṭṭūṭa [q. v.] (middle of the xivth century) of the Muslim kingdom of Pasei on the north coast of Sumatra form the first reliable material to go upon. Islām spread rapidly along the east coast of Sumatra, for in the second half of the xivth century Indragiri and Djambi are said to have been vassal states of Malacca. In 1377 Palembang was regained by the Hindu Javanese. The interior remained for long pagan and in parts is so still. It was probably due to the power of the Hindu Menangkabau kingdom on the west coast that Islām here met with more continued resistance, which was first broken from Atjeh. Not till the xviiith century did the conversion of the south coast of Sumatra begin and that of the interior only in the xviiith century. The people in the mountains of Palembang are still little affected by Islām.

Native traditions give us no exact data for the spread of Islām in the island of Java. But we know from European sources that the great trading centres of the north coast like Djapara, Tuban, Grésik, and Surabaya at first formed principalities half or entirely independent of the Hindu kingdom of Majapahit, and that in the first half of the xviith century, in alliance with the prince of Dēmak, they took the capital Majapahit. It was not till then that the considerable kingdom of Dēmak was founded and later that of Pajan and finally that of Mataram. By the conquest of these kingdoms the conversion of the whole island to Islām made rapid progress.

Beside these secular states the princes of Giri at Grésik long held power which was based on religious prestige.

Soon after the fall of Majapahit a powerful movement in favour of Islām began on western Java of which we have fairly reliable accounts from the Portuguese de Barros, Pinto, and Couto. In the then Hindu kingdom of Padjadjaran Muslim merchants must have been long settled. The first foundation of a Muslim kingdom there was however the result of the efforts of a scholar from Pasei, who is now called Sunan Gunung Djati from his tomb at Tjirēbon. He left his native town of Pasei in 1521 to study for three years in Mecca. He afterwards arrived in Djapara in Central Java and preached here with such success that he was allowed to marry a sister of the king of Dēmak. He then went to Bantēn in West Java, converted the governor here and with the help of Demak gained the political power here also and in 1527 took Sunda Kalapa, the modern Batavia, from the king of Padjadjaran. This kingdom of Padjadjaran still existed in the interior, when he migrated to Tjirēbon about 1546 and he must have died there about 1570. His grave on Gunung Djati is still highly venerated. He is also one of the eight or nine *walī* who, according to native tradition, spread Islām over Java. His son Hasanuddin (Ḥasan al-Dīn) was the ancestor of the princes of Bantēn [q. v.] and lived till about 1570. His son Yūsuf (Yūsuf) succeeded about 1579 in capturing Pakuwān, the capital of Padjadjaran.

At the present day the native population of Java, numbering 33,000,000, is Muslim. The only exception is formed by Christians (about 10,000) and the two little hill peoples of the Badui in

the west and the Tēngērese in the east who have remained faithful to the pre-Muhammadan tradition. The latter however frequently become converts to Islām.

On the island of Borneo [q. v.] the population of the west coast seems to have been converted from Palembang; on the south coast, on the Barito, probably from Java. The whole Malay population on the coasts and the great rivers is now Muslim and makes many converts among the still pagan Dayak tribes of the interior.

On the island of Celebes [q. v.] there are in the south the Muslim Makassars and the Buginese who were not converted till later. At the beginning of the xviiith century their conversion began in Tello and Goa. They are all enthusiastic Muslims and have done much to spread their religion among the distant coast peoples of the east by their trading journeys and colonies. The Lesser Sunda Islands, Sumbawa and West Flores, which were formerly dependent on Goa, have certainly abandoned paganism through its influence.

The Moluccas in the north east of the Archipelago along with the sultanates of Ternate and Tidore adopted Islām very early, as a result of the spread of Islām by Muhammadan traders. This was the centre of the spice trade which attracted foreign traders so much. Under their influence Zainalabidin (Zain al-Ābidīn), prince of Ternate, who ascended the throne in 1486, was converted, and also Prince Tjiliati of Tidore who reigned from 1495. They are called the first sultāns of their kingdoms, the second under the name of Djamaluddin.

The Alfur tribes in the interior of the larger islands like Halmahera, Buru, Ceram, the Kei and Aru Archipelagoes, and Timor have remained heathen. Islām has only made little progress among the coast population of New Guinea.

The number of Muslims in the Archipelago is about 35 millions (in 1905, 35 034 025 of whom 29 605 653 were in Java), but they observe the precepts of their religion in very different ways. As is clear from the dates above given, Islām was introduced here when its system was already fully developed. Its characteristic features among these peoples took shape according to the country, British India, from which merchants or adventurers had contributed most to its spread. In British India Islām had already adapted itself to Hinduism and was thus all the more easily adaptable to the altered Hinduism of Java and Sumatra. The popular legends of the times of the Prophet and his first successors are modelled on those of India. In these tales as in individual customs of the Indonesian Muslims one can observe traces of the influence of the Shīʿis just as on the coasts of Malabar and Coromandel, where, as in the Indian Archipelago, in other respects the Sunni, orthodox rite is followed, and in legal interpretation the Shāfiʿi school. Here as there, there is also a great love of mysticism, which among the more highly developed assumes a pantheistic form and among the lower classes is mixed with the strongest superstition.

The by no means slight influence of the Arabs was the result, not the cause of the conversion of the Malays in the Archipelago. Intercourse with the sacred cities Mecca and Medina increased steadily from the xviiith century and a continually increasing number of young men remained there to

study. These and the Arabs who migrate to India from the poor district of Ḥaḍramawt [q. v.] often protest against the customs and ideas introduced from India.

As in other countries, Islām has here also adapted itself in a high degree to the views of the converts and therefore possesses several curious features. The mosque and its personnel forms even more than in other lands the centre of influence of this religion on the whole life of the people. There are Friday mosques in the more important places in Java, in Atjeh, and Central Sumatra; in the Malay districts of Borneo only in the chief towns, and among the Makassars and Buginese only in the capitals of the many principalities. In the east of the Archipelago they are rare. Smaller mosques in Java, Central Sumatra, and in Atjeh are fairly common. Only a small minority perform the *ṣalāt* here; on the other hand, a considerable assembly takes place during the two official festivals of Islām (see 'ID AL-ADḤĀ and 'ID AL-FITR). The structure of the East Indian mosques is characterised by a broken roof which consist of two or four small roofs one above the other, crowned by a separate pinnacle. Only a few of the largest mosques have minarets. The *mū'adhdhin* (outside Java frequently called *bilāl*) sings his call to divine worship from this broken roof, but previously it is vigorously announced by the beating of a long wooden drum (*bédug* or *tabuh*).

The personnel of a mosque consists of at least four men: an *imām*, a *khaṭīb* (Jav. *kētip*), a *bilāl*, and a servant. There may however be as many as forty or even more. In the Dutch Indies these officials are not clergy any more than in other countries. In Java however they often carry out the duties of a *kaḍi* (Jav. *kali*) and perform wedding ceremonies, as they alone have the necessary qualifications. The outer gallery of the mosque (*surambi*) therefore becomes a court house for the settlement of all quarrels that are decided in these countries by religious law. In Java these include questions of marriage, family law and inheritance; the *panghulu* or chief of the mosque for this purpose sits with some qualified members of his staff, often on Thursdays. In 1882 the Dutch government regulated by law the *panghulu* courts and made them courts of justice (*Priester-raden*) with three to eight members.

These courts have in most cases to deal with complaints by women of insufficient attention or bad treatment from their husbands or to give official sanction to a request of a woman for divorce as a result of a previously pronounced conditional *ṭalāk* (*ta'lik*) [q. v.]. The Muslims of Indonesia have adopted the principle of a conditional *ṭalāk* as a corrective against the too great dependence of women according to Muslim law. In Java, Madura, and other islands it is a regular custom for the husband immediately after the marriage ceremony to secure for his wife the dissolution of the marriage by *ta'lik* in case he should not fulfil the obligations of a good husband. Only in the matriarchal people of Menangkabau and among the Achinese is this conditional *ṭalāk* not the custom, as the women there do not leave their family after marriage and remain more independent.

All that is acquired during marriage is in Java considered the joint property of the couple. On divorce therefore disputes as to its division thus frequently come before the *Priesterraad*. In cases

of inheritance law the judges frequently demand 10% of the estate. *Wakaf* property is administered by these judges and quarrels about it settled by them. They appoint guardians for minors. They also appear as *walī's* at the weddings of women who have not a *walī* available among their blood-relations.

The *zakāt* (Jav. Mal. *djakat*) to the Muḥammadans of the Indies means principally the handing over of the tithes of the harvest of rice and similar fruits of the fields. Only in the Sunda countries (West-Java), Atjeh, Palembang, and some other districts of Sumatra do we find a kind of official collector. These however exercise no rights of compulsion regarding the collection. In other countries this religious duty is either entirely neglected or its fulfilment depends entirely on the degree of piety in the individual. Under various pretexts the staff of the mosque is able to get a considerable portion of the yield for themselves. Where the *zakāt* is delivered without an official collection, it is given by the pious to honoured scholars etc. At the time of the Atjeh war a considerable portion of the *zakāt* was expended on the "holy war".

The payment of *zakāt al-fitr*, the small poll tax ordered by law to be paid at the conclusion of the fast, is fairly general. It has practically assumed the character of a free-will offering.

The observance of the five daily *ṣalāt's* varies considerably with place and time. In West-Java and South-east Borneo for example there are districts where almost every one of these services is regularly held. In Central Java and Atjeh they are neglected by the majority and those who observe them faithfully and at the same time refrain from the popular amusements banned by Islām, such as *gamelan*, *wayang*, dancing, *sadati* performances etc.) are given special names (*wong putihan*, *lebe*, *santri*) and distinguished from the great mass of the people (*wong abangan*, *bangsat*).

The fast of Ramaḍān (*puasa*) is more widely observed. The festivals at the end of it are celebrated as the most important of the year and regarded by Europeans as the Muhammadan New Year.

The *ḥadjj* is very eagerly performed by the people of the Archipelago; in the last years (about 1913) the number of pilgrims was 20—30 000. These usually leave officially appointed harbours by European steamers for Djidda and return the same way. Of these multitudes, several young men always settle in Mecca for some years to devote themselves to religious studies. They form the Djawa colony there (about 7000 souls in 1914) and at their return home form the link which binds international Muḥammadan culture with that of their native land.

The main characteristics in their religion or their conversion are considered by the Muslim natives to be circumcision and abstention from pork or alcohol. Of all religious duties these are the ones most punctiliously observed.

Elementary religious instruction (recitation of the *Qur'an* and possibly practice in the *ṣalāt*) is given by the village "priests" or by other teachers. In many districts only a small number of boys and a still smaller number of girls receive this instruction.

In the larger centres of population there are scholars, who introduce pupils to a knowledge of Muslim learning in the mosque, in their own houses, or in a special building. The great reputation

of such a *guru* induces many young people from far and near to settle for a considerable time in his neighbourhood. Characteristic however are the institutes on their own ground, which so to speak form separate villages, where students from various districts live together to devote themselves to study under the direction of one or more *guru*'s. In Java these institutes are called *pésantren* (i. e. abodes of *santri*). They consist of the houses of the *guru*'s with their families, and of *pondok*'s or buildings, which are divided into two parts by a passage down the centre. Each of these consists of a row of cells, which serve as sleeping rooms and also as studies for two or more boys. The whole institute with its buildings and estates is often a foundation (*wakf*) by pious people; in Central Java there are frequently villages which were freed by former rulers from taxation, etc., and emancipated from all authority of the usual chiefs and dedicated as *perdikan-desa*'s exclusively to places of religious study.

In Atjeh such institutions are called *rangrang*, in Central Java *surau*. Their organisation shows some differences from that of the *pésantren*. In all these schools the young native Muslims are more or less initiated into the well known mediaeval cycle of Muslim learning: law, religion, and mysticism. The manuals used are the authoritatively accepted texts, which are translated from Arabic into a native language or read in the original itself. Advanced pupils also apply themselves to *Qur'anic* exegesis, the sacred traditions, and their explanation, the theory of jurisprudence, etc. The period of study lasts from two to ten or more years, according to the goal aimed at by the *santri*. Those who study for a long time go from one *pésantren* to another to hear various distinguished scholars. In the country itself the more talented among them can make great progress in learning, but the greatest fortune that can befall the seeker after knowledge is to study in Mecca.

The Muslims of the Dutch Indies revere the international saints of Islām known to them. The main objects of their pilgrimages and vows however are their *wali*'s, to whom is ascribed the introduction of their religion in their region. In Java they are the eight or nine *wali*'s of the old trading-towns of the north coast, where the foreign Muslim merchants settled who first converted the native population in their neighbourhood. They also believe in patron saints of certain places and of certain spheres of daily life and, in opposition to the convictions of the educated believers, in trees, stones etc. being tenanted by spirits. There are also individuals who are worshipped as *karūmat*, wonder-workers. Saiyids and sharifs reap advantages from these beliefs of the credulous multitude. No East Indian Muslim can conduct his affairs without the help of saints. The curing of a dear relative who is ill, the winning of the love of a woman, the blessing of getting children, protection of the harvest against insects, success of a son in a school examination, promotion of a native official to a higher post, appointment of a prince as heir apparent, all these and similar fortunate events are hoped for through the favour of saints and their intervention with Allāh, who is Himself enthroned too high to be directly approached with such requests. These often take the form of a conditional vow (*nadar*, *kaul*, *niyat*, etc.). When a wish is fulfil-

led, the tomb of the saint is visited and recitations of the *Qur'ān* held, or a sacrificial animal is killed there, or a feast given or something else done which is known to be specially pleasing to the saints or some particular saint. The simple villager often promises something which he himself esteems very highly but which must be repulsive to the Muslim saint, such as the performance of a *wayang*. How much saints' graves were venerated in olden times in Java is seen from the fact that former rulers have freed certain villages from other burdens in return for the maintenance of these *astana*'s (*pékuntjen* villages).

From the earliest times the East Indian Muslims thought more of mysticism than the law, more of religious contemplation than of the fulfilment of ritual duties. The influence of Hinduism as well as the fact that it was Indians who sowed the first seeds of Islām favoured this tendency. In the tradition, frequently expressed in poetical language, of the eight or nine *wali*'s of Java, pantheistic mystical sayings are attributed to some of them, and in the Malay poems of Hamza of Baros, whose doctrines won many adherents in the xviiith century in North Sumatra and formed the subject of lively discussions at the court of Atjeh, the relation of man to God is described in erotic metaphors. In later times under the influence of Mecca and Ḥaḍramawt there was an increasing reaction on the part of orthodoxy against these heretical doctrines but this could not prevent works like the "Book of the Perfect Man" by 'Abd al-Ḳarīm al-Djili [see *AL-INSĀN AL-KĀMIL*] continuing to be zealously read by a wide circle. Religiously inclined Javanese usually enter all kinds of quotations in private notebooks (*primbon*'s in Java) which they consider suitable for the guidance of their daily life. Among these, pantheistic or even nihilistically coloured sayings are particularly common. Such wisdom is particularly in vogue under such names as *ilmu haḳīkat* (doctrine of the highest reality), "doctrine of the seven degrees of being", *ilmu salik*, "doctrine of the wanderer", i. e. on the path to reality. Half educated people content themselves with learning some formulae by heart or with a kind of mystic catechism. Illiterates carry as amulets mystic figures with such sentences on them (*daerah*'s, from the Arabic *dā'ira*, circle).

Of the mystical orders (*ṭarīqah*'s) the *Shattāriya* gained the most adherents in Indonesia in the xviith—xviiith centuries. It had then prominent representatives in Medina. It has since almost disappeared in the rest of the world of Islām, but still has many followers in the East Indies. Here it has adopted many heretical elements from popular beliefs. In later times the *Kādiriya*, *Nakshibandiya*, *Shādhiliya*, etc. through Meccan influence attained considerable prestige. The *Sammāniya* with their noisy *dhikr* exercises spread among the lower classes and resulted in the rise of popular amusements like the Atjeh *sadāti* performance, which look like a caricature of the *dhikr*.

Ethical mysticism of the type best represented by al-Ghazālī [q. v.] is also zealously studied in the Indies among such circles as lay particular stress on strict observance of religious law and on dogmatic orthodoxy.

The Chinese, Arabs, and Europeans also later found their way to this archipelago with its varied products. The Chinese probably traded with the Archipelago from the viiith century. If one may judge

from present conditions, in addition to the traders, the poorest young men from South China emigrated to the Indies to make a living by their work and trade and often married native women. From them is descended the mixed Chinese population of the Archipelago, often prosperous and economically very important on account of their industry and thrift. As these half-caste Chinese people retain the manners and customs of their fathers they do not become merged in the Malays. With the more recent immigrants, some 600,000 in number, they are now settled far into the interior of the great islands and in the important places on the coast, following their industry or commerce. On the present immigrant Chinese see SUMATRA. The Arabs also, mainly from Hadramawt, go to the Dutch Indies to earn money. Clever and enterprising they rely, with much success in their relations with the Malay Muslims, on their religion and nationality, especially if they can call themselves *sharif* or *saiyid*. Although, like the Chinese, they often become well to do and return home, they leave behind them their families from native wives, which however show a greater inclination in the end to merge in the native population. Prominent Arab scholars from Mecca and Medina also visit the islands occasionally, go to the courts, sometimes remaining a long time, and certainly contribute to strengthen Arab influence, but on account of their slight numbers cannot be considered an important element in the population. The Arabs in the Archipelago are estimated at about 31,000.

Europeans. Of the foreigners the ruling Dutch are economically the most important. With isolated other Europeans they control the wholesale trade, the working of the plantations, and industry. Shortly before conquering Malacca in 1511 the Portuguese had reached this Archipelago and went in the following years to the Spice islands, where they made conquests, carried on trade, and endeavoured to spread their religion. Their enemies, the Spaniards, who had reached the Moluccas from the east, soon retired to the Northern Philippines again.

Towards the end of the xviith century several European nations succeeded in reaching these islands. In 1594 the English, in 1596 the Dutch, and later the French, Danes, and Swedes with their armed ships came to the ports of North and East Sumatra, the north coast of Java, and the Moluccas to obtain spices, precious metals, and other products, which had previously been the monopoly of the Portuguese, Chinese, and Southern Asiatics.

The very many small Dutch societies for trading with the Indies united in 1602 into the "Geocroyerde Oost-Indische Compagnie" with a capital of 6,000,000 guilders. During the xviiith century this trading company extended its political power and influence, besides its trade from Africa to Japan, over the Southern Asiatic coasts and the East Indian Archipelago and maintained its position till the end of the xviiith century. The competition of the other European nations, the feuds and quarrels in and between the various native states, and its rigid monopoly system soon forced the company continually to conquer more territory, and the resultant costs of administration and war contributed largely to the fact that they were forced in 1800 to hand over their possessions and their burdens of debt to the Dutch government. Their

rule then extended to the coast regions of the larger and entirely over many smaller islands. Their relations to the native population consisted almost entirely simply of contracts and trading agreements with the native chiefs for the monopoly of exports and imports. The European influence on the masses of the people was thus very small. During the Napoleonic wars, when the Dutch lost their independence, the English conquered their Indian possessions, but these were returned at the Congress of Vienna as far as they were situated in the East Indian Archipelago. In the xixth century and at the beginning of the xxth all the islands have been conquered right into the interior and the influence of the Europeans on the natives thus increased. This is best seen on the island of Java which has always been the centre of Dutch authority.

The Queen of the Netherlands possesses executive power with regard to the Dutch Indies and partly independently and partly in combination with the "Staten-Generaal" in the Hague, the legislative authority. The Indian budget of expenditure (366 million guilders in 1916) is fixed by the Queen in combination with the "Staten-Generaal". The Dutch minister of the Colonies takes upon himself the responsibility of the Queen. A Governor-General represents the Queen in the Indies. He also has legislative power in certain circumstances. In the exercise of his great power he is more or less dependent on the cooperation of the "Raad van Indië", a council of five officials of high rank. Under these authorities appointed by the Queen, seven directors, a commander of the army and a chief of the navy with their nine departments carry on the ordinary business of administration. The "Algemeene Rekenkamer", which controls finance, has, like the others, its seat in Batavia. The Dutch Indies are divided into 34 residencies and 3 gouvernements which are under residents and governors. There are 17 of the former in Java. Under these higher civilian officials are assistant residents, controllers, and deputy controllers, all Europeans. The Indian volunteer army consists of about 12,000 Europeans and about 23,000 natives under 1350 Europeans and a few native officers. The Dutch Indies has a navy of its own of small ships and the battle ships of the motherland are detached there.

Besides the area directly governed there are about 300 native principalities which enjoy a certain amount of independence but are otherwise entirely subject to the Dutch government.

This firm government conducted on European lines secures the natives important advantages in contrast to their previous conditions. There are no longer civil or foreign wars, and the exploitation of the masses by the native princes and nobles is very much limited. Among the primitive tribes there is now security of life and property. Trade and commerce have increased everywhere as a result of this security, and necessities of life such as fabrics, crude metals, salt, tobacco, etc. are imported into the interior of the islands much cheaper than formerly. While formerly nothing was done against the terrible tropical diseases, they are now combated in many ways, although still to an insufficient extent. The Dutch government is as a rule neutral in matters of religion. The often enormous increase in population, for example in Java excluding immigration, from 4 to 5 mil-

lions in 1812 to 30 millions in 1905, is to be ascribed to these circumstances as well as to native customs such as early and general marriage.

The economic development which these colonies have undergone in the last 50 years through the cultivation by Europeans of products for the world market is of great importance also for the native population. In 1914 the exports of sugar amounted to 185 million guilders, of tobacco 6 million, copra 48 million, coffee 22 million, tea 27 million, rubber 28 million, pepper 11 million. Certain mining districts also yield important products like petroleum (exports 53 million guilders), tin (30 million), anthracite, gold etc.

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(A. W. NIEUWENHUIS.)

INDJIL or *Andjil* is corrupted from εὐαγγέλιον, gospel. From the Qur'ān as well as from numerous authors we see that the Muslims had a certain knowledge of the Gospels. It is easy to show with the help of a few quotations the extent of this knowledge. On the other hand, it is often difficult to define positively and not merely by way of induction how this knowledge was obtained. Some of it was certainly obtained orally in controversies or friendly conversations between Christians and Muslims. But this method of transmission for the most part lacks historical record. There were also reminiscences of Christianity which were brought in by Christians converted to Islām. A similar Christian influence made itself felt on the rise of Süfiism, in the teachings of which traces of Christianity can be clearly seen (cf. the writer's, *Gazali*, Paris 1902). Finally, one may certainly assume that there were Muslim seekers after knowledge among the Arabs who read Arabic translations of the Gospels made by Christians. We therefore here give a brief survey of what can be known about these translations, followed by some instances of recollections of the New Testament in the Qur'ān or the writings of various writers.

The Christian Arabs translated the Gospels from the Greek, Syriac, or Coptic. The translation from the Greek took place very early, as is shown by the great antiquity of the manuscripts (Vatican,

Arab. 13, and Museo Borgiano-Progaganda), which date back to the viiith century A. D. According to Barhebraeus, there was a still older translation made between 631 and 640 by the Monophysite patriarch Johannes by order of an Arab prince, 'Amr b. Sa'd.

George, Bishop of the Arab tribes of Mesopotamia, a friend and contemporary of James of Edessa, wrote scholia on the Holy Scriptures; Sprenger (*Das Leben des Mohammed*, i. 131 sq.) even thought he could recognise in a passage in Muḥammad b. Ishāḳ (ed. Wüstenfeld, p. 149 sq.) a fragment of a pre-Islāmic translation. This fragment contains the verses 23—27 of John XV. The word *al-m-n-h-mnā*, by which *παράκλητος* is translated, is neither Arabic nor Syriac but Palestinian and rather old. But even if so great an age cannot be given them, in any case the first translations from the Greek are hardly later than the Muslim conquest and the spread of the Arabic language, which followed it.

A likewise very old translation from the Syriac exists in a Leipzig ms.; according to Gildemeister's investigations (*De Evangeliiis*, p. 35), it must have been made between 750 and 850 A. D. The Muslims were thus able to become acquainted with the principal books of the New Testament at quite an early date through direct reading of Arabic translations.

Besides the canonical gospels we possess Arabic recensions of the following New Testament apocrypha: the gospel of the Childhood, Protoevangelium of James, Apocalypse of Paul, a sermon by Peter, and one by Simon, a Martyrdom of James, and of Simon, as well as a small number of others, which do not appear to have been known in Muhammadan circles. R. Duval, *La Littérature Syriacque*, Paris 1899, p. 96, mentions an Apocalypse of Peter which, according to him, is an Arabic compilation of the xiiith century.

Muḥammad was less acquainted with the canonical gospels than with the apocryphal. He did not obtain his knowledge from purely Christian sources, but must have obtained it orally from Christian Jews. This is shown by the kind of legend preserved in the *Qur'ān*. They must have taken their form from those whom Muḥammad calls *ḥanīf's* [see ḤANĪF] and who traced their religion to Abraham. This question however is only a particular case of the more general question of the origin and sources of Islām.

Poetry is also one of the ways by which Christian ideas found their way among Muslims. At the time of the rise of Islām poets were fond of visiting Ḥira [q. v.], where they were on friendly terms with Christian Arabs. They then related in Arabia the legends which they had heard in the wine booths in Ḥira. Among these poets are mentioned Zaid b. 'Amr b. Nufail and Umayya b. Abi'l-Salt, of whom the latter was particularly well versed in Jewish legends also. Poetry thus formed for a fairly long time a link between Muslims and Christians. We know with what favour the Christian poet al-Akḥṭal [q. v.] was received at the court of the Omayyads. Medicine and administration also led to much intercourse between the two religions. We need only recall the names of Sergius Manṣūr, secretary to four caliphs and father of John of Damascus, and the numerous Christian clerks who were employed by the Muslim government, as is evidenced by the order made by al-Walid

b. 'Abd al-Malik forbidding them to keep their books in Greek. But let us come back to the *Qur'ān*.

Jesus, Mary, and the Gospel are frequently mentioned in the *Qur'ān*, and Muḥammad knows the essential difference between the Gospel and the *Qur'ān* regarding morals, namely compassion and mercy (lvii. 27); he also knows to some extent the parable of the sower (xlvi. 29) and the promise of another messenger of God (vii. 156, cf. xvi. 17). He is also aware that the Gospel is put forward as a confirmation of the Pentateuch (v. 50). Of the miracles of Jesus he mentions the healing of the blind and of the leper as well as the raising from the dead.

The most popular tradition in those circles from which the Prophet obtained his knowledge, seems to have been that of the Annunciation. "He has chosen thee among women" the angel says to Mary in *Qur'ān*, iii. 37 (cf. Luke i. 28). He likewise adopts the virgin birth of Jesus (xxi. 91). When the crucifixion is denied in *Qur'ān* (iv. 156 and iii. 47), he is following the view of the Christian sect of the Docetes. The briefly mentioned ascension brings the life of Jesus to a conclusion at the moment when, according to the Gospels, the Passion should begin (cf. al-Zamakḥshari, ed. Lees, i. 169, where a tradition of Ibn 'Abbās is quoted).

The calling of the apostles is distinctly mentioned (iii. 45-46). The institution of monasticism is connected with this as in the work of the *Ikhwān al-Ṣafa'* [q. v.]. A miracle in the Acts of the Apostles finds mention in the *Qur'ān*: Jesus lets down from heaven a covered table for the apostles (v. 112—115; cf. Acts, x. 9 sqq.). The story that Jesus miraculously gave life to a clay bird (iii. 43; v. 110) is taken from the Gospel of the Childhood. The name "second Adam" given to Christ is approximately found in *Sūra* iii. 52. The expression "strengthened by the Holy Ghost", which Muḥammad uses in ii. 81, was not understood by him. He confuses the Holy Ghost with the Archangel Gabriel.

The commentators still further develop the legends in the *Qur'ān* connected with the New Testament, particularly those of the childhood of Mary. On the whole the figure of the Virgin Mary is a very attractive one in the *Qur'ān* and not very remote from Christian sentiment. On the other hand, the figure of Jesus is much more uncertain and, in comparison with the Gospels, a much lower one (cf. 'Isā). Jesus is rather only a pious prophet. Muḥammad leaves him the name Messiah (iv. 169 sq.), but this name does not seem to have any definite theological meaning with him. Of other New Testament personages, Muḥammad only mentions John the Baptist and Zachariah.

The New Testament had an important influence on Tradition (*Ḥadīth*, q. v.). Various miracles, sayings, and ideas which are attributed to Muḥammad or his followers have their origin in the Gospel. The stories that Muḥammad increased supplies of food or water go back to the miracle of the loaves and fishes in the Gospel rather than to that of the wedding at Cana, as Goldziher thinks. Numerous traditions regarding the high position of the poor and the difficulty of the rich in entering heaven, again reflect the doctrine of the Gospel and are in contrast to the views of the heathen Arabs. As Goldziher has shown, an Arab traditionist, Abū Dā'ūd [q. v.], even puts a version

of the Lord's prayer into the mouth of Muḥammad. H. Lammens also points out to me that the tradition, according to which Abū Bakr is moved to tears on hearing the Prophet preach, is of Christian origin. The "gift of tears", which is known to Christian mysticism, was little fitting to the temperament of the Arab conquerors.

On the legends of the Mahdī and on Muslim eschatology Christian apocalyptic literature had a considerable influence.

In several Muslim historians we find a rather extensive knowledge of the Gospels. Al-Ya'qūbī, one of the fathers of Arab history, gives a synopsis of them. Such an inquiring spirit as al-Ma'sūdī does not conceal his relations with the Christians. In Nazareth, as he tells us, he visited a church highly venerated by Christians and received a large number of Gospel stories from them. He knows of the birth of Jesus in Bethlehem, his childhood in Nazareth, the saying of God in Matthew III, 17: "This is My beloved Son", which he gives with slight alterations. He has also heard the story of the Magi who visited the infant Messiah, according to the Gospel and other sources. He gives the story of the summoning of the Apostles accurately. He also names the Four Evangelists and speaks of the "book of the Gospel", of which he gives a summary, as if he had seen it. On the other hand, he shows a certain distrust of this book, in contrast to the great reverence with which the Qur'ān speaks of it. Al-Ma'sūdī is comparatively well informed about the lives of the Apostles. He twice speaks of the martyrdom of the apostles Peter and Paul, but ascribes to the latter the same kind of martyrdom as, according to tradition, was the fate of Peter only. He knows Thomas as the apostle of India. On the whole, Thomas seems to be the apostle best known to the Muslims next to Peter, and even Paul is less known than Peter.

Al-Birūnī is still better informed than al-Ma'sūdī. In order to write his *Chronology*, he had to consult Nestorian Christians. He knows various parts of the Gospels and also of the commentary of Dād-i-shōc' (Jesudad, cf. Duval, *Litt. Syriacque*, 2nd ed., p. 64) and discusses it with a certain spirit of criticism. The four Evangelists to him are four recensions, which he compares with the four copies of the Bible, the Jewish, Christian, and Samaritan. He notices, however, that these recensions differ considerably from one another. Al-Birūnī gives the genealogies of Joseph in full from Matthew and Luke, and tells in a very interesting passage how the Christians explain this difference. He speaks of other gospels which the Marcionites, Bardesanes, and Manichaeans possessed, the two first of which differed, according to him, "in some parts" from the Christian Gospels, while the others were contradictory. In view of all these different recensions he concludes that one cannot rely very much on the prophetic value of the Gospels.

The Persian version of Ṭabari's *Chronicle* (French ed. by Zotenberg) contains New Testament legends, which are more detailed than in the Arabic original and correspond with those found in the stories of the Prophets (*Kiṣaṣ al-Anbiyā'*). Certain details from the Passion for example are given, such as the repudiation by "Simeon", the betrayal by one of the Apostles, who is not mentioned by name, and the story of Mary under the Cross. For the rest the author holds the Muslim

view that another person, whom he calls Josua, was substituted for Jesus. As to the history of the Apostles he gives the tradition which makes John come to Edessa.

In the mystic literature, one finds numerous allusions to the Gospel, there are even traces of some knowledge of the exposition of some passages in scripture by the Fathers of the Church. What is given by the Muslim mystics as sayings of Jesus, however, is very far from always agreeing with the Gospel. For example, the sayings ascribed by al-Ghazālī to Christ are almost all incorrect. On the other hand we find in al-Suhrawardī an accurate and complete version of the parable of the sower. The *Rasā'il Ikhwān al-Ṣafā'* contain remarkable passages about the crucifixion of Jesus, the actuality of which they assume, about the Resurrection, the assembling of the Apostles at the last supper and their scattering over the face of the earth. The *Acts of the Apostles* (*Af'āl al-Hawārīya*) is expressly quoted there (Dieterici, p. 605).

The philosophic literature also shows a large number of controversies between Christians and Muslims. Among the celebrated polemicists we need only mention here Abū 'Alī 'Iṣā b. Zur'a, who in 387 composed a reply to Abū 'l-Kāsim 'Abd Al-lāh b. Aḥmad al-Balkhī, and Yahyā b. 'Adī, a Christian scholar and pupil of al-Fārābī. The latter produced an apology for Christianity, which he dedicated to Shaiḫ Abū 'Iṣā Muḥammad b. al-Warrāḳ. He also replied to strictures by al-Kindī on the Trinity. [See also the articles 'Iṣā and al-MAHDĪ].

The Muslims in general respect the Gospels and revere Jesus and Mary. The Turks call it *Indjil sherif*. Various writers who have lived in Turkey say that many Turks in secret recognise the superiority of the Gospels to the Qur'ān. In particular they mention the case of Kābiz [q. v.], who in the reign of Solimān I openly professed his preference for the Gospels and was therefore executed (D'Ohsson, *Tableau general de l'Empire Ottoman*, i. 153).

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(CARRA DE VAUX.)

INDJÛ. This name, which is properly a name for the royal estates under the Mongols, is usually given to the dynasty which reigned from about 703—758 = 1303—1357 in Fârs (*Shîrâz*), as its founder, *Sharaf al-Din Maḥmūdshāh*, had been first of all sent there by Uldjaitû to administer the royal estates. According to a statement in the *Tārîkh-i Guzida*, he was a descendant of 'Abd Allāh Anşārî [q. v.] Under Uldjaitû's successor Abū Sa'îd he not only retained his office, but was able continually to extend his power so that by about 725 (1325) he was practically independent ruler of *Shîrâz* and almost the whole of Fârs. After the death of Abū Sa'îd he was put to death by order of his successor Arpa Khān in 736 (1335-6). According to the *Shîrāsnāma*, he had four sons: Djalāl al-Din, Mas'ûdshāh, Ghîyāth al-Din Kaikhusrāw, Shams al-Din Muḥammad and Abū Ishāk Djamāl al-Din. The first named was already ruling in *Shîrâz* in the lifetime of his father down to about 735, when during his absence his brother Kaikhusrāw took his place. On his return however the latter refused to restore him his authority and a war broke out between the brothers, which ended in 739 (1338-9) with the death of Kaikhusrāw. Mas'ûd had imprisoned the third brother Muḥammad in Ḳal'at Safid, but he was able to escape and found support from the Čupanid Pir Ḥusain. The latter collected a Mongol army and advanced on *Shîrâz* with Muḥammad, so that Mas'ûd had to take to flight and Pir Ḥusain entered *Shîrâz*.

But his rule did not last long, for, when shortly afterwards in 740 (1340) he put Muḥammad to death, the population took up such a threatening attitude that he found it advisable to retire, only however to return next year with new forces. But on this occasion also he had no good fortune, as he quarrelled with the Čupanid Ashraf and, when the two sides were drawn up in line of battle, he was left in the lurch by his own men, so that he had to seek refuge with Shaikh Hasan, who had him put to death. In the meanwhile, Mas'ûd Shāh had retired to Lûristān and made an alliance there with Yaghîbastî, a brother of Ashraf, while Ashraf

himself took the side of his brother Abū Ishāk. Mas'ûd, however, succeeded in reaching *Shîrâz* with the help of Yaghîbastî, but there met the same fate as his brother: he was treacherously murdered by Yaghîbastî in 743 (1343). The latter thereupon quarrelled with Ashraf but made peace again and they jointly attempted to subjugate Fârs, but their troops dispersed when the news of the murder of their brother Ḥasan Kûçuk [q. v.] reached them.

Abū Ishāk, a younger son of Maḥmūdshāh, who had previously received the town of Ispahān from Pir Ḥasan, now became lord of *Shîrâz* and of the whole of Fârs. As he endeavoured to extend his rule over Yazd and Kirmān, he came into conflict with the rising power of the Muẓaffarids [q. v.] with varying success. The result was that Abū Ishāk was not only driven from Kirmān and Yazd, but was ultimately besieged in *Shîrâz*. The town had to be surrendered to the Muẓaffarids in 754 (1353). Abū Ishāk had in the meanwhile fled to Ḳal'at Safid, received some support from the Ilkhān Shaikh Ḥasan from Baghdād and went to Ispahān. There also he was besieged and finally captured, handed over to the relatives of a shaikh who had been put to death by his order, and was killed by them 758 (1357). The Persian poet 'Ubaid Zakānî commemorated his Maecenas in a elegy.

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INDO-CHINA. Further India. — Islām in French Indo China. French Indo-China comprises the whole eastern zone, by far the greater part of the double peninsula which lies between British India and China. The western zone belongs to England and the rather small part in the centre to Siam, which serves as a buffer state between the two. French Further India comprises in the south Cochin China (Annamese Nam kỳ) which is a direct possession, in the centre the kingdom of Cambodia (in its dialect Srōk Khmèr, Nokor Kampučā [Sanskrit, Kambuja]), in the north the kingdom of Laos (Laotic: Mûong Lao); in the east the empire of Annam (Annamese: Nu'ô'c Annam); in the north east the province of Tonking (Annamese Bắc kỳ), all of which are protectorates.

This country, one and half times the size of France, is only inhabited by about 12,000,000 Annamese, 1,500,000 Cambodians, 1,200,000 Laotese, and about 200,000 Tjams¹⁾ and Malays, 275,000 Chinese, 1000 Hindus, mainly Tamils, and about 500 000 savages²⁾ or half civilised men.

¹⁾ In French Indo China *cham* (*chams*) is written and pronounced *tiam*. It should be noted that: *ā* = *ca*, *o*' = *ü*, *c*, *č*, *ch* = *tj*, *j* = *dj*, *nh* = *ñ* in the above quoted Indo Chinese words.

²⁾ The natives call themselves *Moi*, *Puong* or *Kha*, which in Annamese, Cambodian and Baotese means "savage".

As regards religion, the Annamese like the Chinese are Buddhists or Confucianists, only a very small number being Christians; the Cambodians and Laotese are Buddhists, the semi-civilised are almost all animists, with a very few Christians; the Tjams, Malays, and a few Tamils are Muslims, except 20 to 25 thousand of the Binh-Thuận who have remained faithful to a very ancient Brahmanism. Some Tamils and Bengalese are Hindus.

The Tjams (*urang tjam*) live partly in Binh-Thuận, in modern Annam, the last refuge of their nationality, partly in Cambodia, along the bank of the Mekong, and on the edge of the great lake (Tonlé Sap) partly around the towns of Châu đốc and Tây-ninh in Cochin China, and finally in a few villages in Siam.

The Malays who are almost equal in numbers live entirely near them in Cambodia as well as in Cochin China and are in constant relations with them. They are not found in Annam.

Islām at present plays only a slight part in Further India. It was at one time more important but never predominant, as long as the kingdom of the Tjams dominated the peninsula.

The Tjams, whose physical features and language are obviously connected with those of the Polynesian Malays, at one time founded a powerful kingdom in Further India, which seems to have comprised Cochin China, the modern Annam, with the exception of Tonking, and a part of Cambodia. A memorial of its greatness is the stele of Nhatrang, of the second or third century. In the thirteenth century the kingdom, although already declining, still aroused the astonishment of Marco Polo. In the fourteenth, however, it was broken up when the Cambodians and Annamese attacked it together and in 1471 there were only a few tribes in the valleys of the Binh-Thuận who were much oppressed by Annam. At that time many of them fled to Cambodia, where their descendants still live.

The oppressed Tjams greeted the French rule with joy, but the French are not succeeding in elevating them. Physically they are not degenerates. They are taller and better proportioned than the Annamese, the skin is soft and of a light brown colour, the hair soft and often wavy, the face rather broad, the eye well formed, and with an open look, the mouth of medium size. They belong to those Asiatics whose type is nearest to ours, but their fertility is only very moderate. In spite of a certain childish liveliness and a great softness of character they are intellectually extremely apathetic. They practise neither commerce nor industry, live in very miserable villages (in Annam they are built on the ground and in Cambodia on piles), weave a few stuffs, and only do as much agriculture and cattle rearing as is necessary to maintain life without worrying whether they can improve their lot.

When was Islām introduced among the Tjams? This question has not yet been solved. One thing however is certain. It was preceded by Hinduism, the most accepted form of which was Çivaism, which is still practised with the most remarkable variations by some thousands of Tjams who have remained true to this old faith and therefore call themselves *Tjan-Djāt* (Sanskrit *jāti*), pure-bred Tjams. But by their Muslim fellow countrymen they

are called *Akaphir* or *Kaphir* (Ar. *kāfir*) "infidels", without the one side or the other seeing an insult in the appellations.

Two hypotheses may explain the introduction of Islām into Further India. It was either brought in the xth or xivth century by Arab merchants, Indians or Persians, in the great movement of the general spread of Islām, or it came later as a result of a Malay immigration.

It is certain that the Arabs were acquainted with Further India at a very early period. As early as the viith century there were regular relations between Arabia, China, India and the Archipelago. By 458 the Arabs and Persians were so numerous in Canton that they laid the city waste with fire and sword. In the ixth century they raised a rebellion in Khan-fu, in which 120 000 of them perished by the sword. In these circumstances they must have been acquainted with Indo-China and if they knew it, they must also have endeavoured to win it for their religion with the well known missionary enthusiasm of the Muslims.

A passage in the *Annals of the Sung dynasty*, Chap. 489, which was ingeniously explained by Ed. Huber (*Bulletin de l'Ecole française d'Extrême Orient*, III, 55, N^o. 1), shows that Islām was first brought to them by the Arabs or Persians. In the *Annals* it is stated: "There are (among the Tjams) also buffaloes which live in the mountains. They are not used for agriculture but only as sacrificial animals. When one is sacrificed, the men utter this prayer "*A-lo-ho-ki-pa*" which means "may it soon rise again". According to Huber, this *A-lo-ho-ki-pa* corresponds to *Allāhu akbar* and warrants the conclusion that there were already Tjams converted to Islām in the time of the Sung. In the same account of the Tjams it is said: "the customs and dress of the Tjams are similar to those of the population of the kingdom of Ta-che (Tadjik i. e. Arabs)".

The historical statements of the Tjams are not to be taken too seriously. But it must be remarked that their legendary chronicles place at the head of the list of kings who had Śrī-Banōy as their capital, the Pō or lord Ovlaḥ (Allāh) who reigned from 1000 to 1036. In the year of the Rat a man of the nature of Ovlaḥ lived a perfect life in the Tjam kingdom, but the land was not contented. This man recommended his soul and body to the lord of heaven and settled for 37 years in Mōkkaḥ (Mecca), then came back to the Tjam kingdom..." Did the Muslim Tjams wish to number Allāh among their national rulers out of religious pride or merely give a place among their kings to the Persian or Arab pilgrim who brought them Islām? Both hypotheses are possible.

Another text which comes from the Tjams of Cambodia (see Delaporte, *Voyage au Cambodge*, Paris 1880, p. 417 sq.), reports that Nao Savan (Nūshirwān), the divine inao (youth), the first king of the Tjams, was the inventor of the alphabet, which is still used in profane books. The inhabitants who were previously worshippers of Buddha, were later converted to Islām by Patenta Ali (cf. the Malay *Baginda 'Alī*), the father-in-law of Muḥammad. At the latter's birth Nao Savan had gone to Mecca to worship him as all the kings of the earth did, and was installed by him in his residence Bairoch Bali (= Śrī Banōy, the modern Qui-nho'n, Annam), the capital of Peripanong (the

modern Phan-rí and Phan-rang, Annam), to the east of Cambodia, and the Tjams still say that this is their place of origin.

In short, it is quite possible that Islām had already been introduced in the xth century by Arab, Persian, or Indian merchants. But it made only slight progress and but for the Malay immigration in the xivth and xvth centuries which kept it up and spread it, it would have probably disappeared again. It is moreover due to this immigration that Islām has retained its purity through the relation which the Malays keep up with the Tjams of Cambodia and Cochín-China.

But it is also possible that the law of Muḥammad reached them through the Malays of the Archipelago or of Malacca. The latter, as Prof. Kern has convincingly proved, themselves come from Indo-China and are related to the Tjams and, as inscriptions and legends show, were from the viiith century onwards in uninterrupted close relations with the kingdoms of Champa and Cambodia, partly through intermarriages of the ruling families and partly through invasions. These turbulent Malays, whose Islāmism was not of an intolerant type, thanks to the community of religion, kept in such close touch with the Tjams after their political decline that the two are usually confused in the history of Cambodia and Annam. Their common rebellions and intrigues in the xvth and xviith centuries disturbed the peace of the two kingdoms, particularly that of Cambodia. The chroniclers and more especially the Spanish theologians, who at the beginning of the xviith century had hoped to see Indo-China brought under the sway of Philip III, bitterly acknowledge at this period (1603) the influence of the "Moros" i. e. the Muslims whom the tolerance of the kings of Cambodia and of the Tjams allow to build mosques everywhere, who endeavour to proselytise and who hate the Christians to the extent of wishing to drink their blood (cf. *Brève et véridique relation des événements du Cambodge* par Gabriel Quiroga de S. Antonio.... New Edition of the Spanish text (of 1604) with a translation and notes by Antoine Cabaton, Paris 1904, p. 106, 124, and *passim*). Matters went so far that about 1624 a prince of Cambodia, Práñ Rām, seized the throne supported by them, married a Malay woman, and adopted Islām to the great scandal of the true Cambodians who were faithful followers of Buddha.

The Muslim Malays and Tjams down to the xixth century took an active part in all the internal strife which disturbed the peace of Cambodia in its decline. For a time they played such an important part that one of them, Tuan Sait Ahmit (= Shaikh Aḥmad) — according to the chronicles, a Malay of royal descent, but perhaps simply a Tjam with some Malay blood —, in 1820 became regent and right hand man of Ang-Cān, the ruler of Cambodia. He aroused the jealousy of the Cambodians and the distrust of the Annamese, who would have liked the lands of Ang-Cān for themselves, to such an extent that his political enemies succeeded in having him condemned and beheaded without his fellow-Muslims, who would certainly have rescued and saved him, learning anything of it until too late. His sons and followers raised a rebellion in the province of Thbong-Khmum where the Tjams and Malays of Cambodia joined together and united with the Tjams of Châu-đốc and laid the country waste

until Norodom ascended the throne in 1859 and French rule finally put an end in 1863 to the political importance of the Muslim element in Indo-China.

From the religious point of view, these Malay immigrants into Indo-China, who are mainly found in Saigon, Cho'lò'n, Châu-đốc, Tây-ninh (towns in Cochín-China), Phnom Pénh, Kampong-Luong, Kampong Tjam, Lovèk, Pursat and in other centres of Cambodia, show no original features. They entirely resemble their brethren in the Peninsula of Malacca, are in constant relations with them, and often receive from there missionaries whose duty it is to maintain the purity of their creed. They are intelligent, active, clever and prudent, but are considered to be treacherous, cruel, cunning and inhospitable. They keep quite apart from the Cambodians among whom they live and only maintain closer relations with their co-religionists among the Tjams. They are mainly traders, farmers, fisherman, boatmen, drivers, growers of vegetables, and are respected if not loved in Cambodia for their intelligence and industry. Although they were well treated by their rulers, their fidelity seems to have been often rightly doubted and their interests do not seem to go beyond that of their community. They are Shi'is and in general are acquainted with the precepts of Islām and they read the Qur'an and its commentaries. Among them we find for example the 'Aḳida of al-Sanūsī, the *Sī Burrung Pingai*, Fiqh and Hadith books, the *Širā'ū 'l-mustakim*, various poetical works or legends such as *Sērī Rāma*, *Sī Miskin Muḥammad Ḥana-fiyāh* etc.

These religious ideas and, to a less degree their religious development, the Malays of Cambodia have in common with the Tjams of Cambodia and Indo-China. Both observe the five daily prayers, the ablutions and circumcision, which is performed at the age of 15. They do not eat the flesh of pigs, dogs, crocodiles, tortoises, elephants, peacocks, vultures, eagles, and ravens, and they refrain from intoxicating drinks. If any one worships a strange idol, he is expelled from the community. Some make the pilgrimage to Mecca or pay a certain sum, for which a representative is sent on their behalf. In Cambodia the mosques are almost always built of wood and are placed on slight eminences. The finest are large bare rooms with a platform at the back. The mats which are used as praying carpets are hung up in a sack from the rafters. On the left at the entrance there is usually a large drum painted red (Tjam *ganöng* = Malay *gendang*, Javanese *kenḡang*). Outside is a little basin of masonry for ablutions.

Within these precincts the imāms give the children instruction in reading Arabic and in reciting the Qur'an. The assembly or *djam'ah* cannot take place without a quorum of 40 believers. Ramaḡān is strictly observed by all, pious families are quite abstemious in this period. On Mondays they refrain from sexual intercourse.

The Tjams of Cambodia also observe the *bulan ök haji* (fasting month of the pilgrims) also called *bulan Ovlaḡ* (month of Allāh) three months after Ramaḡān. They also observe the *molot* or *melut* (= Arab. *malaf*?), when a lock of hair is cut from the children of 3 to 13 and they are given a religious name, which for boys is always 'Abd Allāh or Muḥammad, for girls Phwatimöh (Fāṭima). The imāms, at least four in number, are invited to pray

in the house in which the ceremony is being performed. This custom of hair cutting seems to be borrowed from the Cambodians.

The *tamat* (Arab *tamma*) is a ceremony nearly always confined to the family circle, at which a boy, who has learned the *Kur'ān* entirely by heart, which however happens very rarely, is led round the village on horseback amid the acclamations of men and women. He is dressed in his best clothes and is greeted with the greatest reverence by men and women.

The *surah* (pursuit), which is celebrated in the first Tjam month, is accompanied by two days' fasting and commemorates the migration of the Prophet (Hidjra).

By the *tapat*, which we also find among the Tjams of Annam, who call it *tubah* = Ar. *tawba*, old persons are purified from their sins by means of numerous prayers and sprinkling with holy water.

Malays and Tjams have common religious officials in Cambodia who are given the following names according to their office.

Malay	Tjam	Function.
1. <i>mufti</i>	<i>möphati</i>	jurist
2. <i>tuan kadli</i>	<i>tuñ kalik</i>	judge
3. <i>raya kadli</i>	<i>rajak kalik</i>	"
4. <i>tuan pakih</i>	<i>tuan paké</i>	jurist
5. <i>hakim</i>	<i>hakem</i>	doctor
6. <i>kétip</i>	<i>katip</i>	preacher
7. <i>bilal</i>	<i>bilal</i>	mu'adhdhin
8. <i>lëbai</i>	<i>lebëi</i> 1)	officiant.

All are exempt from taxation. The four first have the following Cambodian names: 1. *okñä räta köley*, 2. *okñä raya köley*, 3. *okñä tok köley*, 4. *okñä paké*. They are appointed by the King, belong to his council and are the official superiors of the Muslims. They are regarded by the faithful as representing the four caliphs of the Prophet and enjoy a great spiritual authority.

The religious dignitaries are usually chosen from the most prominent families whose sons can become imāms at the age of 15 and whose daughters are educated with special care to make them worthy wives. The Muslims of Cambodia respect the graves of saints which they call *ta-lak*; they believe in witches, the werewolf, evil spirits, and in magic and have retained certain agricultural customs which are also found among the neighbouring peoples such as the Cambodians and Annamese. They are relics of an old animism.

The family bonds among the Muslims of Cambodia are very strong; the father has great authority. The wife is well treated but kept strictly within the house as well as the daughters, who are very early initiated into household duties and, being under strict control, are only allowed to marry Muslims.

1) I translate this word by officiant for lack of a more suitable term. In Indo-China, the *lëbai* of the Malays and the *lebëi* of the Tjams is a pious man like the Javanese *santri*, who conducts the Friday service in the villages. According to van Ronkel (*T. v. I. Taal-, Land- en Volkenk.*, 1914, p. 131), *lëbai* or *labai* is of Tamil origin and originally meant "Muslim merchant", which confirms the supposition that Islām came originally from India, not from Arabia, to the Malay Islands and also to Indo-China.

The Muslim Tjams have adopted from the Cambodians the custom of filing and lacquering their daughters' teeth at the age of 15, an operation which is accompanied by prayers from the imāms and sprinkling with holy water.

The marriage customs are in general Muslim. The boys do not as a rule marry before 18 or the girls before 15. The wedding feast is accompanied with great expenditure. Divorce is possible but rare. If it is demanded by the woman, she loses her dowry (Tjam *sakavin*, Malay *mas kavin*) which the husband settled on her at the betrothal.

The burial ceremony is very simple. The corpse is washed twice with a decoction of jujube leaves or benzoin water, then in clear water, wrapped in a piece of linen and placed in a grave about ten and a half feet deep, with the head to the north. A mound of earth is then erected over the grave, which is covered with thorny branches to protect it from wild animals. On the third, seventh, tenth, thirtieth, fortieth, and hundredth day the imāms are invited to pray and eat with the family at the grave. The exhumation practised by the Tjams of Annam is not found here.

The husband mourns in white 40 days for his wife, the latter three months and ten days for the husband and she cannot marry again before a hundred days.

The Islām of the Tjams in Annam has quite a different stamp. It appears to have a Shi'ī character, as Aqan (Hasan), Aqai (Husain) and 'Ali are particularly revered and invoked there: they also play the main part in the few manuscripts or legends still preserved in Annam. It is however considerably penetrated by animistic and Hindu ideas and customs which preceded it and still survive alongside of it. The Muslim Tjams of Annam are Muslims mainly through the naive conviction that they are Muslims. They call their Hindu country men *kafir* without the slightest derogatory intention and themselves *banis* = *banī*, the sons of religion, or Tjams Asalam (= Islām), Tjams of Islām. They say that they worship Ovlaḥ (Allāh), but also Pō Devata Thwor (Çvör) (Sanskrit *Devatā Svarga*), God, Lord of Heaven, and they offer presents in certain agrarian rites, e. g. two eggs, a cup of rice brandy, and three leaves of betel, to Pō Olwaḥ Tāk Alā, the mysterious king of the underworld; in reality it is the Muslim expression *Allāh ta'ālā*, out of which they have made a god. They also worship the Brahman goddess Pō Inō Nögar = "Mother of the Land" (Umā, Bhagavati), and her husband Pō Yang Amō, "the Lord God, the Father [of the land]" (Śiva), whom they identify with Pō Havaḥ (= *Hawwā*), i. e. Eva and Pō Adam, the ancestors of mankind.

The Tjam Kaphir of Annam with as broad a tolerance have taken into their Pantheon Pō Ovlaḥ (= Allāh), an undefined bodiless god, the creator of Pō Raḡullak (= *Rasūl Allāh*) and of Pō La-tila (= *lā ilāha*), who lives in Mōkah (Mecca) and who was created by Pō Ovlaḥuk (= *Allāhu*) the father of nöbi Mahamat (= *Nabi Muḥammad*); we thus see that the Kaphir have made three gods out of the misunderstood formula: *Lā ilāha illa 'llāhu, Muḥammad rasūlu 'llāh*!

The Tjam Bani of Annam have a very high, but vague notion of Nöbi Mahamat i. e. the prophet Muḥammad, and to them the *Kur'ān* is *tapuk* (= *kitāb*) nöbi Mahamat = the book of the Prophet Muḥammad; they call it also *tapuk*

asalām (= *kitāb al-Islām*), the book of Islām, *kitāb alamadu* = *kitāb al-Ḥamd*, the book of praise, *tapuk gākāray*, the talisman book. They never use his real name. The Qurʾān moreover is hardly to be found among them at all. The few copies which exist are incorrect, and written on Chinese paper with the brush and not with the reed pen. The Bani seem to esteem equally highly a mystical compendium which much resembles the Javanese *primbon* and is called *nurshavan* by them. The "priests" copy it only during *ramövan* (= *Ramaḍān*) and they receive the princely remuneration of a buffalo for each copy.

The Tjams of Annam pray only on Fridays and during Ramaḍān the five *vaḥ* or *vaktū* (= *wakt*) "salāt", the names of which they corrupt as follows: *ḡabahik*, *ḡabahik* (= *ṣubḥ*) "morning prayer", *vaḡ garik* (= *zuhr*), "noonday prayer", *asarik* (= *ʿaṣr*) "afternoon prayer", *mögarip* = *maghrib*, "sunset prayer", *ihsā*, (= *ʿishā*) "evening prayer". They are in the main content with reciting a few sūra's, especially the *fātiḥa*, without understanding them, and the Arabic form is so corrupted in their pronunciation that it is almost unintelligible, e. g.

1. *abiḥ similla hyör raḡ mönyör raḡ himik* = Ar.: *bi ṣmi ʾllāhi ʾrraḥmāni ʾrraḥimi*;

2. *äulahu akkabar*; *lā ilāha illāuwāhuk wūwūwāhuk akkabar* = ar.: *allāhu akbar*; *lā ilāha illa ʾllāh*.

They hardly observe any ablutions but are content with making signs as if they were taking water out of a hole in the ground. Circumcision (*katan*, *katat* = Ar. *khitām*) which is performed on boys at the age of 15 and must always precede marriage, is however only symbolical and consists in the imām with a wooden knife masking the circumcision. The boy receives a new name (*awal* = *awwal*), usually 'Alī or Muḥammad. The Tjam Bani do not make the pilgrimage to Mecca and, while they do not eat pork, the priests as well as the faithful enjoy brandy made from rice, as well as other intoxicating liquors; the religious dignitaries do not however drink in the mosque. If the number of "40" is not present on Friday in the mosque, those missing are replaced by sacrificial cakes and the usual service, followed by a meal, takes place.

The people only observe Ramaḍān for 3 days. The imāms however must observe it till the end on behalf of the whole community. During this time they shut themselves up in the mosque with their prayer books, their rosary, their tea pot, their sleeping mats, their copper spittoon and their betel set, which they require to prepare the chewing material indispensable to all Eastern Asiatics. For a whole month they never cross the threshold except to perform complete ablutions in the river. The others are taken in the great cisterns under the penthouse roof of the mosque.

These mosques or *sang mögik* (*saṃögik*, *saṃgrik*; cf. Atj.: *mösögüt*) which are turned towards Mecca are usually rather poor straw huts with walls of bamboo lattice-work.

Even the names of the religious dignitaries in Annam suggest the strange alteration which Islām has suffered there. At their head is the *pō gru* or *ong guru* (Skr. *guru*), then come the *imöm* (*imām*), from whom he is chosen and who are the men who really perform the ceremonies, then the *kātip* (*khaṭīb*), who have to give the religious readings in the mosque; next come the *mödin* i. e. *muʾadhdhin*, the *ācar* (Skr. *ācārya* = "religious teacher"),

a kind of religious instructors who belong to the mosque. In general, the word *aṭār* in Annam is applied to all Muslim "clergy" in contrast to *baḡaiḥ*, which is the name of the Hindu priests.

All the religious dignitaries in Annam shave their heads and faces. In addition to the simple white fez worn in Cambodia, they also wear a voluminous turban with gold, red or brown fringes. The various ranks are distinguished by the length of the fringes. Like their Hindu brethren they carry a long Spanish reed, the lower part of which is woven into the form of a basket only in that of the *ong gru*. A white sarong, a long white tunic which is buttoned and cut open at the neck is their sole costume. On high feast days the mimbar and the interior of the mosque are covered with white cloth; on these occasions they exchange the turban for a kind of disc, which is bored through the middle and fastened to the fez by a piece of linen. The whole looks like the biretta of a judge. These "priests" are almost as ignorant as their simple followers; they can hardly read Arabic, hardly study it at all, and only roughly understand their sūra's which they repeat only "because their fathers also did so". They are free from taxation and forced labour and are held in fairly high esteem by the people; they are the more educated class, however slight the education may be. As they are quite indifferent and tolerant, they do not think ill of the faithful when the latter make offerings to the *Pō Yang* or various Hindu deities, endeavour to propitiate evil spirits and perform certain agrarian rites or magic ceremonies which have nothing Muslim in them. They live in perfect harmony with the Hindu *baḡaiḥ*, invite them to their religious and domestic festivities and are invited in turn, — only the food for the *imöm* must be prepared by a Muslim woman — and give each other places of honour. From mutual tolerance both communities refrain from eating pork or beef.

Only from the Hindu cremations do the Muslim priests carefully absent themselves and this religious horror of corpses was previously, it is said, the reason why they alone could enter the royal palace to pray with women in child-bed and to watch his wives and children during the absence of the king.

Either as a result of ancient customs or of the Malay-Polynesian matriarchal system or through contact with the Hindus of Annam who have priestesses called *padjäu*, the Muslims of Annam have priestesses for a domestic cult; they are called *radja* or *ridja*. If a sick member of the family has to be healed, for example, or a journey or business enterprise to be undertaken auspiciously, the *imöm* first of all recites various prayers, then this *radja* — often the housewife herself — accompanied by the *mödin* who sings and beats the drum, perform certain ritual dances or falls into a state of great excitement in order to influence the 'deities' or 'spirits of the dead', to whom sacrifices are at the same time made. This ceremony is always followed by a great feast. The *radja*'s, who must not eat the flesh of the pig or of the sand lizard, even play the principal part at the great annual festivals, which are celebrated in December—January and are probably of Malay or Indonesian origin — the name Java is repeatedly mentioned in them — and are regarded by the Muslim Tjams as the "New Year's festival of the ancestors".

The festival lasts two days and three nights. A great booth is built in an enclosure, if possible of quite new material, and the interior is hung with white cotton cloth. The altar is a simple large tray, with dishes on which are betel, food and fruits. Wax lights are stuck on the edge of the dishes and they also are bound round with cotton threads of different colours. A swing hung to two pillars is intended for the *radja*; she is assisted by three *imöm's* and the *mödin*, who with his tom-tom conducts an orchestra consisting of a clarinet, a violin, cymbals and an oblong drum (*ganöng*).

The festival which is interrupted by numerous meals is opened with the *bismilläh*, then follows the invocation of the mountain and forest spirits and of the shades of the "spirits beyond the sea, which may not be mentioned by name"; and finally the invocation of 38 deities or spirits by name; at each of them the three *imöm* recite prayers.

The most characteristic part of the festival takes place on the second day at the rise of the morning star. After the *mödin* has invoked the deities and the *radja* has performed a special dance in their honour, they take a small rowing boat made out of a single piece of wood, which is said to come from Java or China to collect tribute. The master of the house in which the festival is held, pretends not to understand Javanese and the *mödin* acts as interpreter. Amid joking all round, eggs, cakes and the figure of an ape with jointed limbs are put in the boat, the participants then break up the walls and roof of the booth and fight for the cakes. On the third day the *radja* goes, accompanied by the officiants and the orchestra, to the river and solemnly places the boat with the ape on the water. This ends the festival.

While circumcision is only symbolical with the Tjam Bani of Annam, the *tubaq* for the old men is practised as in Cambodia and the *karöh* (literally, "enclosing") marks the declaration of a girl's fitness for marriage. Not till then dare they put up their hair and marry; until then they are *tabung* i.e. unapproachable, and the seducer would be severely punished. This festival takes place under the presidency of the *ong gru* and of two *imöm's* for a considerable number of girls on each occasion and lasts two days. It is opened with prayers to Alläh, Muḥammad, the Hindu deities and the shades of their ancestors as well as with a feast at which the priests eat apart. Two booths are erected, the one for the ceremony itself, and the other as a dressing room for the girls, who sleep there under the supervision of four matrons. The *imöm* spend the night praying; at 7 a. m. the girls appear wearing their finest clothes and ornaments, their hair loosened and covered with a triangular mitre. Before them goes an old woman and a man clothed in white, who carries a year-old child dressed exactly like the girls except for the mitre. They throw themselves down before the *ong gru* and the *imöm's*. The *ong gru* places a grain of salt in the mouth of the child, cuts off a lock of its hair and gives it some water to drink. The same is done with the girls, who then return in procession to their booth. If a girl has been seduced the lock is cut off at her neck as a mark of shame. A second feast, at which the priests eat before the faithful, concludes the ceremony.

Birth customs in Annam among the Bani are similar to those among the Kaphir except that the Bani do not sacrifice to the gods on such occasions. The seduction of girls is also severely punished. They do not marry till they are 17 or 18. In Panrang, evidently the result of the old Malay matriarchal system — which has left other traces also, like the right of inheritance of women and the tracing of descent through them and their practising the cult of ancestors — the custom prevails that the girls seek the young men in marriage, but everywhere else in Indo-China the reverse is the custom. The wedding (Tjam, *likhaq* = Arab. *nikāḥ*), which is the occasion of long and costly festivities, is usually replaced by public cohabitation, which causes no scandal; the pair are free to celebrate it later when they can afford it, and they may already have two or three children to take part in it. It is far more elaborate among the Bani than among the Kaphir. The *imöm's* repeat prayers; the *ong gru*, who represents the "lord Muḥammad", asks the bride, who is considered to be Fāṭima, whether she accepts the presents of the bridegroom, the lord 'Alī. Rich feasts take place at the weddings. The dowry given to the woman remains her property in case of a divorce. Divorce is fairly easy and leaves nearly two thirds of the joint property in the hands of the woman. Mixed marriages are rare and in them the children follow the religion of the mother. It sometimes happens that a Muslim woman marries a Hindu, very rarely the contrary.

The burial service is as simple among the Bani as it is elaborate among the Kaphir. The corpse is wrapped in white cotton sheets and placed in a small hut, where the *ong gru* and the *imöm's* repeat prayers. As soon as night falls the dead man is buried, with four *imöm's* present, almost secretly, without a coffin and with the face turned to the north. The relatives beseech his spirit not to come and afflict them. On the 3rd, 7th, 10th, 30th, 40th and 100th day as well as on the anniversary of his death a *padhi* i.e. a service at the tomb with prayers, a meal and presents for the *imöm's* is observed at his grave. The 7th and the 40th day are the most important. The dead person is almost always exhumed after a certain period on an anniversary of his death. His bones as well as his golden or silver ornaments are placed in a small coffin which is again buried in a particular place and considered sacred.

We thus see that Islām, while it has remained fairly pure in Cambodia, has been overlaid in Annam with a mass of elements and customs, partly animistic and partly Hindu. The Tjams nevertheless desire to be good Muslims, only their ignorance and long usage are the causes of their errors. Malay *hādjdjs* who have come from the Archipelago or Cambodia on a religious mission have repeatedly succeeded in putting an end to sacrifices to heathen deities in various villages, although they have been unable to stop the enjoyment of rice brandy.

If France should succeed in regenerating the Tjams, as she is endeavouring to do by her humane and wise policy, the revival of their nationality could only be to the advantage of Islām and could only come through Islām in close combination with their brethren and the Malays of Cambodia.

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AL-INSĀN AL-KĀMIL. This expression, which means literally "The Perfect Man", is used by Muḥammadan mystics to denote the highest type of humanity, i. e., the theosophist who has realised his essential oneness with God. Abū Yazīd al-Bisṭāmī (*ob.* 261 = 874), quoted in the *Risāla* of al-Ḳushairī (Cairo, 1318, p. 140, l. 12 sqq.; cf. R. Hartmann, *Al-Kushairis Darstellung des Sūfismus, Türkische Bibliothek*, vol. xviii., p. 168 *infra* sq.), speaks of the mystic who after having been invested with certain divine names, passes away (*faniya*) from them and becomes "the perfect and complete" (*al-kāmil al-tāmm*). We may identify the person so described with *al-insān al-kāmil*, a phrase which occurs, perhaps for the first time, in the writings of Ibn al-ʿArabī (cf. *Fuṣūṣ al-Ḥikam*, Ch. I) and forms the title of a well-known work, *al-insān al-kāmil fī Maʿrifat al-Awākhir wa 'l-Awā'il*, by ʿAbd al-Karīm al-Djīlī, who died about 820 (1417). These authors base their theory of the Perfect Man on a pantheistic monism which regards the Creator (*al-Ḥaqq*) and the creature (*al-Khalq*) as complementary aspects of Absolute Being. A similar but by no means identical doctrine had already been set forth by al-Hallāj (see *Kitāb al-Tawāsūt*, ed. by Massignon, p. 129 sqq.) "Man", says Ibn al-ʿArabī, "unites in himself both the form of God and the form of the universe. He alone manifests the divine Essence together with all its names and attributes. He is the mirror by which God is revealed to Himself, and therefore the final cause of creation. We ourselves are the attributes by which we describe God; our existence is merely an objectification of His existence. While God is necessary to us in order that we may exist, we are necessary to Him in order that He may be manifested to Himself."

Al-Djīlī, who differs from Ibn al-ʿArabī in certain details, gives a full and systematic exposition of the theory. His argument runs somewhat as follows:

Essence (*dhāt*) is that to which names and attributes are attached, although in reality there is no distinction between the Essence and its attributes. It may be either existent or non-existent. The existent is either Pure Being (God) or Being joined to not-being (created things). Absolute or Pure Being is the simple Essence, without manifestation of names, attributes, and relations. The process of manifestation involves a descent from simplicity, which has three stages (1) *ahādīya* (2) *huwīya* (3) *aniya*. At this point appear the names and attributes whereby the Essence is made known. They are communicated by means of mystical

illumination (*tadjallī*). The Perfect Man, who typifies the emanation of Absolute Being from itself and its return into itself, moves upward through a series of illuminations until he ultimately becomes merged in the Essence. In the first degree, called the Illumination of the Names, "he is destroyed under the radiance of the name by which God reveals Himself, so that if you invoke God by that name, the man answers you, because the name has taken possession of him". The second degree is called the Illumination of the Attributes. These are received by the mystic in proportion to his capacity, the abundance of his knowledge, and the strength of his resolution. To some men God reveals Himself by the attribute of life, to others by the attribute of knowledge, to others by the attribute of power, and so on. Moreover, the same attribute is manifested in different ways. For example, some hear the divine speech (*kalām*) with their whole being, some hear it from human lips but recognise it as the voice of God, some are informed by it concerning future events. The final degree, which is the Illumination of the Essence, sets the seal of deification upon the Perfect Man. He now becomes the Pole (*quṭb*) of the universe and the medium through which it is preserved; he is omnipotent, nothing is hidden from him; it is right that mankind should bow down in adoration before him, since he is the vicegerent (*khālifa*) of God in the world (cf. *Qurʾān* 2, 28). Thus, being divine as well as human, he forms a connecting link between God and created things. His universal nature (*djāmīya*) gives him a unique and supreme position in the order of existence. Al-Djīlī divides the attributes of God into four classes: attributes of the Essence (Oneness, Eternity, Creativeness, and the like), attributes of beauty (*djamāl*), attributes of majesty (*djalāl*), and attributes of perfection (*kamāl*). While the attributes of beauty, majesty, and perfection are manifested both in this world and the next — Paradise und Hell, for instance, being respectively absolute manifestations of beauty and majesty — the Perfect Man alone displays the whole sum of divine attributes and possesses the divine life in all its fullness. This microcosmic function, according to the Sūfistic interpretation of *Qurʾān* 33, 72, he freely accepted as a trust from the hands of his Maker. He contains the types of every spiritual and material thing. His heart corresponds to the Throne of God (*ʿarsh*), his reason to the Pen (*qalam*), his soul to the Tablet (*al-lawḥ al-mahfūz*), his nature to the elements (*anāsīr*). He is the copy of God (*nuskhat al-Ḥaqq*); cf. the tradition that God created Adam in His own image.

This theory shows the influence upon Sūfism of Gnostic ideas (cf. Bousset, *Hauptprobleme der Gnosis*, p. 160 sqq.). The *Insān al-kāmil* is the *Insān al-Qadīm* of the Manichaeans, the *Adam Qadīm* of the Qabbālā. It was inevitable that on Islamic ground the representative Superman should be the Prophet Muḥammad, the dogma of whose pre-existence established itself, even in orthodox circles, at an early date (see Goldziher, *Neuplatonische und gnostische Elemente im Hadīth in Zeitschrift für Assyriologie*, xxii. 324 sqq.). Many Sūfis, adopting the Plotinian doctrine of emanation, identify Muḥammad, the Perfect Man, with Universal Reason or the Logos. Al-Djīlī takes care to state that Muḥammad is the Most Perfect Man

(*akmal*), to whom the saints and the rest of the prophets are subordinate. He holds that in every age Muḥammad assumes the form of a living saint and in that guise makes himself known to mystics (cf. Goldziher, *loc. cit.*, concerning the doctrine of the transmission of the *nūr muḥammadi*). We find a further concession to Islām in the principle that the Perfect Man must continue to obey the religious law. "Perception of the sublime Essence", al-Djili says, "consists in thy knowing, by way of divine revelation (*kashf*), that thou art He and that He is thou, and that this is not *ḥulūl* [q. v.] nor *ittiḥād*, and that the slave is a slave and the Lord a lord, and that the slave does not become a lord nor the Lord a slave".

Bibliography: In addition to the references given in the article, *Gulshan-i Rāz* of Maḥmūd Shabistari, ed. Whinfield, ll. 312—561; Tholuck, *Sufismus*, Ch. 4; Palmer, *Oriental Mysticism*, Ch. 3; Shaikh Muḥammad Iqbāl, *The Development of Metaphysics in Persia*, pp. 150—174, which provides the most complete account of al-Djili's philosophical ideas that has yet appeared; Nicholson, *The Mystics of Islam*, Ch. 6.

INSHĀ' (A.) Invention. According to the book entitled, *Mafātiḥ al-'Ulūm*, by ed. van Vloten, p. 78, *inshā'* has the special meaning of the preparation of a document which is afterwards examined by the head of the office and drawn up in its final form with or without alteration; that is to say, a rough draft of a document. The '*ilm al-inshā'*' is epistolography, the art of drawing up letters and documents. Among the Arabs the celebrated private secretary of the last Omayyad ruler Marwān II, 'Abd al-Ḥamid b. Yahyā (on him cf. Ibn Khallikān s. v.), is regarded as the first who distinguished himself in this art. On the subject we have a large number of works in Arabic, Persian, and Turkish, which incidentally include much valuable data for the history of culture. Such are the great work by al-Kālkashandī [q. v.], *Ṣubḥ al-A'shā*, and the much shorter handbook by Ibn Fadl Allāh [q. v.] entitled *al-Ta'rif bi'l-Muṣṭalah al-Sharīf*. Arabic guides to letter writing were also composed by Mar'ī b. Yūsuf, *Badi' al-Inshā' wa 'l-Shifāt fi 'l-Mukātabāt wa 'l-Murāsālāt*, repeatedly printed at Būlak, Cairo and Constantinople, sometimes together with a similar work by Ḥasan al-'Attār [q. v.] which is known by the simple title of *Inshā' al-'Attār*. Older than the books mentioned is the *Ḥusn al-Tawasul ilā Shīnāt al-Tarassul* of Ibn Fahd al-Ḥalabī (Cairo 1298, 1315). In Arabic there are also a large number of collections of model letters. Cf. the sections concerned in the catalogues of Arabic MSS. Recent works: S. Shartūnī, *Manuel de style épistolaire*, Bairūt 1880; J. Harfūsh, *Correspondence Commerciale*, Bairūt 1902; E. Fumey, *Choix de Correspondances Marocaines*, etc. 1903 etc. In Persian in addition to the collections of letters by Ibn Mu'ayyad al-Baghdādī, by Hindūshāh al-Munshī al-Nakhdjīwānī, by Abu 'l-Fadl [q. v.] etc. we have the letterwriters by Harkarn [q. v.], by Khalifa Shāh Muḥammad (*Djāmi' al-Kawānīn*, ed. Lucknow 1846 and Cawnpore 1864), Saiyid al-Inshā'-i naw Ḥuḥūr, Ṭeherān 1327 etc. Turkish letterwriters were composed by Nerkesizāde, Kinalizāde. On the celebrated collection by Ferīdūn enough has been said above ii. 95. Cf. also Khairāt Efendi, *Inshā'* (Būlak 1242). Modern works:

Aḥmed Rāsim, '*Ilāweli Khazīna-i Mekātīb* (Stambul 1331); Mehmed Fu'ād, *Rehber-Kitābet-i 'Osmaniye yakḥod Mukemmel Munsheāt* (Stambul 1328); Sa'īd Efendi, *Guide complet de correspondance turco-français* (Constantinople 1331), etc.

The professional letterwriters (*kātib*, q. v.) in the chancelleries (*dīwān al-inshā'*) are called *munshī*, but in India every educated native, especially a native teacher of languages is called *munshī*. Cf. *Hobson-Jobson*, s. v. Munshee. Cf. also the articles DAWĀTDĀR and KĀTIB, where further references are given.

IN SHĀ' ALLĀH, "If Allāh wills". The duty of frequently using this phrase, even when no doubt can really enter, is based upon Qur'ān xviii. 23 and xlviii. 27. In these passages Allāh, addressing the Prophet, uses it; in the second passage the event so conditioned was certain to happen and is even qualified by Allāh himself with a *bil-ḥakk*, "in verity". This Allāh is said to have done to admonish (*iltiḍāb*) the Prophet to the use of the phrase. A tradition is also quoted in which Muḥammad, addressing the dead buried in the cemetery of al-Madīna, saluted them with the Peace, and added, "and we, if it be the will of Allāh, shall join you" — a thing of which there could be no doubt. It is therefore used a) in cases where a doubt can really enter; b) to show modesty in replying to a question or remark of a flattering nature, but never when what is answered was unflattering; c) to show good manners (*ta'addub*) towards Allāh in submitting verbally and formally to his will, and thereby to gain a blessing (*tabarruk*). This formal submitting of all things to the will of Allāh makes the phrase in usage equivalent to the expression of a desire or hope. If some one tells you that the death of a friend is imminent, you must not say *in shā' Allāh*, but you should if you are told that he is getting better. The Saiyid al-Murtaḍā (see reference below) says that a sect, al-Marāziḩa, existent in his time in Egypt, followers of a certain 'Uḥmān b. Marzūḩ, pushed the use of the phrase so far as to fall into heresy (*bid'a*).

Bibliography: *Iḥyā'* of al-Ghazālī with commentary of the Saiyid al-Murtaḍā, ii. 262 sqq.

(D. B. MACDONALD.)

INSHĀ' ALLĀH KHĀN, Indian poet, born in Murshidābād; about 1200 he settled in Lucknow, where he secured the patronage of Prince Sulaimān Shikūh; he died about the year 1230. In addition to a Persian and an Urdū *dīwān*, he wrote a Persian *mathnawī* entitled *Shir u Birindj*; by order of the Nawwāb of Oudh, Sa'ādat 'Alī Khān (1212—1223), he wrote a grammar of the Urdū language, entitled *Daryā-yi Laṭāfat*, and published a collection of the witty sayings of the same prince, under the title *Laṭā'if al-Sa'ādat*.

Bibliography: Rieu, *Cat. Pers. Mss. Brit. Mus.*, p. 961, 998 sq., 1096b; Garcin de Tassy, *Hist. de la Littérature Hindoustanie*, ii. 33—38.

I'RĀB (A.) Technical term in Arabic grammar, frequently translated by "inflection", has however a much narrower meaning. For in the nouns it only applies to the formation of cases but not to numbers and in the verb it refers exclusively to the distinction of the moods of the imperfect and therefore is not applied, as Flügel, *Die gramm. Schulen der Araber*, p. 15, erroneously assumes, to the formation of the genders of the

verb and its tenses and even to that of the personal forms, which are regarded as nominal elements added to the verb proper.

According to the view of the Arab grammarians in practice every occurrence of *i'rāb* presupposes as effective cause a governing word, *ʿamil* [q. v.]. In contrast to *i'rāb* is *binā* [q. v.] which is applied to all words which retain their form irrespective of syntactical influences. According as it is capable of *i'rāb* or not, a word is called *mu'rāb* or *mabnī*. The two conceptions *ʿamil* and *i'rāb* have thus to be regarded as the central points round which the theory of syntax of the Arab grammarians turns. Where a distinction is made between declension (*taṣrif*) and syntax (*naḥw* in the narrower sense), the theory of the *i'rāb*, as 'Alī al-Djurdjānī, *Kitāb al-Taṣrifāt*, ed. Flügel, p. 61, 10 rightly says, is, in contrast to our view, excluded from the former. On the other hand, *ilm al-naḥw* is sometimes actually called *ilm al-i'rāb* (Flügel, *Gramm. Schulen*, p. 15, note 1).

The Arabs further differ from our grammatical notions in having no comprehensive terms for "case" and "mood"; but use the same terms without distinction for the various cases and moods if they agree in phonetic character. These terms are taken from the terminations of the cases of the triptote singular of the strong nouns and from that of the affixless forms of the moods of the imperfect of the strong verb. This results in the following division: 1. *rafʿ* (*u*) = nominative (e. g. *radjul-u*) and indicative (*yaktul-u*); 2. *djarr* (*i*) = genitive (*radjul-in*); 3. *naṣb* (*a*) = accusative (*radjul-an*) and subjunctive (*yaktul-a*); 4. *djazzm* (lack of vocalisation) = jussive mood (*yaktul*). The three first named are originally simply names of the vowels concerned; they are still used as such not infrequently by older grammarians, without reference to the *i'rāb* and even for vowels in the interior of a word, and this use is even found in Sibawaih, in spite of the fact that (i. 2, 3) he expressly reserves them for *i'rāb*. The usual usage in Sibawaih however proves that even then they were felt to be genuine terms for the corresponding cases and moods. They are in fact used by him in cases where the declension is formed in quite a different way from that of the above scheme. Thus e. g. the nominative of the sound masc. plural (*muslim-i-na*) is called *rafʿ*, the oblique case (*muslim-i-na*) sometimes *djarr* or *naṣb*, although here, according to the view of the strict Arab grammarians the declension is made through the consonants *w* and *y*. It is similar with the dual.

In the noun two kinds of declension are distinguished for the singular (in the widest sense, i. e. including the broken plural). The noun (*ism*) is either *munṣarif* i. e. it has all three cases (trip-tote) and has nunation (*tanwīn*); or it is *ghair munṣarif*, i. e. it has as its declension vowel only *a* for the genitive and accusative, that is, it has actually only two cases (diptote) and has no nunation. In this connexion it should be noted that those nominal forms of roots with weak third radical, which, like *ʿaṣa*, really show no case changes at all, and according to our view are indeclinable, are traced to corresponding strong forms through the application of definite phonetic laws and like the latter — although according to the terminology of the finished system only *taḥdira* (virtually) — are considered *mu'rāb* and further as *munṣarif* or *ghair munṣarif*. Moreover a noun has not *i'rāb* as an un-

alterable character; although *radjulun* is in general considered *mu'rāb*, this does not prevent that in the vocative: *yā radjul-u* and in combination with the *lā* of the general negation: *lā radjul-a hunā*, the Arabic grammarians do not regard the *radjul-u* or *radjul-a* as *rafʿ* or *naṣb* but as *mabnī sui generis*. The Arab grammarian always rivetted his attention on the individual form and not on its place in a system of declension or conjugation, for which he has not even a name. It is therefore quite natural that he should in the imperfect also interpret the 2 and 3 pl. fem. (*yaktul-na*, *taḥtūl-na*) as *mabnī*, because here the verb remains unaltered before the *na*, which is considered the representative of the pronoun, also in the strong roots in all three moods. In the other forms of the imperfect, which have the affixes *i-na*, *ū-ni*, *ū-na*, *ī*, *ā* and *ū* or, according to the Arab view, the consonants *y*, *alif*, *w*, represent the pronominal subject, while the retention of the *n* with its auxiliary vowel is considered a mark of *rafʿ* and its omission as a sign of *djazzm* and then of *naṣb*. The Arab grammarians do not recognise at all an energetic "mood" with a name of its own; to them there is simply a strengthening *n* (*nūn mu'akkida*) added to the imperfect forms, which become *mabnī* before it. As their *n* is not a formative element merged in the verb but is regarded as a separate particle, the energetic mood is discussed in Arabic grammars under the particles, which seems strange to us.

On the reason why the linguistic phenomenon here discussed has been given the name *i'rāb*, later native scholars puzzled their heads and gave various unsatisfactory suggestions; cf. Ibn al-Anbārī *Asrār al-Arabīya*, p. 9, 15 ff. According to Wetzstein (*Ztschr. f. Völkerpsychologie*, vii. 461), *i'rāb* means Beduinising, transferring into the language of the Beduins. V. v. Rosen similarly interprets it (*Zeitschr. d. Deutsch. Morgenl. Ges.*, xxviii. 170): "to speak as a genuine desert Arab". Vollers (*Volkssprache und Schriftsprache im alten Arabien*, p. 141) entirely agrees with Wetzstein; on the other hand, Nöldeke (*Beiträge zur semitischen Sprachwissenschaft*, p. 5) says that the application of the term to the Beduins as the only men speaking pure Arabic at the time is "indeed possible but not certain". The obvious thing may be here too the most probable. *Araba*, the verbal noun of which is *i'rāb*, means primarily, to arabicise, to give a word an Arabic form, to pronounce it in the genuine Arab way; the word is commonly enough applied, particularly also by Sibawaih, to foreign words adopted into the Arabic vocabulary in which case there is of course no possibility of a reference to the Beduins, as the contrast between *ʿAdjam* and *ʿArab*, non-Arabs and Arabs, is obvious. If we reflect that the cradle of Arab learning was in the ʿIrāk with its population, predominantly Aramaic and Persian, whose language completely failed to distinguish cases and moods, that the latter must have been the most striking characteristic of Arabic in contrast to the foreign languages with which they were acquainted, especially as according to good and abundant evidence it was particularly difficult for the non-Arab proselytes, who contributed a strong contingent to the linguistic scholars, so that they frequently found it a stumbling block, one will find it quite natural that *i'rāb* "arabicising", by narrowing of meaning should come to have the above limited technical meaning; *i'rāb*

is therefore at bottom only arabicisation $\kappa\alpha\rho' \epsilon\zeta\omicron\chi\eta\nu$. How much *irāb* was considered the exclusive advantage of the Arabic language is clear from the passionate polemic of Ibn Fāris [q. v.] against the assertion that the Greeks also had an *irāb* (Goldziher, *Muh. Studien*, i. 214).

Bibliography: A very useful survey is given in the first sections of the *Adjurrūmiya* of Šanhādī in Brünnow [Fischer]'s *Chrestomathie*; chapters 2 to 7, 40 and 41 of the *Asrār al-Arabiya* of Ibn al-Anbārī are more detailed and very suitable as an introduction to the controversies of the Arab grammarians. For the rest the student must be referred to the larger grammars in Arabic. (J. WEISS.)

AL-IRĀK, also called *al-irāk al-arabi* in contrast to *al-irāk al-adjamī*. In the older period *al-irākān*, "the two 'Irāks", meant the two oldest Muslim towns in the country, Kūfa and Bašra (Yāqūt, iii. 628, 11 sq.). Later this name was applied to al-irāk and al-Djibāl [q. v.] together; Yāqūt iii. 15, 18 knows al-irāk alone as the name usual among the Persians for al-Djibāl and explains this by saying that the Saldjūk ruler who held the 'Irāk also conquered al-Djibāl. As he lived in Hamadhān, the people referred his title as "Lord of al-irāk" to the province of which this was the capital; it is however rather to be assumed that the Saldjūkī, called himself "Lord of the two 'Irāks" (with a well-known *mubālagha*) and that the people began to call the eastern part of the kingdom 'Irāk also, at the same time differentiating *al-irāk al-adjamī* and *al-irāk al-arabi*.

The meaning of the name is uncertain. The Arab hypotheses are not satisfactory: *irāk* = low lying ground, according to Ibn al-A'rābi in Yāqūt, iii. 628, 13 sq.; "coastland", according to al-Khalil in Yāqūt, iii. 628, 21 sq. At the same time the 'Irāk is called al-Sawād, i. e. the country of a dark colour, owing to the cultivated land, in contrast to the bright white-yellow steppes, the contrast between the two being expressed in the names by the Beduins, who are very susceptible to colour effects. But the two names are not synonymous: *sawād* is a movable term, *irāk* is fixed; one talks of the *sawād* of Kūfa, but not of the *irāk* of Kūfa. Balkhī's statement (Ištakhri, p. 85, 3; Ibn Hawkal, p. 166, 1 sq.) is typical: "Between Baghdad and Kūfa lies a *sawād* with a network (of cultivated fields) which shows no gap"; this is a statement based on a correct general conception. It consists only of one long, not very broad, strip of valuable fertile country running from N. to S. in the 'Irāk and, if one wishes to describe the canal system, this continuous fruit garden must be taken as a basis. In Ibn Khurdādhbih there is still a memory of the name which 'Irāk had under the Persian kings: *dili Erānshahr*, which he translates "the heart of the 'Irāk" (5, 18 sq.: cf. Ibn Rosta, p. 104, 4); this agrees with the fact that al-Khwarizmī understands by Erānshahr Persia including the 'Irāk, and that, according to Yazīd al-Fārisī, the whole of Erānshahr was compared to a body of which the heart was the 'Irāk, similarly also Asmā'ī (according to Yāqūt, i. 417). The first Persian name of the 'Irāk was Sūristān (Balādhuri, p. 276, 5; Ibn Rosta, p. 103, 23 sq.; Mas'ūdī p. 177, 1; Tabarī, i. 819, 8; cf. Nöldeke, p. 15, Note 3).

The following details of the Geography and History of the country may be given here:

Al-irāk is the flat country which is bounded in the west by the Syrian steppe, in the south by the steppe and desert areas of Arabia and the north shore of the Persian Gulf, in the east by the southern spurs of the Zagros (Djabal Hamrīn) and west Khūzistān, in the north by a line from al-Anbār to Takrit. This northern border line marks the rising ground which in the oldest period formed the limits of the dry land; south of it alluvial land was gradually formed, which on account of its wealth of water, easy to distribute, possessed the most favourable conditions for profitable cultivation; it does not however appear that the administrative frontier ran along the natural boundary and the northern frontier is usually given as a line from Takrit to al-Haditha, which is about 60 miles N. W. of Hit and was even included in al-irāk. From the geographical point of view Khūzistān (Susiana), which adjoins it on the east, also belongs to the 'Irāk, as it is not separated by any natural boundary; the same is true of the Tāff, i. e. the high lying ground of steppe-like character which begins before the gates of Bašra and Kūfa. Wherever in the district the ground rises above the level of the river valleys in such a way as to form a barrier against inundation, and at the same time serves as a road, the Arab geographers speak of the *zahr* or "ridge" and frequently give the route along it as well as that by the river. If one takes together the many arms of the delta of the Shaṭṭ al-'Arab and the banks of the great rivers with their tributaries and canals, the extent of coast is extraordinarily large in proportion to the whole; the sea with the rivers also forms a system. The possibilities of development appear unlimited; only the regulation of the rivers requires constant attention to prevent the banks being washed away by floods, which would make economic development impossible; breaking of the banks led to the formation of great swamps; the land between the rivers assumes a steppe-like character when there is no irrigation by canals. This was not sufficiently done even in the best period of the country. At present only about a tenth of the whole area of the 'Irāk is under cultivation (agriculture and systematic cattle-rearing). The total area of the 'Irāk from al-Haditha to 'Abbādān cannot be reckoned to be more than 26,900 square miles (about the size of Bavaria): of this only about 2690 sq. m. are under cultivation. I append the estimate of Deutsch (following Willcocks), *Mag. f. Technik und Industriepol.*, No. 7 of 4, x 1913: Babylonia has 21,500 sq. m. with 850,000 inhabitants of which 1690 sq. m. are north, south and west of Baghdad. Tholenz (*Zeitschr. d. Ges. f. Erdkunde Berlin*, 1913, p. 329 sqq.) estimates the area affected by the great irrigation scheme at 5190 square miles (cost of the scheme £26,500,000; to take 30 years to carry out). Tholenz tells me that one of the main conditions for the complete opening up of the country is that the bed of the Tigris be dredged; along with this should go also the revival of the course which is usually thought to have been the principal one in Arab times, that of the modern Shaṭṭ al-Haiy; although this riverbed at Kūt al-'Amāra (the Mādharāyā of the geographers) branches off from the present main course of the river, it is still doubtful whether it is the main bed of the Arabs and not rather a channel made by man (so de Sarzec in Heuzey, *Origines Orient. de l'Art*, p. 17); on

it lay Wāsiṭ; unfortunately however the exact site of this town is not known; the latest travellers to visit the ruins (Koldewey and Moritz) did not describe them (Sarre and Herzfeld, *Archäolog. Reise*, i. 247). The Shaṭṭ al-Haiy, on which Lynch in 1838 was able to travel in a steamer and on which it is still said to be possible for a part of the year to reach Suḵ al-Shiyukh, entered the swamps (al-Baṭā'ih [q. v.]) at al-Ḳaṭr, through which it reached, under the name Nahr Abi 'l-Asad, the Didjla al-'Awra, the "one-eyed" Tigris, identical with the pre-Muslim and modern Tigris. The Euphrates divided somewhat below al-Musaiyib into the two arms, the western, Shaṭṭ Hindiya, and Shaṭṭ al-Hilla, the eastern; since the main stream was turned forcibly into the Hindiya arm, the bed of the Hilla arm has been in danger of drying up; it was not till the Hindiya Dam was finished at the end of 1913 that the waters were fairly distributed. According to Ḳudāma, the western arm, which makes a slight curve to the west, is called al-Alkamī (p. 233, 16 sq.; so also Mas'ūdī, *Tanbih*, p. 52, 5), and the eastern arm is called Sūrā; the former runs towards al-Kūfa and is lost in the swamps; the Sūrā arm, more accurately Nahr Sūrā al-'Alā (Ibn Serapion, p. 28), passes the important town of Ḳaṣr Ibn Hubaira (ruins a little north of Babel, Tell 'Imrān 'Alī); 6 farsakh below Ḳaṣr Ibn Hubaira the upper Sūrā passes into the lower Sūrā canal; its direct continuation eastwards is called Ṣarāt al-Kabira, and after passing the town of al-Nil it is called Nahr al-Nil and reaches the village of al-Hawl (4 miles from al-Nu'māniya on the Tigris), where one can tranship cargo and sail direct to the Tigris or turn to the south, reaching the Tigris at Nahr Sābūs (opposite Mādharāyā, which lies on the east bank) (on the subsidiary name *Zāb*, Syr. *zābā*, see Marquart, p. 164). The lower Sūrā (Sūrā al-Asfal) passes several places, among which the locality called al-Djāmi'ān by Ibn Serapion is the al-Hilla of the later geographers (founded about 495 = 1102 by the Mazyadid Saif al-Dawla); this arm is the modern Hilla arm; at al-Hilla a canal branched off to the S. E., the Nahr Nars, said to be called after the Sāsānid Narses. (292) who ordered it to be made. The Sūrā and the Nars finally pour their waters into the Budāt canal (*budāt*, Yāqūt, I, 770), which crosses the northern edge of the Baṭā'ih and is taken from the western arm of the Euphrates, a day's journey north of Kūfa near al-Ḳanāṭir, which is apparently identical with the Aramaean Pumbedita (= *fam al-Budāt*), the celebrated centre of Jewish scholarship (mentioned by Benjamin of Tudela in the thirteenth century); after it takes the waters of the Sūrā and Nars, the Budāt (Euphrates arm) after a course of about 40 miles enters the great swamp.

The two main rivers were joined higher up by canals, in addition to the above waterways. The important canal, Nahr Dudjail, which branched off from the Euphrates near al-Rabb (9 miles from Anbār, 16 from Hit) and reached the Tigris between 'Ukbarā and Baghdad, does not belong to the 'Irāk but to al-Djazira which adjoins it on the north; it sent off numerous branch canals into the districts belonging to the 'Irāk (Maskin, Ḳaṭrabbul); this canal, it appears, was silted up in 340 (951), and its name was transferred to an arm which branched off from the Tigris not far from Sāmarrā. From al-Anbār onwards four canals leave the

Euphrates: 1. Nahr 'Isā: its course is not certain but it may in general be identified with the modern Nahr Ṣaḳlāwiya; it is called after 'Isā b. 'Alī (Ibn Serapion: Mūsā) b. 'Abdallāh b. al-'Abbās, whose *ḳaṣr* lay only a little above the junction of the canal and the Tigris, within the zone of the city of the Caliph; according to Ibn Serapion (p. 14, and Yāqūt, iv. 842), it left the Euphrates at Ḳanarat Dimimmā (Abu 'l-Fidā, p. 52, 14, has *Dahamā*, which is probably simply a mistake for Dimimmā); Abu 'l-Fidā, *l. c.*, also says (on the authority of Sulaimān b. Muḥannā) that the canal comes from a place below al-Anbār (on the English map the ruins of al-Anbār are entered as "Sifera" on the north bank of the Ṣaḳlāwiya, 6 miles from its beginning) near al-Fallūdja; it irrigated the *ṭassūdji* Fērōzsābur; at al-Muḥawwal, a number of canals branched off towards Baghdad; it entered the Tigris below the Ḳaṣr Ibn Hubaira; on the English map the Ṣaḳlāwiya canal runs through the lake of Akkar Kuf, i. e. 'Aḳra-ḳūf of the geographers (e. g. Yāqūt, iii. 697) which is assumed to be at the south end; Le Strange wishes to locate the Muḥawwal of Ibn Serapion there; on R. Kiepert's map in Oppenheim's book, the Khōr of the Ṣaḳlāwiya is called in the southern part Khōr al-'Asādji: not far from the beginning of the canal, west of the Euphrates, on the English map is marked the Habbānia (Hibbāniya) lock, which is one of the main works in Willcocks's irrigation scheme; on Midḥat's plan for draining the Ṣaḳlāwiya swamp, see Oppenheim, ii. 281; a different account is given by Balkhī (Iṣṭakhri, p. 84 sq.; Ibn Ḥawḳal, p. 165); according to him, small streams run off from the Nahr 'Isā which again join together to form a stream, the Nahr al-Ṣarāt, which enters the Tigris, while the main stream, Nahr 'Isā, itself reaches the Tigris in the middle of Baghdad: ships can sail on it to its end, while navigation is not possible on the Nahr al-Ṣarāt on account of the weirs; 2. Nahr Ṣarṣar branches from the Euphrates 3 farsakh (about 12 miles) below Dimimmā, flows through a part of the district of Bādūrāyā (spelled *-rayā* in Yāqūt, i. 460, this is not correct; it can only be *-raiya* or *rayā*) and reaches the Tigris 4 farsakh (16 miles) above al-Madā'in, so Ibn Serapion, p. 15; according to Balkhī (Iṣṭakhri, p. 85; Ibn Ḥawḳal p. 166), the network of canals which intersects the continuous Sawād between Baghdad and Kūfa [cf. above p. 513a] begins with the Nahr Ṣarṣar, on which lies the little town of Ṣarṣar, 3 farsakh from Baghdad according to Yāqūt, iii. 381, who says that the Nahr 'Isā is sometimes called Nahr Ṣarṣar; there is obviously confusion with the Nahr al-Ṣarāt, on the connections of which with the Nahr 'Isā, see just above; 3. Nahr al-Malik, branches from the Euphrates 5 farsakh below the Nahr Ṣarṣar and reaches the Tigris 3 farsakh below al-Madā'in; it is also the name of a *ṭassūdji* in the Sawād; (so Ibn Serapion, p. 16); Le Strange's statement (p. 68), that the Nahr al-Malik began at al-Fallūdja is incorrect; this is impossible, for this place is only about 12 miles from the head of the Nahr 'Isā, while the head of the Nahr al-Malik is at least 30 miles from that of the Nahr 'Isā and should be sought on the maps somewhere about Khān Maḳdam; Nahr al-Malik was also the name of one of the four *ṭassūdji*'s of Bihḳubād al-Awsat, while the two Fallūdja were *ṭassūdji*'s of Bihḳu-

bādh al-A‘lā; 4. Nahr Kūthā leaves the Euphrates about 3 *farsakh* south of Nahr al-Malik and reaches the Tigris 10 *farsakh* below al-Madā’in; it flows through an extraordinarily rich country and many canals go off from it watering the *ṭassūdī* of Kūthā in the Kūra of Ardashīr Bābakān and a part of the *ṭassūdī* Nahr Djawbar; it flows past Kūthā Rabbā (Ibn Serapion, p. 15); Ibn Ḥawkal, p. 168 (Yāqūt, iv. 317), mentions besides Kūthā Rabbā, where Abraham was born and buried, a Kūthā al-Ṭarīk (Arabicised Aramaic?); Kūthā Rabbā is perhaps to be sought in the Tell Ibrāhīm of the maps (due east of Musaiyib). Of the canals from the Tigris which are independent of the Euphrates, one has already been alluded to: Nahr Dujail [see p. 514^a]; in Balkhī (Iṣṭakhri, p. 77 sq.; Ibn Ḥawkal, p. 156) its exit (*ṭūha*) is a little below Takrit; it waters parts of this town and then the Sawād of Sāmarrā up to the vicinity of Baghdād (Iṣṭakhri: “a large part of the Sawād of Baghdād is irrigated by it”). This was the earlier state of affairs; later the name was limited to the southern part of the canal or (more correctly) of the Tigris arm; this is reflected in the account in Yāqūt (ii. 555), where the river rises between Takrit and Baghdād below Sāmarrā returning to the Tigris after flowing through a large area. Abu ‘l-Fiḍā’, who only compiled without troubling about discrepancies, gives both accounts; p. 56, 3, according to Yāqūt’s *Muṣhtarik*, p. 289, according to Ibn Ḥawkal. Abu ‘l-Fiḍā’ has however combined Ibn Ḥawkal’s version with a note by Ibn Sa‘īd, to the effect that the Nahr al-Ishāki is in the south of and east of Takrit; the latter is fully dealt with by Ibn Serapion, p. 18 sq. (translation and commentary, p. 265 sq.); although the ms. of Ibn Serapion agrees in saying “east” with Abu ‘l-Fiḍā’ (or Ibn Sa‘īd), “west” is certainly the correct reading. The difference in the statements may be explained by the various stages; in the older stage there was a large canal (arm) of the Euphrates, which was called sometimes Ishāki after its maker, and sometimes by the diminutive Dujail. Sāmarrā wrought great havoc: the senseless extravagance exploited the land for purposes of luxury; when the days of splendour were over, many a good work of the older period disappeared, including the northern works of the Ishāki-Dujail; only antiquaries still knew anything of it; the rest of the world only knew of the Dujail which even the extravagance of Sāmarrā had not been able to destroy and which is said still to exist (entered on Kiepert’s map in Oppenheim). To restore all these once lifegiving watercourses is the task to be solved by civilisation in the next decades. The scheme has been drawn up by the English engineer Willcocks (cf. his *Irrigation of Mesopotamia*, Cairo 1905). So far the Hindīya dam has been completed (opened in December 1913); the lock of Habbāniya is being built and it was intended to have it finished in 1916. One of the greatest tasks, the drainage of the marshes between Kūfā and the Tigris around Ḳurna and Baṣra and the restoration of a sufficiently deep and broad channel for the Euphrates, now becomes of subsidiary importance, for, although the waterway still retains its importance beside the railway which is to connect the two important cities of the land, the railway, which is to run along the south edge of the marshes and north edge of the Arabian steppe, will suffice to carry the traffic and waterways

through the marshes will be mainly regarded as feeders for the railway. For certain goods the water-route from and to Nedjef will be a necessity, if they are to be able to compete in the markets. The canals to be revived cannot be intended as transport channels; the principal rule for the ‘Irāk has been rightly laid down that the watercourses are there for irrigation purposes and not for navigation. But people have gone too far in their zeal against the latter use, and the two great rivers must not remain any longer unused, but they must be made to carry the valuable cargoes if we are not to be reproached with neglecting an economic factor of the first importance. The lower course of the Euphrates between Ḳurna and the junction of the modern main canal and Tigris at Gurnat ‘Alī (10 m. north of Baṣra) is a swampy area [Baṭiḥa, q. v.] which probably at an earlier period stretched to Muḥammara. Compared with the earlier extent of the Baṭiḥa as given by the Arab geographers (Ḳudāma, 5100 sq. miles? as only linear measure is given, uncertain; Sprenger’s calculation, according to Mas‘ūdī (*Babylonien*, p. 47) is wrong; see thereon Wagner in *Nachr. Gött. Ges. Wiss.*, 1902, p. 239; the marshes began quite near Kūfā) the modern extent is limited, about 1730 sq. m. (but the area north of the Baṭiḥa, between Shaṭṭ al-Haiy and the Tigris is not yet investigated: there are said to be extensive marshes there also). Even now there are still a number of *khawr* (vulg. *khōr*, also *hawr*: for some notes on the word, see Lidzbarski, *Johannesbuch*, p. 144, note 5) i. e. lakes formed by inundation; the English map shows in addition to Khōr Abū Kelām and Khōr Djazā’ir also Khōr al-Hamar, the largest area of water. There are also lakes formed by inundation in the whole area between the Hindīya arm and the Shaṭṭ al-Haiy; they are to be distinguished from the waters called *bahr*, like Baḥr Nedjef and Baḥr al-Shināfiya; the Baṭiḥa and the borders of the *khawr*’s are intersected by navigable canals. The Khōr Ḥuwaiza or Khōr al-A‘zam through which the Kherkhā flows to the Tigris also belongs to the Irāk. *Khōr* is also the name of the watercourses in the delta of the Shaṭṭ al-‘Arab, which have a different character from the lakes formed by inundation.

The rich soil of this country provides a fertile crop of corn of the first quality. Knowledge of this at one time penetrated into Arabia, the Beduins of which were on terms of intercourse with the principality of al-Hira [q. v.], which lay on the borders of the blessed country and saw both sides. Every rising political power in Arabia when it felt strong enough had to make its first attack on the rich ‘Irāk. Here the material basis was to be found for a government which wished to set out on a policy of conquest: here were found the means to satisfy the “warriors of the faith” to whom the booty offered them by the conquest of this country seemed more valuable than the prospect of the joys of Paradise. Arab tradition makes this clear in the story that the Beduins were urged by their wives to get them the rich corn that grew in the ‘Irāk. But ‘Irāk was at the same time the door for an invasion into the Persian empire. Muḥammad, who had a good political instinct, could not fail to notice that in his period a great struggle was raging between the two world powers of which he might be able to reap the benefit as

tertius gaudens. The only clear revelation on foreign politics which survives (others have been lost) hopes for the victory of the defeated Byzantines (Sūra xxx. 1): a weakened Persia was in the interest of the Arabian policy of conquest, the guiding spirit in which from the first was ‘Omar. The war on two fronts was taken up with a boldness which cannot be sufficiently admired. The conquest of Syria and of the ‘Irāk was completed so thoroughly that 25 years after the death of the Prophet the crisis of the first civil war could be passed without serious consequences. The conquerors fell upon the ‘Irāk in full strength and here they won their first great victories. In strong, sudden blows the Persian outposts on the Euphrates were taken and the advance relentlessly continued until in the battle of Nahāwand (21 = 642) the Sāsānid power was overthrown. With great skill the Arab generals created a strong base of operations about 400 miles long with the camps of Baṣra and Kūfa as its eastern and western termini (the whole of the materials on the founding of these two cities is given by Caetani, years 16, p. 238 *sqq.*; 17, p. 13 *sqq.*). The rich capital of the country, Ktesiphon, which consisted of a group of towns, was ruthlessly plundered and destroyed and the foundations of a new fortified town were not laid upon it, but on the ruins the unimportant al-Madā’in (see Nöldeke, p. 16, note 1; Streck, p. 246—279) dragged on a miserable existence till it was absorbed by Baghdād. Great care was devoted to the administration of this part of the young empire by the far-seeing ‘Omar. Kūfa and Baṣra received separate governors, that of Kūfa was at first Sa’d b. Abi Waqqās, whose place was taken at the wish of the constantly grumbling Kūfis by ‘Ammār b. Yāsir [q. v.] who was not fit for the office; he was succeeded by Muḡhira b. Shu’ba, who had been dismissed from Baṣra on account of a scandal, until Sa’d was restored to office (25 = 646); then followed al-Walid b. ‘Uqba (25—30 = 646—650) and Sa’d b. al-‘Asī (30—33 = 651—654). Baṣra was more stable; there Abū Muṣā al-Ash‘arī [q. v.] ruled from 17—29 (= 638—650); he played an active part in settling the quarrel between ‘Alī and Mu‘āwiya after the battle of Šiffin. He was succeeded by ‘Abd Allāh b. ‘Āmir [q. v.], who hurried to the help of ‘Othmān but arrived too late. In 35 (655) ‘Alī sent to Baṣra ‘Othmān b. Hunaif, and ‘Ammār b. Shihāb to Kūfa. Ziyād Ibn Abihi (cf. Lammens’ monograph) sent by Mu‘āwiya as governor to Baṣra in 46 (665) became ruler of the whole of the ‘Irāk in 50 (670) and by a salutary firmness restored order in the turbulent country. He died in Kūfa in 53 (673), before his ‘brother’ Mu‘āwiya; his son ‘Ubaid Allāh became governor of Baṣra and Kūfa in 55 (675); under him Ḥusain b. ‘Alī [q. v.] met his death and he persecuted the Shī‘a. An important change in the fortunes of Baṣra took place when in the period of confusion after Yazid’s death (64 = 683), the Tamīm, the northern Arabs of Baṣra, fell to ‘Abd Allāh b. al-Zubair [q. v.], as did the people of Kūfa. The ‘Irāk seemed to be lost to the Omayyads for a time. The efficient ‘Abd Allāh b. al-Zubair, who was firmly established in Mecca, appointed his governors in the ‘Irāk; the bold and cunning guerilla leader Mukhtār in 66 (686) was able to expel the governor of Baṣra, but in the next year he fell in the battle of Ḥarūra’ near Kūfa. The death of Muṣ‘ab b. al-Zubair essentially

altered the situation; his best officer, al-Muhallab, joined ‘Abd al-Malik [q. v.] and a governor of the Damascus government returned to Baṣra. (72 = 694). The Khārījīs were a source of continual unrest; they were spread over the ‘Irāk and adjoining Khūzistān; they never permanently held a dominating position and were opposed by all the other parties. The governorship of Kūfa was sometimes combined with that of Baṣra, but in that case the governor-general had deputy governors under him. We know of the following governors of Kūfa: 53—55 (673—675) ‘Abd Allāh b. Khālīd, 55—58 (675—678) al-Daḥḥāk b. Kaīs, 58—59 (678—679) Ibn Umm al-Ḥakam, 59—60 (679—680) al-Nu‘mān b. Bashīr; 64 (684) we find ‘Āmir b. Huraith (Ibn al-Athīr, iv. 109) as deputy (*khalifa*) of ‘Ubaid Allāh (cf. under Baṣra) in Kūfa; in the same year Mukhtār appeared in Kūfa, where ‘Abd Allāh b. Zubair had a governor. In Kūfa in 75 (694), the activity of al-Ḥadjdjad b. Yūsuf [q. v.] began; he had been appointed governor of the whole of the ‘Irāk by ‘Abd al-Malik and his able and energetic administration suppressed all rebellion. The revolt of the Baṣris, who had joined the pretender ‘Abd al-Rahmān b. Muḥammad b. al-Ash‘ath [q. v.], was finished by the battles of Dair al-Djamādjim [q. v.] and Maskin (83 = 702). Al-Ḥadjdjad took efficient measures to put an end to the seditious activities of the towns of Kūfa and Baṣra: he created a centre of economic and intellectual life for the ‘Irāk in Wāsiṭ on the Tigris (Shaṭṭ al-Haiy), from which Kūfa and Baṣra, which were not too far distant (Kūfa 120 miles and Baṣra 180), could be ruled. ‘Abd al-Malik’s administrative reforms were also of great benefit to the ‘Irāk; their fundamental principle was that of unity, which was indispensable for a healthy development; the most important was the reform of the currency, which began in the year 75 (694) and replaced the Byzantine and Persian coins current in the empire by coins with Arabic legends (the older emblems were retained on some of the copper coinages; on the silver in some parts of the empire the bust of Khosraw and the fire altar were retained and only the confession of faith was placed on the margin). ‘Abd al-Malik acquired further merit by organising the postal service although it was only used for carrying persons and messages in the interest of the government. Finally Arabic was ordered to be the official language; previously official documents had been in the language of the country or in it and in Arabic. Under al-Walid also (86—96 = 705—715) al-Ḥadjdjad retained his peculiar position. The figure of this man, in spite of the contradictory, on the whole unfavourable, accounts of the Arab annalists is still quite distinct to us. We know that there was a whole school which systematically depicted in black colours all that the Omayyads did, especially all the actions of their great statesmen; this is the ‘Irāk school, the chief representative of which is Saif b. ‘Omar (clearly elucidated by Wellhausen, cf. Caetani, year 21, p. 305). Unbiased historical research will do justice to the merits of al-Ḥadjdjad, but it must confess that one element in his administration had a pernicious influence on the development of the whole empire: that was the way in which he favoured his north Arabian countrymen, the Kaīsīs. Therefore all the Yamanīs in the army and the government and all elements in the population who sided with the

Yamanīs were against him, as were also the 'Alids, whose pretensions he ruthlessly combatted. He took energetic measures against all men who fought for their particular interests, like al-Muhallab, who used every party when it seemed to be for his advantage. The tension produced by al-Ḥadjjādī's ruthless procedure did not find full vent in explosion, as al-Walid, a true son of his father, by his cautious and clever policy was able to avoid fatal outbursts of the principal feud, viz. that between the ʿĀlids and the Yamanīs. The storm burst as soon as al-Walid had died, for his brother Sulaimān who followed him (96—99 = 715—717) was under the influence of the enemies of al-Ḥadjjādī, the embittered Yamanīs. Al-Ḥadjjādī was spared the pain of the change, for he died six months before al-Walid. The new epoch which began with Sulaimān first showed itself in the appointment of Yazid b. al-Muhallab, one of the most dangerous intriguers and agitators, as governor of the 'Irāk (95 = 714). The new lord began a reign of terror: the most prominent men of the North Arab party were persecuted and ill-treated. With Sulaimān's death there began a period of government by factions, which at every change in the throne resulted in intolerable uncertainty and dangers. 'Omar II, son of 'Abd al-'Aziz b. Marwān, checked the activities of Yazid b. al-Muhallab for a time by imprisoning him (in the citadel of Aleppo, Ibn al-Athīr, v. 36); scarcely had 'Omar died (101 = 720) when Yazid escaped; the rebellion which he at once stirred up in Baṣra was suppressed by Maslama b. 'Abd al-Malik (102 = 721); as a reward his brother Yazid II (101—105 = 720—724) appointed him governor of Khorāsān, Baṣra, and Kūfa, separate deputy governors for them being placed in them by Maslama. The appointment of Khālīd b. 'Abd Allāh al-Ḳaṣrī as governor of the 'Irāk by Hishām (105—125 = 724—743) had a beneficial result. With the death of Hishām, however, the completest confusion prevailed throughout the empire; passions were vented without restraint, and the factions of North and South Arabs into which all prevailing antithesis almost all other differences were merged, fell on one another. Al-Walid II who followed Hishām was a ʿĀlī fanatic who had al-Ḳaṣrī cruelly executed. In Marwān II (127—132 = 744—750) a Marwānid once more took energetic steps against the rebellions. In the 'Irāk he also put down Khāridjī risings. But the flame which the cunning 'Abbāsids Abu l-'Abbās (al-Saffāh) and Abū Dja'far (al-Manṣūr) kindled in Khorāsān was no longer to be extinguished. Their general Abū Muslim in 130 (748) won the decisive battle against Marwān's governor, Naṣr b. Saiyār. The governor of the 'Irāk, Ibn Ḥubaira, could not check the evil. The Yamanīs in Kūfa rebelled and gave up the city to the enemy and it became for a time the headquarters of the 'Abbāsids. Marwān himself was decisively defeated on the Great Zab in 132 (750). The 'Abbāsids took the place of the Omayyads. Going back for a moment we may mention a political principle introduced by Mu'āwiya and maintained by his successors as a regular rule, but for which the rule of the Omayyads would certainly have disappeared more quickly. Mu'āwiya succeeded in consolidating his rule in the 'Irāk and in arabicising and islamising the country in a relatively short time by his policy of wise moderation, which was seen especially in the consideration

he paid to the inclinations of the people and in the introduction into the army of the principle of territorial military service. While at first the troops in the 'Irāk were foreigners but stationed only in a few depots, the numerous conversions to Islām soon supplied sufficient men for the local forces. The fact that these troops were not used outside the country or only in campaigns against the east had the disadvantage that the enemies of the Omayyads were able to find a strong support in them. Abū Muslim fought with 'Irākīs and Persians against the Omayyads, who only had the Syrian troops on their side. In the civil administration also Mu'āwiya and his successors showed themselves far-seeing statesmen: although they did not allow the 'Irākīs to choose their own governor, but imposed rulers upon them, yet they wisely gave way to appeals and changed the individuals, an unimportant concession which in no way meant an alteration of the system. In yet another way the Omayyad rule was beneficial to the 'Irāk. These rulers recognised that the 'Irāk with its agriculture, dependent on special methods of cultivation, required to be administered with particular care; neither arbitrary interference nor complete *laissez faire* were here suitable. In not a few cases the representatives of the central government saw to improvements proposed by the natives, like Maslama, the Caliph's brother, who built a canal. The economic results of the Omayyad rule in the 'Irāk are to be all the more highly appreciated as they had to reckon with the hostility of the population (Kūfa was in the hands of the Shī'a, Baṣra in the power of the Khāridjīs). The difference between Syria and the 'Irāk during the Omayyad period is that in Syria there was union and coherence and in the 'Irāk continual strife. The Shī'a and Khāridjī troubles have already been mentioned as well as the fighting between North and South Arabs, who opposed one another in the 'Irāk under the names "Tamīm" and "Azd"; in spite of these troubles the great Marwānid succeeded in lessening the differences and bringing about a certain degree of coherence in the whole empire. The turn given to the Muslim empire by the victory of the 'Abbāsids seemed likely to make the unity permanent. The transference of the Caliph's capital to the new city of Baghdād consolidated the connection of the regions belonging to the central zone. On the other hand, this measure already concealed the germ of decay, since the west could no longer be commanded from Baghdād, while this move did not result in a firmer authority over the eastern territories. Yet the area within the immediate sphere of the Caliph's influence, with Egypt, Syria, Mesopotamia, the 'Irāk, and Persia, was still so important both in territorial extent and in values inherited from the pre-Muhammadian period that the 'Abbāsids and their statesmen might have been able to build a permanent structure of indestructible political power and economic prosperity. Under al-Manṣūr and his immediate successors to al-Ma'mūn this great empire was a type of a political magnitude such as had hardly ever been attained before and can only be compared with the Roman empire under Hadrian. The Roman empire and the caliphate under the early 'Abbāsids are hypertrophied structures, they are colossi with feet of clay. The imminence of collapse is the mark which they bear on their brows. In the causes of their decline they have much in com-

mon, but each of them had besides its own special conditions. The error in the structure of the caliphate, which was bound to prove fatal, lay in basing the sovereignty of the dynasty on aristocracy of birth and religion. Alongside of the clan which championed this was another of the same character which unceasingly endeavoured to make good its claims and to work for the overthrow of the dominant clan. The latter were the descendants of 'Alī and Fāṭima, whose partisans formed themselves into a politico-religious party and were a great danger, not so much on account of their numbers, for then as now they cannot have numbered more than a tenth of all Muslims, but they formed the most intelligent and most industrious part of the Muslim population. Besides the clan and religious elements in the feud there soon appeared a third, the racial. The predominant majority was Arabic. These Arabs treated the Persians with contempt; the latter had also to attach themselves as clients to an Arab clan. Their ill-treatment led them to join with the other group, the *Shi'at* 'Alī "the followers of 'Alī", who were severely oppressed by the dominant clan and its government. Their common sufferings formed a strong bond of union. A religious and nationalist party grew out of the at first purely Arab *Shi'at* 'Alī. "Persian" and "*Shi'a*" gradually became synonymous. The danger was at first averted: a skilful policy bridged over the differences for a space of about 40 years. The Caliph al-Manṣūr, the second 'Abbāsīd (136—158 = 754—775), summoned a prominent Persian, named Khālīd, of the Barmak family, said to be related to the old royal family, to a high office in the Government. Under his successors, unusually capable and clever men, this family attained an almost autocratic position. This period marks the zenith of the political power and economic prosperity of the caliphate, while at the same time a civilization flourished that was conditioned by a limited external adaptation to the great cultural elements which the conquering Arabs found in Syria and Babylonia; but the foundations for a further prosperous development were not created. Nor could it be otherwise; for the system of government which at the very beginning of the Omayyad period had replaced the originally democratic principle was based upon the idea that the prosperity of the Muslim community was secured by placing at the head of the government the man most worthy of this office. To exercise his control perfectly he had to have unlimited power and very soon this conception of the caliph became accepted to such a degree that he was actually regarded as the "Shadow of God". In practice this absolute ruler was usually not only the most worthy but frequently one who had the gravest moral defects and at the same time a plaything in the hands of those who exploited the community in his name. In an administration of this kind two tendencies developed in a most disastrous fashion: the formation of gigantic fortunes and the preponderance of the "priesthood" of one particular theological school. At the same time a number of adventurers arose who troubled little about the superman on the Caliph's throne. The caliphate broke up into a number of communities which existed almost independently alongside of one another. In each of these communities developments followed the course settled by local conditions. The 'Irāq also followed its own

devices. From the beginning of the Būyid rule to the end of the Saldjūk period it was a province of a kingdom whose centre was in Persian 'Irāq, but there was no marked policy of interference by the rulers: provided that the inhabitants bore patiently the oppression of their foreign masters and their heavy demands for money, they were allowed liberty to maintain their national life. The revival of the authority of the caliph under the vigorous Caliph al-Nāṣir brought no essential alteration. This period, besides, was soon ended by the Mongol invasion.

In the long period of 'Abbāsīd rule the 'Irāq suffered many vicissitudes. When the caliphs were strong, the conflicts between the various elements and the aspirations of ambitious adventurers were speedily crushed; otherwise, the land suffered considerable unrest; for the Kūfa and Baṣra people were incurable as regards their main faults. The new capital attracted the worst elements to itself; at the same time the revival of economic prosperity brought masses into the country who when the time came could be stirred up by ambitious individuals, as for example happened with the rebellion of the Zandj imported from East Africa; finally, the religious fervour which was glowing beneath the ashes, again and again burst forth in burning and consuming flames. The extraordinary skill with which the Barmakids and, under their guidance, three caliphs maintained the delicate balance between Arabs and Persians, was lacking when the Barmak family was destroyed. The extermination of the Barmakids which resulted in an essential alteration in the ethnic balance of power in the 'Irāq, meant that the policy of conciliation and mediation between the two main elements, the Arabic and Persian, was at an end. The overthrow of the balance first showed itself in a series of 'Alid troubles, which began with the rising of Ibn Ṭabāṭabā (199 = 815). The capital stood by the Sunni caliphate and even went so far as to oppose the Caliph himself when the latter in pursuit of an untenable policy of conciliation made the mistake of planning to give the succession to the 'Alid Imām al-Riḍā as husband of his daughter and adopting the green colour of the 'Alids. As soon as he saw his mistake, he undid his measure not without the use of force. The extermination of the Barmakids did not conduce to the strengthening of the political power of the Arabs in the 'Irāq, but to its destruction, for the dislocation of the intimate relations in the central province led to the introduction of a new element into the court service and thus into political life. Al-Muṭaṣim created for himself a Turkish praetorian guard and lived under its protection in Sāmarrā which was founded by him. The Turkish force with which the caliphs surrounded themselves stood alone and the existing Arab bodies of troops fell into the background before it, as the former had much more energy and soldierly spirit. The people thus became unfit to defend themselves and were at the mercy of those who ruled the land with the help of foreign troops, either as the appointed representatives of the Caliph or as usurpers who entered the land by force. These foreign bodies also endeavoured to gain control of the other provinces. We have already seen that Turkish families gained the ruling power in Egypt and therefore in Syria, but this did not mean the

coming of a system of regionalism, although the land furnished hardly any troops worth mentioning. In the ʿIrāk under al-Mutawakkil Turkish praetorians came into power and made any orderly government impossible. The caliphs with a few exceptions (al-Muʿtaḍid 892—902) and al-Muktafi (902—908) were utterly incapable and occasionally criminally self-seeking. The struggle for power around the caliph, that is for the office of generalissimo (Amir al-Umarāʾ), came to an end for a time through the rise of the Buʾyids (334 = 945), who ruled the two ʿIrāks, Babylonia and Media (cf. the beginning of the article). During the great disturbances which attended the complete collapse of the decadent Buʾyid family and the rise of the strong Turk family of Saldjūks (447 = 1055) a peculiar combination arose: a Turk general of the Buʾyid army, Arslān al-Basāsiri [q. v.], ruled for a short time in the ʿIrāk in name of the Fāṭimid al-Mustansir (451 = 1059). But as a result of the great distance between the ʿIrāk and Egypt and southern Syria (the inhospitable Syrian steppe makes it necessary to take a devious route via north Syria) there could be no question of real Fāṭimid rule in the ʿIrāk. The intervention of al-Basāsiri was an episode which very soon passed. The Saldjūks, who appeared as the main champions of the Turks and held the caliph completely in their power, also considered themselves the protectors of the true Muslim doctrine and persecuted the Shīʿa wherever it raised its head in the ʿIrāk. Although they showed an inclination for Persian culture (the great Saldjūks resided not in Baghḍād but in Isfahān), they did not interfere with the Arab culture of the ʿIrāk. The temporary redemption of a certain amount of power by the caliphate under Nāṣir al-Dīn made only little alteration in the political and religious conditions. The ʿIrāk became an easy prey to the Mongol conqueror Hūlāgū (656 = 1258), and its capital Baghḍād sank to be a minor provincial town on the extinction of the caliphate. The desolation of the country, which as a result of the complete neglect of organised irrigation had begun as early as the beginning of the xth century, continued. The ʿIrāk became steppe country with a few large villages and a few cultivated stretches on which the cultivation of the date-palm was alone of some importance. The incorporation of the ʿIrāk in Persia by the powerful Ṣafawid Shāh Ismāʿil (915 = 1509) was not permanent. The country very soon (941 = 1534) fell to the Ottoman empire, of which it was a province until 1918.

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(M. HARTMANN.)

IRAM, the name of an individual or tribe which occupies the same position in Muslim genealogy as Aram in Biblical, as may be seen from a comparison of the Muslim series ʿUṣ b. Iram b. Sām b. Nūḥ with the Biblical ʿUṣ b. Aram b. Shem b. Noah. The Muslim line probably, like many others, entered historiography under Jewish influence and therefore gives us no new information regarding the dissemination of Aramaeans in Arabia. The name is identified with that of the Iram Dhāt al-ʿImād discussed below, the vocalisation of which was established. Perhaps this explains why the Muslims say Iram instead of Aram.

Tradition has still further developed the connection with the Aramaeans. The people ʿĀd [q. v.] were called Iram; when the ʿĀdis were destroyed, the name Iram was transferred to Thāmūd whose descendants were thought to be the Nabatheans of the Sawād. It was also known to Muslim scholars that Damascus in ancient times was called Iram i. e. Aram.

Bibliography: see the next article.

(A. J. WENSINCK.)

IRAM DHĀT AL-ʿIMĀD occurs in the *Kurʾān* only in Sūra 89, 6: “(5) Hast thou not seen how thy Lord dealt with ʿĀd, (6) Iram dhāt al-ʿImād, the like whereof hath not been created in the lands”. — The connection between ʿĀd and Iram in these verses may be interpreted in various ways, as the commentaries explain at length. If Iram is taken in contrast to ʿĀd, it is intelligible why Iram also has been taken as a tribal name; ʿImād could then be taken in the sense of “tent-pole”. According to others, the poles are a description of the giant figure of the Iram, which is thus particularly emphasised. If Iram stands in *iqāfa* to ʿĀd, it is more probable that Iram dhāt al-ʿImād is a geographical term: “Iram with the pillars”. This is the prevailing opinion among Muslims. What is exactly referred to, however, is a point on which opinions differ widely both in east and west. According to Yāqūt, the view most frequently held is that which considers dhāt al-ʿImād an epithet of Damascus [q. v. i. 903^a]. Djairūn b. Saʿd b. ʿĀd [see DAMASCUS, i. 904^b] is said to have settled here and have built a town adorned with marble columns. Loth has used this tradition in support of his view that only Aramaic traditions are associated with the name Iram.

Iram, however, is frequently referred by Muslims to South Arabia to which ʿĀd also belonged. ʿĀd had two sons, Shaddād and Shadīd. After the death of the latter, Shaddād subdued the kings of the world; when he heard of Paradise he had a town built on the steppes of Aden which was to be an imitation of Paradise. Its stones were of gold and silver and its walls studded with jewels, etc. When Shaddād, after neglecting the warning of Hūd [q. v.], wished to see the town, he was destroyed by a tornado with his whole retinue a day's journey from Iram and the whole town buried in sand.

In a tradition given by al-Masʿūdī (ii. 421) the story does not have a tragic ending. After Shad-

ḏād had built Iram, he wished to erect a duplicate of the town on the site of Alexandria. When Alexander the Great came to found Alexandria, he discovered traces of a great building with many columns of marble. On one of these was an inscription of Shaddād b. ʿĀd b. Shaddād b. ʿĀd in which he related that he had had this town built on the model of Iram dhāt al-ʿImād; but God put an end to his life: no one should be tempted to undertake too great a thing. — It is easy to see that this tradition is connected with the romance of Alexander, in which it is related (Pseudo-Callisthenes, ed. C. Müller, i. 33) that at the building of Alexandria a temple with obelisks was found which had an inscription of King Sesonchis who ruled the world. The warning mentioned in al-Masʿūdī's inscription is also quite in the tenor of the Alexander legend. We therefore must not expect here a tradition concerning the site of Iram. It must be noted, however, that Ṭabarī also in his commentary on the Kurʿān gives the view that Iram was identical with Alexandria.

It is further related that a certain ʿAbd Allāh b. Kīlāba while seeking two lost camels came by chance on the buried town, from the ruins of which he brought musk, camphor, and pearls to Muʿāwiya. All these however became dust when exposed to the air. Muʿāwiya summoned Kaʿb al-Aḥbār [q. v.] to him and asked him about the town. The latter at once replied: "It must be Iram of the pillars, which was to be found in thy caliphate by a man whose appearance is as follows". The description fitted ʿAbd Allāh exactly. The hardly concealed tone of mockery with which al-Masʿūdī relates all this (*Murūj*, iv. 88) is worth noting.

According to Muslim scholars, this Iram dhāt al-ʿImād lay near ʿAden or between Ṣanʿā and Ḥaḍramawt or between ʿOmān and Ḥaḍramawt. It should be noted that the form of the name Iram is South Arabian: Hamdānī mentions a hill and a well of the name Iram in South Arabia. This fact is a refutation of the opinion of Loth, who considers Aramaic references exclusively.

It is likewise clear that we have not to accept the connection between the tribe Iram = Aram and Iram dhāt al-ʿImād which is assumed by Muslim tradition. — The story of the finding of the family tomb of ʿĀd b. Iram is found in D. H. Müller, *Südarabische Studien* (*Sitz. ber. Akad. Wien*, philos.-histor. Klasse, lxxxvi. 134 sqq.).

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(A. J. WENSINCK.)

IRĀN. [See PERSIA.]

IRATEN, Berber AIT IRATEN (cf. AIT), Arabic BANŪ RATEN, a tribe of Great Kabylia, whose territory is bounded on the north by the Sebou, in the west by the Wādī Aisi, which separates them from the BanŪ Yenni, in the south by the district of the Ait Yahyā and in the east by that of the Ait Frausen, and forms a hilly country from 3000

to 3500 feet in height, yielding olives and figs and some corn. The inhabitants are settled in several villages, of which the most important are ʿAdeni, Tawirt Amokṛān, Usammör, and Agemun. To-day the BanŪ Ratén form a single dwār community (cf. DAWĀR at the end) of 9781 souls belonging to the mixed community of Fort National.

We know little about the history of the Ait Iraten. Ibn Khaldūn (*Hist. des Berbères*, transl. de Slane, i. 256) mentions them as inhabitants of "the mountains between Bougie and Tedellys". They were nominally under allegiance to the governor of Bougie and were on the list of tribes liable to *kharāj*, while they were actually independent. At the time when the Marīnid al-Ḥasan undertook his campaign to Ifrikiya, they were subject to a woman, called Shamsi, of the family of the ʿAbd al-Ṣamad, from whom the chiefs of the Ait Iraten were descended.

During the whole Turkish period, the Ait Iraten maintained their independence, secure behind their mountains. They formed one of the most powerful federations in Kabylia, which comprised five *arsh*: Ait Irdjen, Akerma, Usammör, Aug-gasha, and Umala, and could put in the field a force of 2800 men. They kept their independence until in 1857 the French under Marshal Randon for the first time penetrated into the Kabylia mountains (Djebel Djurdjura: cf. ALGÉRIE, i. 270a). To prevent a hostile invasion of their territory the Ait Iraten arranged to give hostages and to pay tribute. Nevertheless, their land remained a hotbed of intrigues against French rule, so that Randon in 1857 decided to subdue them completely. The French troops leaving Tizi-Uzu on May 24 conquered all the Kabyl villages in succession and on May 29 destroyed the army of the Ait Iraten and their allies on the plateau of Sūḳ al-Arbā. On May 26 the Ait Iraten offered to submit. To keep them in check Randon at once began to build Fort Napoléon (now Fort National) in the heart of their country and thus placed "a thorn in the eye of Kabylia". The BanŪ Ratén were then quiet for 14 years, but in 1871 they again had recourse to arms and took part in the siege of Fort National, which however the rebels did not succeed in capturing.

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IRBID or Arbād (corruption of an older Arbel, see the following article), the old town (of which the ruins only now exist) of Arbela, on a hill on the road from Tiberias through the so-called "Dove Ravine". Among the ruins those of a synagogue are noteworthy (see Kohl and Wat-

zinger, *Synagogenruinen in Galilea*, p. 59 sqq.). The remarkable rock caves in the neighbourhood played an important role in later Jewish history. Tradition places here the tombs of the mother of Moses and of four of the sons of Jacob, Dan, Issachar, Zebulon and Gad.

Another Irbid-Arbad, likewise an ancient Arbela, lies in the district of Balḳā' [q. v.], 12 Arab miles from Baisān. There the Caliph Yazīd II died.

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(FR. BUHL.)

IRBIL, the name of various places in Mesopotamia:

1. a town in the wilāyet of Mōṣul, about 50 miles E. S. E. of Mōṣul, 12 hours N. of Altyn Köprü (see i. 322^b) in 36° 11' N. Lat. and 42° 2' E. Long. (Greenw.). Irbil (Erbil, in the common language also Arbīl) is the Arba-ilu of the Babylonian-Assyrian and the Arbira of the Old Persian cuneiform inscriptions. This place, which is mentioned as early as in Assyrian documents of the ixth century B. C., played no special political role in antiquity. Its main importance was rather based in the pre-Achaemenid period on the possession of a highly venerated sanctuary of the goddess Ishtar. Arbailu was the Delphi of ancient Assyria; at the same time however it was of great importance as the junction of caravan roads. It is mainly to this favourable position at the junction of roads that Arbailu owes the fact that it has survived as an existence and a name alone out of the famous cities of Assyria.

Irbil, almost equidistant from the two rivers named Zāb, formed from the earliest times the centre of the district cut off on north and south by these two rivers. In ancient times this was called either Arbelitis, after the capital, or, from the Zābs, Adiabene (the Ḥedayab of the Syrians). It practically coincided with the "land (*ard*) Irbil" of the Arab geographers. As after the decline of Niniveh, Arbela was the only important town of Assyria proper, the name Arbelitis was later extended to Assyria (even as early as the time of the Diadochi). Adiabene was then also interpreted in this wider sense. In the second half of the second century B. C. a small kingdom arose there, which was able usually to maintain its independence during the Parthian period. Under the Sāsānids Irbil was the residence of governors, who occasionally enjoyed very great independence. One of these, Ḳardagh, who lived in the citadel of Melḳi near Irbil, suffered a martyr's death in 358 under Sapor II for adopting Christianity.

In the Muslim period Irbil does not appear until far on in the time of the later 'Abbāsids. In Tabari's great history it is never mentioned; of the older Arab geographers only Ibn Ḳhordādhbih ixth and Ḳudāma (xth) mention it in dealing with the division of Arab 'Irāḳ as the capital of a district (*ṭassūd*) of the province of Hulwān; cf. *Bibl. geogr. Arab.*, ed. de Goeje, vi. 6, 3, 235, 2. Irbil was later considered to belong to the Dījazira, particularly to the province of Mōṣul. In 563 (1167) Zain al-Din

'Alī Küçük b. Begtegin founded a small state with Irbil as capital. The most famous ruler of this Kurd dynasty of Begteginids [q. v. i. 688^b sq.] was Muẓaffar al-Dīn Kökbürī, Saladin's brother-in-law. Under him Irbil reached its greatest prosperity during the middle ages. Kökbürī in 586 (1190) considerably extended the kingdom which he had inherited from his brother. He conquered the adjoining minor principalities and also brought the district of *Shehrizōr* (with Kerkūk) under his rule. A number of foreigners then settled in Irbil, which soon became an important town. Several times a year Kökbürī gave brilliant festivals which brought visitors from far and near. This was especially the case with the feast celebrated with great ceremony on the birthday of the Prophet, which was combined with a great fair (cf. Ibn Ḳhallikān, ed. Wüstenfeld, fasc. vi. 66). The lower town of Irbil at the foot of the citadel hill owes its origin to this prince. He also founded a school which bore his name, the Madrasa al-Muẓaffariya, at which the father of the celebrated Arab historian Ibn Ḳhallikān (born in 608—1211 in Irbil) was professor. For the Ṣūfis Kökbürī built a monastery (*ribāṭ*) in Irbil.

When Kökbürī died childless in 630 (1132), he left his kingdom to the caliph al-Mustansir whose much shrunken secular power thus received a not inconsiderable accession. The latter had however first of all to use force to gain possession of his heritage, for the inhabitants of Irbil refused to recognise the 'Abbāsids as their suzerain. The general Iḳbāl al-Sharābī, who was sent by al-Mustansir, succeeded in occupying the refractory town after a siege; cf. Ibn al-Ṭiḡṭākā, *al-Fakhri* (ed. Ahlwardt), p. 37, 380, 12; Barhebraeus, *Chron. Syr.*, ed. Bedjan, p. 466 sqq. and Weil, *Gesch. d. Chalifen*, iii. 468. Soon afterwards the Mongols knocked at the gates of Irbil. By 628 (1230) they had entered the radius of the town in their raids (cf. Ibn al-Athīr, ed. Tornberg, xii. 328). In 633 (1235) they were plundering in its streets (cf. Barhebraeus *Tārīkh Mukhtaṣar*, ed. Beirut, p. 436, 9). In 634 (1236) they appeared again, set the lower town on fire and besieged the citadel, which was valiantly defended; but after 45 days they retired on payment of a considerable ransom; cf. Barhebraeus *Tārīkh Mukhtaṣar*, p. 437, 12 sqq., and Wüstenfeld in the *Abh. d. Gött. Gesch. d. Wiss.*, xxviii. (1881) p. 120, and also d'Ohsson, *Histoire des Mongols*, iii. 69, 71, 73. When in 656 (1258) Hūlāgū began his advance on Baghdād, he at the same time sent one of his generals to Irbil. The fortress was defended by the Kurds against all attacks for over a year. It was only with the help of Badr al-Dīn Lu'lu' of Mōṣul that the Mongols finally succeeded in taking the hotly contested town. Cf. Rashīd al-Dīn, *Hist. des Mongols de la Perse* (ed. Quatremère), i. (1836), p. 314 sqq.; Barhebraeus, *Chron. syriac.*, p. 506, 3 sqq.; Barhebraeus, *Tārīkh Mukhtaṣar*, p. 472, and Weil, *Gesch. der Chalifen*, iv. 9; D'Ohsson, *op. cit.*, iii. 256 sqq. In the period that followed Irbil had again to suffer a great deal from the horrors of war and the raids of neighbouring Kurd and Arab tribes. The last days of storm and stress were experienced during the Turkish campaign of Nādirshāh in 1743. After a 60 days' siege the victorious Persian king was able to enter the town. Until far into the first half of the sixteenth century Irbil belonged to the great pashalik of Baghdād and as

one of the most important military points in it was garrisoned by a strong force of Janissaries. When the wilāyet of Mōsul was separated from that of Baghdād, Irbil went with the former.

The conversion to Christianity of the district of Adiabene and the adjoining regions was mainly conducted from Irbil. A bishop had his seat here at a very early date. The diocese originally comprised only the area between the two Zāb, therefore it was called by the Syrians the diocese of Hedayab or, from the two seats of office, of Arbel or Hazza (a village near A.). At the beginning of the 7th century Irbil was elevated to the rank of an archbishopric, to which the whole of Assyria proper was subordinated. Not till a later date was the bishopric of Nineveh (Mōsul) or Āthūr separated from it as an independent ecclesiastical province. On the importance of Irbil in pre-Islamic Syrian church history, cf. especially the chronicle probably composed by a clergyman of the diocese of Irbil, which A. Mingana published in *Sources Syriacques*, i. (Leipzig 1908) and Sachau discussed in the *Abh. der Berl. Akad. d. Wissensch.*, 1915, No. 6. This chronicle is primarily concerned with the history of the bishops and martyrs of our bishopric for the period 100—540 (551?) A. D. See also Labourt, *Le Christianisme dans l'empire Perse* (1904), passim (Index, p. 356).

In 1268 the Nestorian Catholics moved his see from Baghdād to Irbil. But as early as 1271 he removed from here to Ushnū in Ādharbaidjān, since the Christians as a result of the machinations of the Assassins became suspect among the Muslims and had to suffer many insults, cf. Barhebraeus, *Chron. Eccl.* (ed. Abbeloos and Lamy), ii. 439; do., *Chron. Syr.*, p. 525, 10 sqq., 526, 21 sqq.; D'Ohsson, *op. cit.*, iii. 469 sq. The position of the Christians of Irbil under the successors of Hūlāgū [q. v.], and specially under Ghazān [q. v.] and Uldjaitū, was on the whole very miserable. Kurds and Arabs often fell upon them, plundering and murdering, first of all in the years 1274 and 1285; cf. Barhebraeus, *Chron. Syriac.*, p. 528—529, 557, 8 sqq. In 1295, as an inscription of the 17th century which still exists in the monastery of Mar Behnam records, the Īlkān Baidū ravaged the region of Irbil, cf. H. Pognon, *Inscript. Semit.* (Paris 1907), No. 76, p. 135. In the year 1296, as a result of a royal edict, all Christian churches of the town were destroyed (Barhebraeus, *op. cit.*, p. 596, 18 sqq., and *Histoire de Mar Jabalaha*, ed. Bedjan, 1895, p. 113); in 1297 the Kurds besieged during several months the Christians who had taken refuge in the upper town (cf. *Hist. de M. Jabalaha*, p. 121—131). In 1310, in the reign of Uldjaitū, the Christians, after bravely defending themselves for over three months on the citadel against the besiegers, Arab, Kurd, and Mongol, were overcome and exterminated. We possess an illuminating description of these dark days for Irbil from the pen of the biographer of the then Catholics Jabalaha iii. (see *Hist. de M. Jabalaha*, p. 154—201). From this time onwards Irbil ceased to be a Christian town. But since then also dates the decline of the town. A few Syriac inscriptions on the walls of a building now used as barracks (*kishla*) recall the earlier Christian population; cf. Cuinet, *op. cit.*, p. 857. In Irbil itself there are no longer any Christian families; a few (united Nestorians) so-called Chaldaeans, are however to be found in the village of Ainkawo (also

written Ainkeba, Ankawa, Ankowa) a short hour's journey from Irbil, certainly the Amkaba of the *Hist. de M. Jabalaha*, p. 192, and probably the Amkabādū of Barhebraeus, *Chron. Syr.*, p. 557, 11) as its exclusive inhabitants. Next to the Christians the Kurds form numerically the strongest element in the population of the town. From the 11th century the Hadhabani or Hakamiya Kurds were settled in and around Irbil; on them cf. Ritter, *Erdkunde*, ix. 620; Quatremère in *Notices et extraits des manuscrits*, xiii. 301 note 1, 309—313 (extracts from the geographical and historical work of al-Umari, died 749—1348); G. Hoffmann, *Syrische Akten persisch. Märtyrer* (1881), p. 236, 272. The chiefs of these Kurd tribes, who possessed a considerable number of citadels in the region of Irbil, were frequently fighting with one another for the possession of the town. Accounts of such local feuds in the middle of the 11th century are given for example by the histories of Ibn Khaldūn and Badr al-Dīn Aini; see Tiesenhausen in *Mém. présentées à l'Acad. Imp. des Sciences de St. Pétersbourg*, viii. (1859), p. 141, 160—161.

As to the present population of Irbil, it numbers, according to Cuinet (1892), 3260 inhabitants of whom 497 are non-Muslims (Jews). The number of houses is said to be 1822 (Belck and Lehmann, in 1899, estimated those of the upper town alone as 800), besides the serai of the Turkish governor, 2 mosques, 10 Muslim chapels and 16 schools. According to the late administrative division of Turkey, Irbil was the capital of a qaḍā belonging to the sandjak of Shehrizōr and was divided into two districts (*nāhiya's*) comprising 330 villages and 12000 inhabitants.

Irbil consists of the lower town and an upper town grouped around the citadel. The lower, built by Kökbūri (called Kotrak, according to Cuinet), which lies at the west and south bases of the citadel hill, makes a very poor impression and now lies for the most part in ruins. It was earlier much more extensive, as may be deduced from the fact that the ditch which once surrounded it now lies far beyond the present scanty group of houses. The lower town is the centre of commercial life and contains the bazaars and khāns. Of noteworthy buildings the remains of a large mosque with an imposing minaret, about 203 feet high and 48 feet round (cf. the description in Rich, ii. 15 sqq.), are especially striking; according to an inscription on the minaret, it was built by Kökbūri. This mosque is perhaps identical with the *Masjid al-Kaff* mentioned by Kazwini (*loc. cit.*), in which, according to him, there was a stone with the imprint of a man's hand. Obviously this refers to a sanctuary with a print of 'Alī's hand (*Kaff, pandja*), of which others are known in the 'Irāk, Mesopotamia, and Persia; cf. for examples, v. Berchem, in Herzfeld-Sarre, *Archaeolog. Reise im Euphrat- und Tigrisgebiet*, i. 24).

The upper town with the citadel rises from a round hill not quite 65 feet with fairly steep sides. It is obviously artificial. In its interior are massive vaulted subterranean passages and chambers. It is crowned by a strong castle which is surrounded by a wall now somewhat ruined, 48 feet high, set with crenellated parapets and bastions. This gigantic tell with the picturesque citadel upon it has always aroused the astonishment of travellers; from several hours' journey distant it can be seen commanding the

plain. To some extent it reminds one of the castle hills of Hims and Haleb — with which it has been frequently compared —, but it surpasses both considerably in the grandeur of its mass. The castle is occupied by the *ḥā'immaḳām* and the other officials of the town. The houses of private citizens are quite close to the surrounding wall. Systematic excavations have not yet been undertaken in Irbil nor is anything known of any accidental finds of antiquities.

The importance of Irbil at the present day is mainly based on its position as a commercial depot and centre of a busy through trade. Important caravan routes enter it from different directions. First mention should be given to the very ancient road which runs from Baghdād via Kerkūk, Altyn-Köprü to Irbil and thence to Mōsul; it is the most direct route between Baghdād and Mōsul, as it was formerly between Babylon and Nineveh. Two roads run from Irbil to east and north and lead over rough mountain passes to the country of Ādharbaidjān; the one goes in the first place to Rowāndūz in the north east and the other to Khoi Sandjak in the east. On the roads from Irbil and the distances, see especially Rich, ii, 296—297; Jones in the *Journ. of the Roy. Asiatic Soc.*, 1855, p. 380; and Cuinet, p. 793 sqq.; the road from Irbil to Marāḡhā is described by Hoffmann, *op. cit.*, p. 231 sqq.

The town of Irbil is the centre of a splendid, very fertile country, which looks to the eye more a flat than an undulating plateau. With an average height of 1300 feet (the lower town of Irbil is 1332 feet above sea level) it forms the watershed between the two Zābs. There is a complete absence of trees, but it affords excellent corn-growing soil; cotton flourishes here exceedingly and is manufactured in the town. The Persian geographer Ḥamd Allāh Mustawfi praises the cotton grown here in his geographical work *Nuḡḡat al-Kulūb* about 1340. Numerous streams run in winter through the plain but there is no perennial river so that irrigation has in part to be conducted by subterranean aqueducts. In the north the spurs of the Kurd Alps come fairly near Irbil; west of the town rises the Demir-Dagh, to a height of 1600 feet. In the north east and east the plain is bounded by the Deredawān Dagh in the south (at Altynköprü) by the Zergazawān-Dagh. In the Southwest the plateau of Irbil is bounded by the Shemamlik lowland plain which stretches to the bank of the Great Zāb.

The well cultivated plateau is covered by numerous Kurd villages. The Kurd tribes, who camp in the summer in the hills of Rowāndūz, migrate hither in the winter. Most villages are built quite near characteristic tumuli; everywhere one finds extensive mounds of ruins, evidence of better days, when this land so richly endowed by nature was on a much higher level of civilization than at present.

Bibliography: For the Assyrian Period cf. Fr. Delitzsch, *Wo lag das Paradies?* (1881), p. 124, 256, and Streck, *Die Inschriften Assurbanipals* (1916), iii. 711; for the Graeco-Roman periods cf. Pauly-Wissowa, *Realencykl. der klass. Altertumswiss.*, ii. 407—8 (S. Fraenkel) and *Suppl.*, i. 117 (Streck). — For the Muslim period, apart from works already mentioned, the following are particularly important: Yāḳūt, *Muḡjam* (ed. Wüstenfeld), i. 186—189; Di-

mishḳī, *Kosmographie* (ed. Mehren), p. 190; Kāzwini, *Kosmographie* (ed. Wüstenfeld), p. 162—3; Marāḡid al-Ittilāf (ed. Juynboll), i. 42, iv. 75; Ibn al-Athir, *Chronicon* (ed. Tornberg), passim in Vol. vii—xii (s. index); Barhebraeus, *Chronicon syriacum* (ed. Bedjan, Paris 1890), passim, esp. p. 424, 432—7, 466, 506, 525—6, 528—9, 557, 596—7; Ḥādjdī Khalifa's *Djihan-numā* (versio latina by Norberg, Lund, 1818), ii. 53—55. — A four volume local history of Irbil, which Abu 'l-Barakāt al-Mubarak al-Mustawfi (d. 637 = 1240), wazīr of Kōkbūri, composed, is lost. Yāḳūt received many notes for his geographical lexicon from Mustawfi with whom he was personally acquainted; cf. Wüstenfeld, *Abh. der Göttinger Ges. des Wiss.*, xviii. (1881), p. 119—120; J. Heer, *Die hist. u. geogr. Quellen in Yāḳūt's Geogr. Wörterb.* (1898), p. 36. Ibn Khallikān, who pursued his first studies under al-Mustawfi in Irbil, also made great use of this chronicle for his biographical work; cf. Wüstenfeld, *loc. cit.* — Of reports by European travellers the following are worth noting: Niebuhr (1766), *Reisebeschreib. nach Arabien und anderen umliegenden Ländern*, ii. (Copenhagen, 1778), p. 342—4; Olivier (1795), *Voyage dans l'empire Othomane*, iv. (Paris, 1803), p. 292—6; J. S. Buckingham (1816), *Travels in Mesopotamia* (London, 1827), p. 325—8; Cl. Rich (1820), *Narrative of a Residence in Koordistan* (London, 1836), ii. 14—18, 293—305; H. Southgate (1838), *Narrative of a Tour through Armenia, Koordistan etc.*, ii. (London, 1840), p. 214 sqq.; V. Place (1851), *Lettre à M. Mohl sur une expédition faite en Arbèles* (in the *Journ. Asiat.*, sér. 4, t. xx. 1852, p. 441 sqq. and 457—60); J. Oppert (1854), *Expéd. scient. en Mésopot.*, i. (1863), p. 281—6; H. Petermann (1855), *Reisen im Orient* (Leipzig, 1861), ii. 321; Czernik (1873) in *Petermann's Geogr. Mitt.*, Erg. Heft No. 45 (1876), p. 1—2; E. Sachau (1898), *Am Euphrat und Tigris* (Leipzig, 1900), p. 111—3; L. Belck and C. F. Lehmann (1899), in *Verh. der Berl. Anthrop. Gesellsch.*, 1899, p. 417; S. Guyer (1911) in *Petermann's Geogr. Mitteil.*, lxii. (1916), p. 294. Cf. also [Rousseau], *Descript. du Pachalik de Bagdad* (Paris, 1809), p. 85; C. Ritter, *Erdkunde*, ix. 691—4, where the accounts of Niebuhr, Olivier, Rich, Dupré (1808), and Shiel (1836) are utilised; V. Cuinet, *La Turquie d'Asie*, ii. (Paris, 1892), p. 847, 848, 856—8. A good map of the environs of Irbil is given by Czernik, *op. cit.*, Pl. ii. On coins struck in Irbil cf. Lane-Poole, *Catal. of Oriental Coins in British Museum* (London, 1875 sqq.), iii. vi. ix. 1 and 2 (s. Indices), and the notes by v. Berchem in v. Berchem-Strzygowski, *Amida* (1910), p. 94, Note 4.

2. A place in Tūr-'Abdīn (in Mesopotamia), South East of Killit, in 37° 30' lat. N. and 41° 15' long E.

3. and 4. See under IRBID.

5. The statement by Yāḳūt (i. 189, 21) that the town of Ṣaidā (Sidon) was called Irbil is probably an error.

It is not impossible that the places named Arbela (Irbil, Irbid) outside of Assyria were founded by inhabitants of the Assyrian Arbela and were called by them after their native town. (M. STRECK.)

IRTIFĀ' (A.) = height: in astronomy the height of a constellation, that is its distance from the horizon measured on a circle passing through zenith and nadir (vertical, *al-irṭifā'*); in geometry it is also used for the height of a plane figure (triangle, parallelogram) or of a body (prism, cylinder), but *'amūd* (pillar, plumb line) is much more commonly used. (H. SUTER.)

IRTISH a large river in Siberia, in the basin of the Ob. Its two sources, the Blue and the White Irtish, rise in the Great Altai; after their junction the river as far as Lake Zaisan bears the name "Black Irtish"; after leaving the lake it flows for about 180 miles through steppe country as the "White" or "Slow Irtish", then for 60 miles with a stronger current as the "Rapid Irtish" through a hilly country. At the town of Ustkamenogorsk it enters the Great Siberian plain which sinks away towards the Arctic Sea and besides several smaller tributaries, it receives on the right the Om and Tara, on the left the Ishim and the Tobol and falls into the Ob below the village of Samarowsk. The whole length of the river is 2230 miles of which only 253 are in the Chinese Empire. The railway bridge at Omsk is 765 yards long; the greatest breadth of the river in its lower course is about 875 yards.

The name is mentioned as early as the Orkhon inscriptions of the viiith century A. D. (W. Radloff, *Die alttürkischen Inschriften der Mongolei*, 2nd Ser. p. 19; written without vowels). Mas'ūdī in *Kitāb al-Tanbih* (ed. de Goeje, p. 62) speaks of the "Black" and the "White Irtish" and makes both fall into the Caspian Sea. The author of the *Hudūd al-'Ālam* (f. 10^b) thinks the Irtish a tributary of the Volga; the name is vocalised Artush (or Artush) in the ms. which is in keeping with the story based on a popular etymology (*ār tūsh* "Man, come down", given by Gardizī (text in Barthold, *Otchet o poezdē v. Srednijuju, Aziyu*, p. 82). In spite of the trading route from Fārāb [q. v., ii. 53], mentioned by Gardizī, to the Irtish, the country was little affected in the middle ages by Muslim culture. The river is only seldom mentioned, e. g. in the history of Tīmūr's campaigns, *Zafarnāma*, Ind. ed., i. 475 and 495 (Irtish). The Muslim town found by the Russian conquerors on the lower course of the river, with its main fort near the mouth of the Tobol, was probably founded in the Mongol period by colonists from the Volga region. Whether the stories heard by Radloff (*Aus Sibirien*, i. 146) of the sending of preachers of the Muslim faith from Bukhārā are based on facts, is doubtful. In any case, Islām only began to spread up the Irtish from the north under Russian rule (see BARABA, i. 651^b sq.). All the towns and villages on the Irtish, as well as in its valley, only arose under Russian rule; down to the xviiith century there was no town farther south than Tara; Omsk and the towns south of it were only founded by Peter the Great.

The Irtish is navigable almost up to the rivers which form it. Between Tobolsk and Ustkamenogorsk there is regular steamship traffic. Sometimes the steamers go up as far as Zaisan and then up the Black Irtish to the Chinese frontier and even beyond it. Since the making of the Siberian railway, the Irtish is of still greater importance as a traffic route. (W. BARTHOLD.)

ṬSĀ, the proper name of Jesus in the Qur'ān, and thence in Islām, is explained by some

western scholars (Marraccii, ii. 39; Landauer and Nöldeke, *Zeitschr. d. Deutsch. Morgenl. Gesells.*, xlii. 720) as a form imposed upon Muḥammad by the Jews and used by him in good faith. They called Jesus Esau (עֵשָׂא) in hatred and said that

the soul of Esau had been transferred to him. Others (J. Derenbourg, *Rev. des Études juives*, xviii. 126; Fränkel, *Wien. Zeitschr.*, iv. 334; Völlers, *Zeitschr. d. Deutsch. Morgenl. Gesells.*, xlv. 352; Nestle, *Dict. of Christ and the Gospels*, i. 861) hold that the name originated naturally by phonetic change from the Syriac Yeshū' (ܝܫܘܥ) combined with imitation of Musā. For the Muslim explanation of the name see al-Baiḍāwī on Qur'ān iii. 40 (ed. Fleischer, i. 156, l. 2). Titles and descriptions applied to Jesus in the Qur'ān and of importance for his position in the theological system of Islām are: "Son of Maryam" (e. g. iii. 40; iv. 169; xix. 35, and often); he was born of Mary, a virgin, by the direct creative act of Allāh; — "a Word (*kalima*) from Allāh" and "his (Allāh's) Word" (iii. 40, iv. 169); this is the creative word "Be" (*kun*) which Allāh cast (*alḳā*) into Mary; the creation of Jesus is thus compared (iii. 52) to that of Adam; — *al-Masīḥ* (iii. 40, iv. 169 and often), evidently from the Hebrew *māshīaḥ*, but how understood by Muḥammad is quite uncertain; for Muslim explanations see al-Baiḍ., i. 156, ll. 2 sqq., — "a Spirit from Allāh" (iv. 169), so the angels are called spirits and he was a spirit directly from Allāh, so, too, Allāh formed Adam and breathed into him of his spirit (*min rūḥi*, xv. 29; xxxviii. 72); later Islām called him *al-Rūḥ* (*Lisān*, iii. 290, l. 15) and even *Rūḥ Allāh* (*al-Kashshāf* of al-Zamakḥsharī, ed. Lees, i. 338); — 'Abd' Allāh (xix. 31); "he is nought but an 'abd'" (xliii. 59); "he will never disdain to be an 'abd' of Allāh" (iv. 170); 'abd, literally "slave", is best rendered theologically by our "creature"; man, for Islām, is the property of Allāh and not simply his servant, cf. 'ibhedh in the O. T. and δουλος in the N. T. and especially of Jesus in Philippians, ii. 7; — "One of those brought near" (to Allāh, *min al-muḥarrabin*, iii. 40); again the angelic association; later Islām sometimes explains this of his state after his ascension (*su'ūd, raf'*), when he was a semi-angel flying round the throne (*'arsh*) of Allāh (*insī malakī, Ḳiṣaṣ* of al-Tha'labī, ed. Cairo 1314, p. 227); but Muḥammad in his *Mīrādī* found him in the second heaven (*Ṣaḥīḥ* of al-Bukhārī, v. 53, ed. Cairo, 1315); — *Wadīḥ*, "worthy of regard in this world and in that to come", (iii. 40); al-Baiḍāwī explains, "as prophet in the one and as interceder in the other"; — *Mubārak*, "blessed wherever I am" (xix. 32); but al-Baiḍāwī explains the word here and elsewhere as "possessing much profit for others", apparently possessing a *baraka*; — *Ḳawl al-ḥaqq*, "the sure saying" in xix. 35 is obscure and may be not a title but apply to the statement made — see al-Baiḍ., i. 580, l. 25. He is a *nabī*, "prophet" (xix. 31) and *rasūl*, "messenger" (iv. 156, 169; v. 79), and he has a "book" (*kitāb*, xix. 31), which is the *Indjīl* (v. 50; lvii. 27). The sending of him is a "sign" (*āya*) and "mercy" (*rahma*, xix. 21); he and his mother are a "sign" (xliii. 52); he is made an "example", "parable" (*mathal*, xliii. 57, 59). He brought "proofs" (*bayyīnāt*) and "wisdom" (*ḥikma*, xliii. 63; v. 109), and was aided by Allāh with the

rūh al-kudus (ii. 81; v. 109), obscure like all mentions of *rūh* in the Qur'an but explained by later Islām as *Djibril*; so al-Baid. (*in loco*) and *Lisān*, iii. 290, l. 15. Allāh taught him (iii. 43; v. 110) and he possessed peculiar miraculous powers of raising the dead, healing the sick and making clay birds and, by the permission of Allāh, breathing life into them (iii. 44 *sqq.*; v. 110 *sqq.*).

On the death of Jesus the statements of the Qur'an are contradictory. It is certain that Muḥammad rejected the Crucifixion and accepted the Ascension, apparently in the birth-body and not in a glorified body; the crucifixion was prevented by a change of resemblance (*shubbiha lahu*, iv. 156), again an obscure phrase explained later by the commentators that his likeness was put upon another and the other crucified in his place. But his death is referred to: — "before his death" (iv. 157); "on the day I die and on the day I am raised, alive" (xix. 34), yet this verse may have been a mistaken repetition of verse 15. In iii. 48 Allāh says to him, "I am about to take thee to myself (*mutawaffika*) and lift thee up (*rāf'uka*) unto me". The first expression is commonly used of a blessed death, but that is not necessarily its meaning here, for it is also used in the Qur'an (vi. 60) of Allāh's taking to himself the souls of sleepers during sleep, to be returned when they awake; cf. Fränkel in *Zeitschr. d. Deutsch. Morgenl. Gesell.*, lvi. 77. For his Second Coming the only Qur'anic authority is xliii. 61, a very obscure verse, the reading even of which is in doubt. Some read, "And he is verily a knowledge (*la'il-mun*) of the Hour", i. e. by (the descent of) whom the approach of the Hour is known. But others read, "a sign (*la'alamun*) of the Hour" and even, "a reminder (*ladhikrun*)". Others, again, refer the pronoun to the Qur'an, "it is". His second coming being taken as established, his death is put after it and the references in iv. 157 and xix. 34 are thus explained; as also the descriptive *kahlan* in iii. 41, because he was taken up by Allāh as a "youth" (*shābb*) before he attained *kuhūla*, "middle age" (cf. al-Baid. on these passages). The later doctrine of his return is given soberly by al-Baid. on xliii. 61: that he will descend in the Holy Land at a place called Afik with a spear in his hand; that he will kill with it al-Dajjāl and come to Jerusalem at the time of the *ṣalāt* of the morning (*ṣubḥ*); that the imām will seek to yield place to him but that he will refuse and will worship behind him according to the *sharī'a* of Muḥammad; thereafter he will kill the swine and break the cross and lay in ruins the synagogues and churches and kill all Christians (*Naṣārā*) who do not believe in him (ed. Fleischer, ii. 241). To this last point reference is supposed to be made in iv. 157, "there is none of the People of Scripture but will verily believe in him (or: in it) before his death". One of the explanations of this in al-Baid. (i. 241, l. 4) is that after he has killed the false Messiah (*al-masīḥ al-dajjāl*) not one of the People of Scripture will be left who does not believe in him, so that the community (*milla*) will become one, the community of Islām. Then will come universal security of man and beast and Jesus will remain for forty years; thereafter he will die and the Muslims will hold funeral service for him and bury him [at Medina, it is universally accepted, beside Muḥammad, in a vacant space between Abū Bakr and 'Umar]. But others

interpret, "before he — the believer — dies", even though it is thus a useless belief, he being at the point of death.

So little can be gathered from the Qur'an. The oldest traditions have but little more, as in the *Ṣaḥīḥ* of al-Bukhārī where 'Isā is merely mentioned in connection with Dajjāl in *Kitāb al-Fitan*, Part ix. 60, ed. Cairo 1315. Muḥammad had been interested in the idea of Anti-Christ as the story of Ibn Ṣaiyād shows (Macdonald, *Religious Attitude in Islām*, p. 34 *sqq.*), but the early Muslims, for political and theological reasons, developed elaborately in forged traditions the doctrine of the Last Things, and especially of the Mahdī and Jesus. Thus the *Maṣābiḥ* has much more, see ed. Cairo, 1316, ii. 136 *sqq.*, 140 *sq.* (chaps. On Signs of the Hour and on the Descent of 'Isā). See, too, al-Tha'labī, *Kiṣaṣ*, p. 22 *sqq.*; the full account of 'Isā, the most complete of all, covers pp. 215—229; Ṭabari, ed. Leiden, i. 713 *sqq.*, and Ibn Wāḍih, *Historiae*, ed. Houtsma, i. 74 *sq.*, give extracts from the Gospels. But in this development the rôles assigned to Jesus and to the Mahdī came to be confusingly alike, and one party tried to cut the knot with a tradition from Muḥammad. "There is no Mahdī save 'Isā b. Maryam". For this and also for their respective rôles when they were distinguished, see al-Sha'rānī, *Mukhtaṣar* of the *Tadhkira* of al-Kurtubī, p. 118 *sqq.* (ed. Cairo 1324). Ibn Khaldūn in his *Muqaddima* (ed. Quatremère, ii. 142—176 = De Slane's transl., ii. 158—205) gives a philosophical examination of the whole subject, showing the untrustworthiness of the different traditions and tracing the development of the idea of a restorer of Islām before the end, as it was influenced by Shī'ites of different degrees, by Fāṭimites and by Ṣūfis. An explanation given by him of the tradition quoted above is: "None has spoken in the cradle (*mahd*, cf. Qur. xix. 30) save 'Isā" (ed. Quatremère, ii. 163); for another see al-Kurtubī, p. 118. On the whole subject Goldziher in his *Vorlesungen*, p. 230 *sqq.* and notes thereon, has a few luminous pages. See the same, p. 313 *sq.*, for the modern Aḥmadiya sect in India which teaches that Jesus escaped from Jerusalem, wandered to the East, settled at Srinagar in Kashmir and died there, where his tomb is still shown. Ghulām Aḥmad, the founder of the sect, professed to be both Jesus returned and also the Mahdī. Finally, Goldziher has well remarked that for Sunni Islām, as opposed to Shī'ism and other outlying sects, the expectation of a future restorer of faith and life has never become fixed as a dogma but is only the mythological embellishment of an ideal representation of the future. This may well be due to lack of Qur'anic basis.

From the above it is evident that Muḥammad had learned a definite story of Jesus from some heretical Christian teacher, in defense of whose position he polemizes vigorously in the Qur'an. He knows more, of sorts, about him than about any other of the religious figures of the past. But it is evident, too, that he omits something. For the appearance on earth of this unique figure, a second Adam, a semi-angel, a Logos much like that of Philo but with a difference, we are given no reason. It is not explained how he is a "sign", a "mercy", and an "example" or "parable" (xix. 21; xxiii. 52; xliii. 57, 59). At his birth he — as had been the case with his mother — was

guarded from the touch of Satan, who seeks by touching every newly born infant to implant a tendency to sin (iii. 31 and al-Baid., *in loco*). Some even say that he and his mother, in consequence of this, never committed sin (*Kiṣaṣ*, p. 210). But it should be noticed that the same is said, even more absolutely, of John the Baptist because he it called *ḥaṣūr*, “chaste” in *Qurʾān* iii. 34; cf. al-Baid. and *Kiṣaṣ*, p. 211 *sqq.* But all the *Qurʾān* has is that Mary’s mother exclaimed (iii. 31), “Verily, I put her and her seed in thy (Allāh’s) care from the stoned *Shaitān*”. How much or how little of the later view was in the mind of Muḥammad or was a legitimate development of his position it is impossible to say. He left something untold and classed ‘Isā with all the other prophets, although so essentially different. The story of the table with food sent down from heaven (v. 112 *sqq.*) which is to be to them a festival (*‘id*) and a sign to all generations seems a genuine confusion on the part of Muḥammad himself in regard to the eucharist. It is significant that the commentators (al-Baid., i. 280) most commonly say that the food was a large fish, thus suggesting the *ixṭūc* symbol.

Later Islam has pictured ‘Isā as separated from all human ties except to his mother, as constantly wandering, barefoot and without abiding place, passing the night in worship wherever he might be when the sun set, living from day to day for nothing but devotion and miracles of benevolence (*Kiṣaṣ*, p. 218). At the Judgment he will be the example of absolute poverty (*fukr*, al-Ghazālī, *Durra*, p. 90 *sqq.*). At the *mawḥif* on that day men will ask him to intercede for them with Allāh and he will refuse, not for any sin of his own, as in the case of the other prophets, but because his followers have taken him and his mother as gods along with Allāh (*Durra*, p. 62 *sqq.*); cf. many other forms of this tradition in the *Ihyā*, ed. with comment. of Sayyid Murtaḍā, x. 489 *sqq.* Margoliouth has gathered a valuable catena of his sayings and doings from the *Ihyā*, in the *Expository Times*, vol. v., 1893-94, pp. 59, 107, 177, 503, 561.

Bibliography: S. D. Margoliouth, *Christ in Moh. Liter.* in *Dict. of Christ and the Gospels*, ii. 882 *sqq.*; S. M. Zwemer, *Moslem Christ*, Edinburgh 1902; Ed. Sayous, *Jésus Christ d'après Mahomet*, Paris 1880; C. F. Gerock, *Versuch etc.*, Hamburg-Gotha 1839; G. Weil, *Bibl. Legenden der Muselmänner*, Frankfurt o. M. 1845, p. 280 *sqq.*; Manneval, *La Christologie du Koran*, Toulouse 1887; H. P. Smith, *Bible and Islam*; Hughes, *Dict. of Islam*, p. 229 *sqq.* (D. B. MACDONALD.)

‘ISĀ B. ‘ALĪ [See ‘ALĪ B. ‘ISĀ.]

‘ISĀ B. MUḤANNĀ, *SHARAF AL-DĪN*, an Arab Amīr, who played an important part during the war between the Mamlūks and the Mongols in Syria. His genealogy in Abu ‘l-Fida’ (Constant. 1286 A. H.), iv. 91, is ‘Isā b. Muḥannā b. Mānī’ b. Ḥadītha b. ‘Aṣaba b. Faḍl. Salamīya and Sarmīn were the seats of his family; he probably belonged to the Rabī’a. His grandfather Mānī’ and other members of the family are several times mentioned in the history of Ḥalab by Kamāl al-Dīn (cf. Blochet, *Histoire d’Alap*, p. 168, 210, 213). ‘Isā fought on the side of Ḳuṭuz in the battle of ‘Ain Dījālūt [q. v.] in 658 (1260) and in the following period also was usually on the side of the Mamlūks, although there were frequent quarrels, as the Mamlūk sultāns on the one hand had little trust in

the Amīrs and the latter like true Beduin chiefs troubled little about the government and, if occasion arose, did not hesitate to join the Mongols. ‘Isā was already on bad terms with Baibars [q. v.] and the feud became fiercer under Ḳalā’ūn as ‘Isā had taken the side of Sonḳor al-Aṣḥkar. In 679 (1280) the two even called in the help of Abāḳā [q. v.] and his Mongols but this unnatural alliance did not last long; soon afterwards ‘Isā had a reconciliation with Ḳalā’ūn and fought on his side in the battle of Hims in 680 (1281) against the Mongols. ‘Isā died soon afterwards and his son Muḥannā Ḥuṣām al-Dīn succeeded him. The latter continued his father’s policy; in 692 (1293) treacherously arrested by Sulṭān Ḳhalīl, he was released again and recognised as Amīr of the Arabs. He intervened with Sulṭān al-Nāṣir on behalf of Ḳara Sonḳor, which gained him the former’s enmity, so that he joined the Mongol Ilkhān. After the treaty of peace between the Mongols and the Mamlūks in 723 (1323) Muḥannā returned to Syria. Muḥannā, who made the pilgrimage to Mecca in 697 (see Wüstenfeld, *Chron. der Stadt Mecca*, ii. 275), died in 735 (1334—35). Ibn Baṭṭūṭa (ed. Paris, i. 169 *sqq.*) gives a detailed account of him and (iii. 271 *sq.*) gives interesting information on the fortunes of a member of the family who was at the court of the Sulṭān of Dihli, Muḥammad Shāh.

Muḥannā left several sons but they soon fell out with one another. Nevertheless, the amirate of the Arabs remained for over a century in the family of ‘Isā b. Muḥannā and the dynasty is said to have survived till 879 (1474). The authorities available, however, do not enable one to give in any detail the later vicissitudes of the family.

Bibliography: In addition to the sources quoted in the article, cf. the historians of the Mamlūks and Ilkhāns, especially Weil, *Geschichte der Chalifen*, Vol. iv. (Index), and d’Osson, *Hist. des Mongols*, Vol. iv.

‘ISĀ B. MŪSĀ B. MUḤAMMAD B. ‘ALĪ B. ‘ABD ALLĀH B. AL-‘ABBĀS, nephew of the two first ‘Abbāsīd Caliphs, al-Saffāh and al-Manṣūr. In the last year of his reign al-Saffāh had homage paid to his brother Abū Dja’far and after him to his nephew ‘Isā b. Mūsā as heirs-apparent. ‘Isā, who a few years previously had been appointed governor of Kūfa, retained this office after the accession of Abū Dja’far al-Manṣūr. When the ‘Alid Muḥammad b. ‘Abd Allāh rebelled in Medina in 145 (762), ‘Isā was sent with an army against him. On the advance of the Syrians, many of the people of Medina saved themselves by flight and in Ramaḍān of the same year (Dec. 762) ‘Isā stormed the city. Muḥammad fell in the battle and his head was sent to the Caliph. In the meanwhile his brother Ibrāhīm had raised the standard of revolt in Baṣra. The Caliph’s troops were defeated and as the revolt was spreading more and more, al-Manṣūr feared that the easily influenced people of Kūfa might be involved in the revolution, so he went in person to the city. He succeeded in keeping the city under control while ‘Isā hurried with help from Medina. His advance guard under Ḥumaid b. Ḳaṭṭaba was defeated in Bāḳhamrā [q. v.] and a part of the main army also at first retired, but ‘Isā mastered the situation. Ibrāhīm’s troops were put to flight and he himself was slain. By the victory of Bāḳhamrā on 25 Dhu ‘l-Ḳa’da 145 (Feb. 14, 763) al-Manṣūr’s rule was secured. Nevertheless he treated ‘Isā slightly and wanted

to exclude him from the succession. The Caliph had even said when he sent him against Muḥammad b. 'Abd Allāh: "I do not care which of the two kills the other", and in 147 (764—765) he had homage paid to his son Muḥammad al-Mahdī as successor and even deposed 'Isā from his governorship, because he declined to abandon his rights. In the end 'Isā had to give in and pay homage to al-Mahdī, on condition however that he was to follow the latter. After al-Manṣūr's death he wished to renew his claims as his consent had been extorted from him by threats; his attempts met with no success and in the reign of al-Mahdī he had again to renounce the succession in favour of Mūsā al-Hādī, son of al-Mahdī. He died in 167 (783—784).

Bibliography: Tabarī, iii. 27 sqq.; Ibn al-Aṭhīr (ed. Tornberg), v. 313 sqq.; vi. 13 sqq.; Ya'qūbī (ed. Houtsma), ii. 419 sqq.; Ibn al-Ṭīktākā, *al-Fakhrī* (ed. Derenbourg), p. 39, 225 sqq.; Ibn Khaldūn, *Iḥār*, iii. 177 sqq.; Mas'ūdī, *Murūdī* (ed. Paris), vi. 71, 90, 156, 161, 181 sqq., 214—216; ix. 63 sq.; *Aghānī*, see Index; Weil, *Gesch. der Chalifen*, ii. 13, 24 sqq.; Muir, *The Caliphate, its Rise, Decline, and Fall*, p. 446 sqq.; Nöldeke, *Sketches from Eastern History*, pp. 124, 127, 140.

(K. V. ZETTERSTÉEN.)

ISĀ B. 'OMAR AL-THAKAFĪ, Arab grammarian and reader of the Qur'ān, died 149 (766). He is regarded as one of the first representatives of the grammatical school of Baṣra and is said to have taught Sibawaihi [q. v.]. To the data collected about him by Flügel, *Die grammatischen Schulen der Araber*, p. 29 sqq. and after him by Brockelmann, *Gesch. d. Arab. Litt.*, i. 99, may be added that Yāqūt, *Irshād*, ed. Margoliouth, vi. 100 sq. has an article on him.

ISĀ B. AL-SHAikh B. AL-SALIL AL-SHAIBĀNĪ was appointed governor of Ramla in 252 (866) and a few years later (256 = 870) gained possession of Damascus also. But when he embezzled the Syrian taxes, al-Mu'tamid sent Amādjūr as governor to Damascus, who put to flight 'Isā's troops commanded by his son Manṣūr. 'Isā himself retired to Armenia, where the governorship of this province was given him by the Caliph. On the part which he played here, see Thopdschian in *Mittel. des Seminars für Orient. Sprach.*, vii. 2, p. 119. In 266 (879) 'Isā was in Āmid and with other Arab amīrs waged an unsuccessful war against Kundāčik, governor of Mōṣul. Three years later, in 269 (882), he died. His son Aḥmad held his own in Diyār Bakr however, seized Māridin (279 = 892) and Marāgha (280 = 893) and fought successfully with the Armenian Sempad I (cf. Thopdschian, *op. cit.*, viii. 2, p. 173 sq.). He died in 285 (898). According to a statement by Ibn al-Mu'tazz (see his poem *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xl. 756, and the editor's note, *ibid.*, xli. 242 sq.), he had to hand over to the Caliph the treasures captured from Ibn Kundāčik and found himself so hard pressed then in 281 (894) that he was on the verge of applying for assistance to the Christians. The Caliph after Aḥmad's death advanced against his son Muḥammad and besieged him in Āmid. In the end Muḥammad and his family were captured. The *Shai-bānids*, nevertheless, still played a part later in Diyār Bakr, and Ibn Baṭṭūṭa (ed. Paris, i. 163) found them still in South Armenia.

Bibliography: Tabarī, ed. de Goeje, iii. s. Index; Ibn al-Aṭhīr, ed. Tornberg, vii. s. Index; Mas'ūdī, ed. Paris, viii. 134 sqq.; De-frémery, *Recherches sur un personnage nommé Iṣa fils du Cheikh, et sur sa famille in Mém. d'histoire orient.*, i. 1 sqq., and the works quoted in the article.

ISAAK. [See ISHĀK.]

ISĀF, name of an idol at Mecca, which is almost always mentioned along with *Nā'ila*. Tradition relates that a man and a woman of the *Djurihum* were so called and were turned into stone as a punishment for indecent conduct in the temple. They were first of all placed as a warning on al-Ṣafā and al-Marwa, but were later idolatrously worshipped by order of 'Amr b. Lu-hai. It is therefore a question of two sacred stones, but the origin of their names is so far unexplained. Attempts are given in Dozy, *De Israēlieten te Mekka*, p. 197.

Bibliography: Wellhausen, *Reste Arab. Heidenthums*, p. 77.

ISĀGHÜDJĪ, isagoge, from the Greek *εἰσαγωγή*, is an Arabic adaptation of the *Introduction (al-Madkhal)* to the categories of Aristotle composed by Porphyry of Tyre. According to Ṣā'id al-Andalusī (*Ṭabaḳāt al-Umam*, Beyrout 1912, p. 49), the Arabic translation was made directly from the Greek by Ibn al-Mukaffā' [q. v.] and, according to the *Fihrist* (i. 244), it was made from a Syriac version by Aiyūb b. al-Kāsim al-Raḳkī. In any case, it is certain that Arabic versions of Porphyry's work were multiplied quite early, in commentaries, epitomes and adaptations. Of the latter we only possess the two following: 1. that of Abu 'l-Ḥasan Ibrāhīm b. 'Omar al-Bīkā'ī al-Shāfi'ī (cf. Brockelmann, *Gesch. d. Arab. Litt.*, ii. 142—3, No. 14; with a commentary by al-Sanūsī, *cf. op. cit.* and *Bibl. Nat. of Algiers, Cat.*, No. 1382 No. 1); 2. that of al-Abharī [q. v. and add Ibn Khallikān, *Wafayāt*, Cairo 1310, ii. 132], which is the best known and the most annotated. This little treatise on logic discusses very succinctly the following subjects: term, definition, proposition or judgment, opposition, inversion, syllogism, controversy, rhetoric, poetics, sophistry. The *Isāghūdjī* of al-Abharī was put into *radjaz* verses by al-Akhḍarī [q. v.].

Bibliography: al-Ya'qūbī, ed. Houtsma, i. 144; Ibn al-Kifīdī, ed. Lippert, p. 220, 6—7, 256—7, 297, 14, 323, 18—19; Ibn Abī Uṣaibi'a, ed. A. Müller, i. 105 *infra*, 210, 5, 215, 2, 235, 7—8, 241, 10; Ḥādjdjī Khalifa, ed. Flügel, i. 502—5, No. 1533; Wenrich, *De auctorum graecorum versionibus*, p. 280—286; Steinschneider, *Die arab. Uebersetz. aus dem griechischen (Beihefte z. Centralbl. f. Bibliothekswesen, xii.)*, Leipzig 1893, p. 97—9. (MOH. BEN CHENEB.)

ISAWĪ. [See NAṢRĀNĪ.]

ISAWIYA, **ISĀWA** (AYSSAOUA), a collective name from the singular *Isāwī* (cf. Marçais, *Textes Arabes de Tanger*, p. 397 sq.): a name given to the *khawān* [q. v.] or members of the Moroccan religious brotherhood founded by Sidi Muḥammad b. 'Isā and derived from this last name.

In spite of the fame of this brotherhood, the life of Muḥammad b. 'Isā al-Fihri and his origin are little known. The ethnic al-Fihri suggests a Spanish Arab origin. He travelled a great deal in his youth and was initiated in the east into the ecstatic exercises of the religious orders of the

Haidariya and the Saʿdiyya. Returning to the Maghrib, he became a disciple of the *shaiḫ* Abu ʿl-Abbās Aḥmad al-Hārithī, who was a pupil of al-Djazīlī [q. v.]. On the death of his master, Muḥammad b. ʿIsā succeeded him at the head of his *zāwiya* of Miknāsa az-Zitūn (Mequines). He died here about 1524—1525 and was buried in the *zāwiya* beside one of his *shaiḫs*, named Boḡḡān al-Ḥalabī, a native of the east. Muḥammad b. ʿIsā had greatly extended the organisation of his pupils. He formed them into an autonomous religious order administered by the *shaiḫ* or his *khalīfa* (lieutenant) with the assistance of a kind of council of 40 members. The latter live in seclusion in the *zāwiya* or mother-house of Mequines and only leave their retreat once a year, on the day of the festival of the *mūlud* or anniversary of the birth of the Prophet. This brotherhood follows the rule of the *Shādhiliya* Sūfis, adding the special ecstatic exercises for obtaining physical insensibility. This insensibility is obtained with the help of a dance accompanied by jerking movements backwards and forwards, the adepts holding one another's hands and forming a chain round a brazier. Once they become insensible, the ʿIsāwīya devour living scorpions, pieces of glass, stick long needles into their bodies, beat themselves with the blades of swords, etc. At public festivals these ceremonies often end with a meal of a sacrificial and sacramental character when these highly wrought dervishes devour like madmen the raw flesh of an unskinned animal (sheep or goat) and tear and rend it in the most horrible and repugnant manner imaginable. According to the legend, God, at the prayer of Muḥammad b. ʿIsā, granted the disciples of this *shaiḫ* a complete immunity from wounds and disease. Accordingly these dervishes have the power of driving out illness, caused almost always by the *djinn*, by taking it upon themselves. This is why they are called to houses where there is illness or an epidemic and where they are begged to go through their usual exercises.

Since their appearance in the xvth century the ʿIsāwīya, who at first spread through the Mequines and Fez regions, have enjoyed great influence on ignorant and fanatical populations. Muḥammad b. ʿIsā used his prestige to stir up the people to a holy war against the Portuguese and Spanish Christians. His successor, Abu ʿl-Rawāʿin, raised the people of Fez against the last Marīnids in favour of the new dynasty of Saʿdī Sharīfs. Since that date the political activity of the ʿIsāwīya has not been mentioned by historians; in any case they have not taken part in the various political revolutions — at least not as an organised brotherhood.

During the lifetime of Saiyidī Muḥammad b. ʿIsā one of his disciples, named Abu ʿl-Ḥadjdjadī Yūsuf b. Abū Mahdī ʿIsā, founded a *zāwiya* of this brotherhood at Figuig (S. E. Morocco). From there the ʿIsāwīya spread through the regencies of Algiers and Tunis. Their present field comprises primarily Morocco, where they are numerous, especially in the west. In Algeria they have their principal *zāwiya*'s at Remshī (in Oran); in the Dwar of Uzara (province of Algiers) there is a *zāwiya* founded by a grandson of the founder of the order; they have also *zāwiya*'s of less importance almost everywhere, notably at Constantine, Bona, etc. In Tunisia they are found especially at al-Kef, at Tunis, Bizerta, Susa, Sfax, Gabes

and the island of Djerba. They are not widely disseminated in Tripolitania and are almost unknown in Egypt. Like all the great Moroccan religious orders they have a *zāwiya* at Mecca.

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(A. COUR.)

ISBAʿ (A.) "finger", the inch, an Arab measure of length, as in Europe the twelfth part of the foot (*kadam*), $\frac{1}{24}$ of the ell (*dhirāʿ*). The inch belongs to the earliest of the Arab measures of length and was marked, probably from the earliest period, on the Nilometer of the island of al-Rawḍa built in 96 A. H. [see *MIKYAS*]. Its length there is 2.2925 cm. = 1 inch (the ell is 54.07 cm. = 21.8 inches). Being a derived measure the inch is not an invariable magnitude, for example to-day in Cairo the inch of the *dhirāʿ muhandasa* = 3.195 cm. = 1.25 inches, of the *dhirāʿ istanbuli* = 2.82 cm. = 1.1 inch, of the *dhirāʿ hindāza* = 2.658 cm. = 1.05 inch, and the *dhirāʿ baladī* or *maṣrī* = 2.404 cm. = 95 inch. In Turkey the most usual is the *dhirāʿ ḥalabī* of 68.58 cm. which gives an inch of 2.857 cm. = 1.15 inch. It should be noted however that the name *isbaʿ* has long become obsolete in everyday life and the ell in the east is very commonly divided into quarters (*rubʿ*) and twenty-fourths (*ḥirāʿ*), wherever the metric system has not completely driven out the native system.

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ISFAHĀN, Ἀσπαδᾶνα, Ptolemy, vi. 4; Firdawsī: *Sipāhān*; (in Arabic *Isfahān*), an important town in Persia, formerly the capital under the Šāfa-

wids, now the chief town of the province of 'Irāk 'Adjamī. Its name means "the armies" (Ḥamza al-İsbahānī) and has been referred by a popular etymology and in derision to *asbāh*, which in the local dialect means "dog" (Median σπᾶνα, Herod. i. 110). It was formerly composed of two adjacent towns, Djayy, on the site later occupied by the *shahristān*, the "city properly so called", and Yahūdiya, "the Ghetto", a Jewish colony established there, it is said, by Nebuchadnezzar (Schreiner, *Revue des Etudes Juives*, xii. 259; Ibn al-Fakīh, p. 261, 20) or under Yazdigird I at the request of his Jewish wife *Shōshan-dukht* (E. Blochet, *Liste des Villes*, § 54 in *Recueil des Travaux*, xvii., 1895; J. Marquart, *Ērānshahr*, p. 29). Ancient legends, which are transmitted by Ibn Rosta, attribute the building of the citadel to Kay-Kāūs [q. v.] and it was later rebuilt by Bahman, son of Isfandiyādh. There are two versions of the story of the capture of İsfahān by the Muslims. According to the historical school of Kūfa, the capture took place in 19 (640); by order of the Caliph 'Omar, 'Abd Allāh b. 'Itbān marched on Djayy, which was commanded by one of the four *pādshōpān* of the Persian empire (= governors, Nöldeke, *Gesch. d. Perser u. Araber*, etc., p. 151, n^o. 2, cf. A. Christensen, *L'empire des Sassanides*, p. 87), who, after several battles, capitulated on condition that the *djizya* was replaced by an annual tribute. Ṭabarī (ed. Leyden, i. 2637 sqq.) gives the date as 21 A. H. The Başra school says that in 23 (644) Abū Mūsā al-Ash'arī [q. v.], after Nehāwand, took İsfahān or that his lieutenant 'Abd Allāh b. Budāil received the capitulation of the town on the usual conditions of the establishment of *kharāj* and *djizya* (al-Balādhuri, p. 312): on these varying versions see Caetani, *Annali*, v., yr. 23, § 4—25. It was taken again, after a rebellion, in the Caliphate of al-Mu'tazz, during Mūsā b. Boghā's campaign against the 'Alids of Ṭabaristān (247 = 861). Its population was decimated and its notables deported (al-Balādhuri, p. 314). It was henceforth an important town, the capital of a large province and a centre of industry and commerce. Ibn Rosta, who lived there and wrote his book probably about 290 (903), enumerates its four gates and 100 towers; the geometrician Ibn Lodda measured its diameter (it was round in plan) and found it to be 6,000 cubits or half a parasang. The Būyid Rukn al-Dawla increased the town and repaired its walls, which were still standing in the vth (xth) century. There was a building there like a fortress, which bore the same name as the citadel of Hamadhān, Sārūk (Sārūye, *Fihrist*, p. 240, 16, 27, 241, 14; Ḥamza, p. 197; Ibn al-Fakīh, p. 219, 241, 244). Silver mines were found in the neighbourhood, the exploitation of which had been abandoned since the Muslim conquest, and mines of copper, antimony, zinc, etc. The distribution of the water from the Zinda-rūd for irrigation purposes and the name Zarrin-rūd, river of gold (cf. Flandin, *Voyage*, ii. 336), adopted by Ibn Rosta, were attributed to Ardāshīr, son of Bābak. To the present day the cultivation of the poppy, cotton, and tobacco constitutes the wealth of the country.

Passing under the rule of the Sāmānids after 301 (913), it was taken by Mardāwīdī b. Ziyār in 316 (928) and taken from the Būyids by Maḥmūd of Ghazni shortly before his death in 421 (1030). It was the favourite residence of the Saldjūk Malik Shāh. The Ismā'īlis made numerous converts

there at the beginning of the vth (xth) century. During the Mongol invasion a battle fought under its walls by the Sultān of Khwārizm, Djalāl al-Mangobirti, although indecisive, saved the town (625 = 1228); it nevertheless became part of the Mongol Empire. Muḥammad b. Muẓaffar took it from Abū Ishāk Indjū in 757 (1356). When occupied by Timūr, the inhabitants rebelled and were massacred (pyramids of 70,000 heads, 790 = 1388). It was taken by the Ottoman Sultān Sulaimān during the rebellion of prince İlķāş-Mirzā (955-1548). After the battle of Gulnābād (1134 = 1721) the Afghān Maḥmūd besieged İsfahān and it suffered terribly from famine and capitulated, which resulted in the abdication of Shāh Ḥusain. Its population was massacred for a fortnight after the victorious rising in Kāzwin (1136 = 1723); it was liberated by Ṭahmāsp Kūli Khān (Nādir Shāh) in 1141 (1729).

Choosing İsfahān for his capital, Shāh 'Abbās I [q. v., i. 7^b sq.] made it a large and beautiful town, with a large population (at least 600,000 in the xvth century), whence the Persian proverb *İsfahān nisf-i dīhān* "İsfahān is half the world". It lies along the Zinda-rūd (now called Zāyindarūd), which is crossed by three fine bridges, one in the centre of the town, Pul-i Djulfa or Pul-i Allāhverdi Khān, because it leads to the suburb of Djulfa [q. v.] and was built by the general of 'Abbās I, now called Pul-i sī o sih Čāshma (bridge of the 33 arches), the two others at the two extremities of the town, the lower, the bridge of Bābā Rukn, which led to the cemetery in which the mausoleum of this dervish stood, now called Pul-i Ḥasanābād; the bridge of Pul-i Mārūn (*Maremon* in Chardin, i. e. Mārū, the name of a district) also called the bridge of Shahristān, higher up the river. A fourth bridge called Pul-i Čūbi ("wooden bridge") connected the two parts of the palace of Sa'adatābād.

The town was surrounded by a wall of earth, badly kept and encroached on by houses and gardens. This wall had eight gates, — formerly twelve —, but four were built up (see their names in [Dupré] *Voyage en Perse*, 1819, ii. 158). İsfahān was divided into two parts, Djawbara and Dardasht, which were inhabited by the hostile factions of Ni'mat Allāhī and the Haidari. The Maidān-i Shāh, "Royal Square", is a long rectangle enclosed by a canal built of bricks coated with a kind of plaster called *āhak-i siyāh*, "black mortar"; behind it along its margin are ranged the houses which separate the square from the bazaar which surrounds it outside, as well as large buildings like the gateway of the royal palace, the mosque of the Šadr, the clockwork pavilion, the royal mosque in the south and the imperial market on the north. The centre of the square was marked by a tall pole used for target shooting and two great columns of marble used as goals for the game of polo (*čawgān*). The Royal Mosque (*Masjd-i Shāh*), which is still in existence, completely covered with enamelled bricks, was built by Shāh 'Abbās I at the end of the xvth century; it is one of the most beautiful buildings in the world. Shāh Šafi I covered its gates with silver. The mosque of the Šadr, also called the mosque of Faṭh Allāh, is much smaller. The pavilion of the clock was built for the amusement of 'Abbās II; it was a clock which struck with musical chimes at each hour of the day; a clockwork arrangement caused large marionettes fastened to painted

figures to move along the wall, as well as birds and other animals in painted wood. The imperial market (*kaīsārīya*) was, like the other buildings in this square, entered by a gateway covered with bricks of faïence; the centre was surmounted by a dome. The finest stuffs were sold there. The royal palace also had an entrance on this square through a large gateway (*āta kapy*, the many coloured gateway), always open, day and night, used as a place of refuge (*bast*). In the centre of the garden was the pavilion called the Pavilion of the Forty Pillars (*čihil sutun*), although there are only eighteen of them; it consists of a hall and two rooms covering the royal throne; its walls were covered with paintings.

The Kārwan-sarāi of al-Khūrāsānī and that of Maḳṣūd 'Aṣṣār (the presser of oil), the palace of the *Šadr mawḳūfāt*, "superintendent of religious endowments", built by Rustam Khān, the Kārwan-sarāi Ḥalālī built by order of 'Abbās II, the tower of Khwādja 'Alam, usually called *Gulbar*, "laden with flowers", the Tower of the Horns, covered from top to bottom with heads of wild beasts with their horns, a memorial of great hunts, the citadel called Ṭabarāk (Chardin, *Kaḷ'a-i Tabarruk*, "Castle of the Benediction") were the most beautiful monuments adorning the capital. The garden of Hazār Djarīb was formed of twelve terraces and fifteen avenues of trees, of which some were watered by a canal; pavilions and fountains completed the decorations.

The misfortunes of Persia during the Afghān conquest and the removal of the capital to Teherān under the Kādjars ruined Isfahān. The Avenue of the Čahār Bagh still exists, as well as the Madraṣa-i Mādar-i Šah, the "college of the king's mother", but many of the beautiful plane trees which adorned it were cut down and taken to Teherān for the building of the palace of Zill al-Sultān. The three bridges are in a good state of preservation. One can still see the Madraṣa of Sultān Ḥusain, which dates from a little before the Afghān invasion, the palace of Heṣht Bihišt, which belonged to Šarīm al-Dawla, Zill al-Sultān's minister, and in the village of Gulāḍn, in the environs of Džulfa, the two *Mināra-i Džunbān*, "moving minarets" (explanation of the phenomenon in Mme Dieulafoy, *La Perse*, p. 278). The Maidān-i Šah has preserved its fairy-like, aspect; in the evening and morning the royal musicians (tambourines and trumpets) still play in the *naḳḳāra khāna* opposite.

The poet Khākānī (vi = xith century) devoted a long ode of 81 verses to the praises of Isfahān (*Kullīyāt*, ii. 512).

On the Armenian colony New Džulfa see the article DŽULFA.

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AL-ISFAHĀNĪ, ABŪ BAKR MUḤAMMAD B. DĀ'UD B. 'ALĪ. Born in 255 (868), this *fakih* succeeded his father at the age of 16 as head of the Zāhiri school (cf. DĀ'UD B. KHALAF); he died in Baghdād in 297 (909). His juridical polemics against Ibn Suraidj, al-Nāshī al-Akbar, al-Hallāj and al-Ṭabari are recorded, but what has made his memory endure is a work of his youth, the *Kitāb al-Zuhra* (ms. Cairo, *Fihrr.*, iv. 260), containing in 50 chapters 5000 verses selected from the poets on "the aspects of love, its laws and variations" accompanied by personal notes in very elegant prose. He there expounds the Platonic conception of *amour courtois* (*ḥubb 'udhrī*) with a grace which has never been surpassed. The friendship which linked him till his death to Muḥammad b. Džāmi' al-Šaidalānī, to whom this book is dedicated, has become famous (cf. Ibn Faḍl Allāh al-'Umari, *Masālik al-Abšār*, Vol. *fuḳahā'*, Ch. v., s. v.; Brockelmann, *Gesch. d. arab. Litt.*, i. 520). (L. MASSIGNON.)

AL-ISFAHĀNĪ. [See ABU 'L-FARĀDĪ.]

ISFARĀYĪN, formerly a small fortified town in the N. E. Khōrāsān, south of the Atrak, in the province of Naisābūr, five relays distant from this town. Its name, which is still given to the plain in which it was situated, is derived by popular etymology from *ispar-āyīn* "shield-like" on account of the custom of the

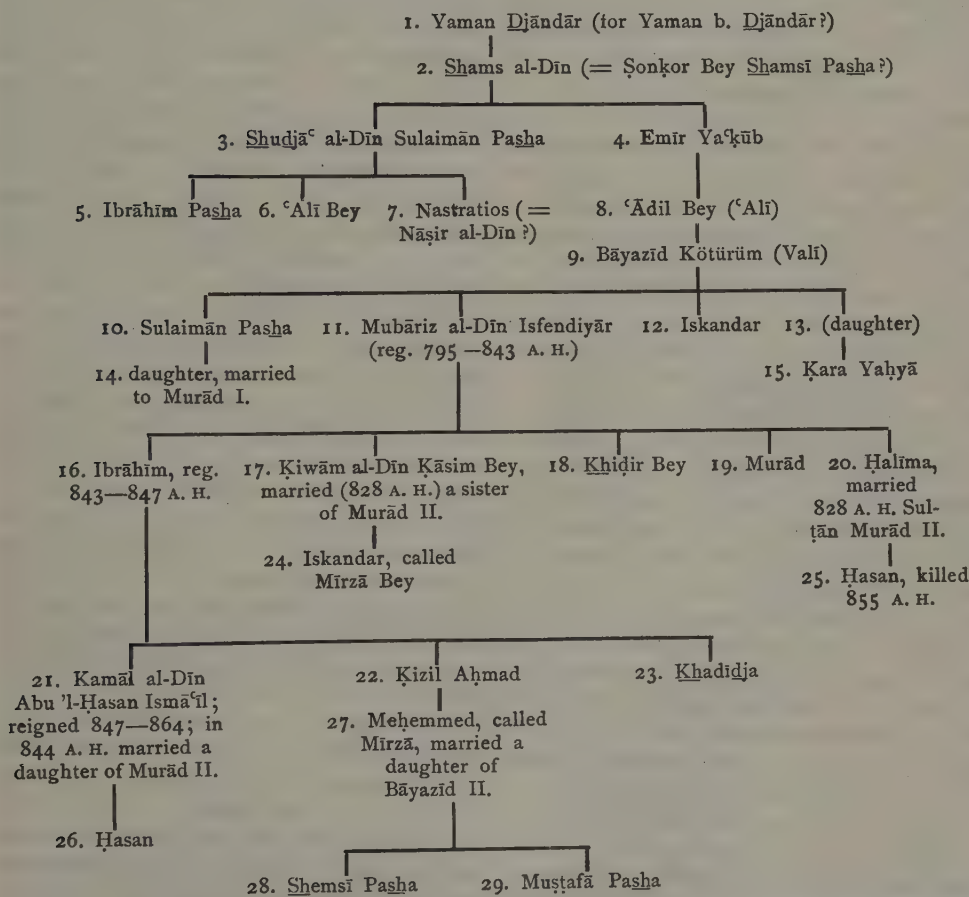
inhabitants of carrying shields, but it used to be called Mihradjān, a name which since the time of Yāqūt has been given to a village in the vicinity. The citadel which defended it was called Qal'a-i Zar "fortress of gold"; in the great mosque, there was a vessel of brass 12 cubits (*gaz*) in circumference. The district produced excellent grapes; there were many rice fields there. The inhabitants were Shāfi'is and have produced a certain number of jurists. Sacked by the Mongols in 617 (1220) it was destroyed in the Uzbek invasion a little before 1006 (1597). Its site is now represented by the ruins of Shahr-i Bilqis.

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Lands of the Eastern Caliphate, p. 393; Sykes, *Hist. of Persia*, ii. 152, 258. (CL. HUART.)

ISFENDIYĀR OĖHLU, the name of a Turkoman dynasty, which founded the independent kingdom of Qastamūni on the decline of the Saldjūk kingdom of Kōniya, at the end of the viith (xiiith) century in N.W. Asia Minor, in the ancient Paphlagonia. The name is taken from that of the best known ruler of this dynasty, Isfendiyyār Bey; in the xvith century we find the name Kizil Ahmedlu, from Kizil Ahmed, the brother of Ismā'il Bey. The Byzantines called the Isfendiyyār Oghlu "the sons of Amurias" or of Omur. The founder of the dynasty appears to have been Shams al-Dīn b. Yaman Djāndār, who held a grant of the district of Afāni; he went to war with Mas'ūd II (681—697 A. H.), captured the town of Qastamūn and in 690 A. H. (Münedjdjimbāshī) was appointed

GENEALOGY OF THE ISFENDIYĀR-OĖHLU.



on this cf. the genealogy of Ismā'il Bey in the *Huluwiyāt-i Sulţānī* in Rieu, *Catal. of Turkish MSS. in the British Museum*, p. 11, and that of Shemsī Pasha in Pečewi, ii. 10 sq.; 4 perhaps the brother of Sulaimān Pasha, called al-Efendi by Ibn Baţţūta; the sons of Sulaimān Pasha, 5—7, in Ibn Baţţūta, ii. 340, 348, Shihāb al-Dīn, and Pachymeres, ii. 327 sq., 611; 8 according to Münedjdjimbāshī, son of Sulaimān Pasha; 13 according to Sa'd al-Dīn, i. 192; another sister of Isfendiyyār and her son is mentioned by Clavijo, p. 92, but without giving her name; 14 according to *Tārīkh-i Şāf*, i. 39 sq.; on 17 see Sa'd al-Dīn, i. 277 sq., 284 sq., 318 sq., 320 sq.; Hamid Wahbi, p. 1350 sq.; on 18 Sa'd al-Dīn, i. 287; on 19 Sa'd al-Dīn, i. 318 sq.; 21, the epithet in Feridūn, i. 250; on his marriage with a daughter of Murād II: Dukas, p. 243; Sa'd al-Dīn, i. 343; on 23 cf. *Rev. Hist.*, p. 390 sq.; on 24 Hamid Wahbi, p. 1354; on 26 Sa'd al-Dīn, i. 474, 476.

governor of the districts seized by him by the İlkhān prince Kaikhātū. He seems to be identical with Sonkor Bey Shemsî Pasha, who conquered Bōlî according to Ewliyā, ii. 173. His son, Shudjā' al-Dīn Sulaimān Pasha (700—740 A. H.), at first acknowledged the suzerainty of the İlkhāns, but afterwards made himself independent and conquered Sinope, which was still in possession of a daughter of Mas'ūd II. He is mentioned in Ibn Battūta (ii. 343 sqq.), Shihāb al-Dīn (*Not. et Extr.*, xiii. 340 and 361 sq.) and Abu 'l-Fidā' (*Géographie*, ed. Reinaud, ii. 1, p. 35; 2, p. 142, 145); Pachymeres, ii. 345 sqq. and 456 sq., knows him by the name Σουλμάμπασι. His successors were: his son Ibrāhīm Pasha; 'Adil Bey, son of the Emīr Ya'kūb and grandson of Shams al-Dīn (about 746 A. H.); Djalāl al-Dīn Bāyazīd, son of 'Adil Bey, called Kötörüm by the Ottomans, died 787 A. H.; Sulaimān Bey, son of Bāyazīd, from 787—795 A. H.; Sultān Bāyazīd I killed him and seized the land (according to *Rev. Hist.*, p. 389; the Ottoman chronicles make no mention of Sulaimān Bey and make Bāyazīd Kötörüm reign till 795 A. H.). Mubārīz al-Dīn Isfendiyār, son of Bāyazīd, was restored by Timūr in 805 A. H. He died on Ramaḍān 22 843 A. H. About 820 A. H. he had to cede the towns of Tösia, Kiangri and Kal'edjik and the district of Djānik to Mehemmed I and later the rich copper mines to Murād II; Ibrāhīm, son of Isfendiyār, 843—beg. 847 A. H.; Ismā'il, son of Ibrāhīm; was deposed by Sultān Mehemmed II at the instigation of his brother Kizil Ahmed in 864 or 865 A. H. and died in Philippolis, which was allotted to him as a residence by the Sultān. He was the author of a widely circulated book, *Hulawiyāt-i Sultānī*, on the ritual prescripts of Islām. His brother Kizil Ahmed fled to Uzun Hasan after the confiscation of Kaṣtamūnī, returned to Constantinople after the death of Mehemmed II, and was honourably received by Bāyazīd II; his son Mirzā Mehemmed married a daughter of the Sultān and his grandsons Shemsî and Muṣṭafā Pasha filled high offices under Selim II and Murād III; Shemsî Pasha in particular had great personal influence as the confidant (*muṣāhib*) of Murād III. He fabricated a genealogy of the "Kizil Ahmedlu Isfendiyār-Oghlu" which went back to Khālid b. al-Wālid, and invented the name Kizil Ahmedlu for the dynasty of Isfendiyār-Oghlu. Descendants of this family still exist and, when at the beginning of the xviith century it was feared that the Ottoman ruling house might become extinct, the Kizil Ahmedlu were considered amongst others as possible claimants to the throne on account of their frequent marriages with relatives of the Sultāns.

Bibliography: Münedjdjimbāshi, *Şahā'if al-Akḥbār*, iii. 29 sq.; Ḥamid Wahbī, *Meshāḥir-i Islām*, N^o. 43 (= p. 1329—1358 of the whole series); *Revue Historique publiée par l'Institut d'Histoire Ottomane*, p. 382—392 (monograph by Ahmed Tewhid); the Byzantine historians Pachymeres, Dukas, Chalkokondyles, Phrantzes; Clavijo. On the coins of the Isfendiyār-Oghlu Ismā'il Ghālib, *Takwīm-i Meskiūkāt-i Selājūkiye*, p. 120 sq.; Ahmed Tewhid, *Meskiūkāt-i ḡadime-i Islāmīye*, iv. 400 sqq.

(J. H. MORDTMANN.)

ISFİD DİZ. [See KAL'AT SEFİD.]

ISHĀK, the Biblical Isaac, whose birth, according to the Talmud (*Rōsh hash-shānā*, p. 11), took place

at the feast of Passah and, according to Muslim tradition, in the night of 'Āshūrā (al-Tha'labī, p. 60 and al-Kisā'i, p. 150), was promised to his father Ibrāhīm a year previously by Allāh (also in *Gen. R.* 45). Ibrāhīm was in the habit of eating only when the poor and hungry shared his meals. On one occasion fifteen (al-Tha'labī, p. 48) or three (al-Kisā'i, p. 146) days happened to pass without a guest appearing. Three strangers then appeared before whom he set a roasted calf. But they did not touch it (*Qur'an*, xi. 73). They said "We eat nothing without paying its price". He said "The price is that you should utter a blessing before and after the meal" (al-Tha'labī, *l. c.*; *Gen. R.* 54). They then foretold to him the birth of a son. Sāra laughed at this, as she was 90 and Ibrāhīm 120 years old. The latter said: "Then he shall be sacrificed as an offering to God!" (These features probably have their origin in the accounts in the Midrash [*Gen. R.* 55; *Tanchuma Gen.* 40]). When seven years old, Ishāk visited the sacred place. Ibrāhīm then received in a dream the order to make a sacrifice to God. In the morning he sacrificed a bullock and divided its flesh among the poor. In the night the voice again said to him: "God demands a more valuable offering". He killed a camel. In the following night the voice said: "God demands thy son as an offering". Ibrāhīm awoke in horror and said: "O my son, I saw in a dream that I must sacrifice thee" (*Qur'an*, xxxvii. 101). The latter replied: "Father, do what was ordered thee. Thou wilt find me a patient person, if God will" (102). Taking a knife and a rope they went together to the mount. Ishāk said: "Father, take my shirt from my body, lest my dear mother find blood upon it and weep for me. Bind me firmly, so that I do not move, and look away while sacrificing me, lest thou lose thy courage" (al-Kisā'i and al-Tha'labī, *l. c.*, following *Gen. R.* 56; cf. also *Sefer hayyashār*, *Wayyērā* and *Pirkē de R. El.* 31). "May God comfort thee for my loss! Give my mother my shirt that it may comfort her and do not tell her how thou didst sacrifice me. Never look at boys of my age, lest grief overwhelm thee!" Ibrāhīm directed the knife against the throat of his son but three times it slipped and glanced aside. Then a voice called to him: "Ibrāhīm, Thou hast satisfied the vision" (*Qur'an* xxxvii. 105). Then a ram appeared, which said it had been the offering of Hābil and had hitherto been in Paradise; it was offered as a sacrifice (*Aboth V*; *Pirkē de R. El.* 32, and al-Kisā'i). When a rumour arose that Ishāk was a founding adopted by Ibrāhīm, God gave father and son the same figure so that they were very like one another. But Ibrāhīm was grey (*Baba M.* 87; *Gen. R.* 53; al-Kisā'i, p. 152).

As the *Qur'an* verse above quoted does not state, which son was to have been sacrificed, many Muslim theologians refer the intended sacrifice to Ismā'il (al-Zamakhshari and al-Baidāwī on the passage; al-Tabari, i. 291; Ibn al-Athīr, i. 88; al-Tha'labī, p. 55—56; al-Kisā'i, p. 150). But it may be said that the oldest tradition — al-Tha'labī expressly emphasises the "Aṣḥāb and Tābi'ūn", i. e. the Companions of the Prophet and their successors from 'Omar b. al-Khaṭṭāb to Ka'b al-Aḥbar — did not differ from the Bible on this question.

Bibliography: al-Zamakhshari, i. 224; al-Baidāwī, i. 233; al-Tha'labī, *Kiṣaṣ al-Anbiyā'* (Cairo 1312), p. 48—60; al-Kisā'i, *Kiṣaṣ al-*

Anbiyā, p. 136—140; al-Ṭabarī, ed. Leyden, i. 272—292; Ibn al-Aṭhīr, i. 87—89; Grünbaum, *Beiträge*, p. 110—120; Eisenberg, *Abraham in der arab. Legende*, 1912, p. 30—31; *Encyclop. Hebrew*, New-York, v. 18, s. v. Isak. (J. EISENBERG.)

ISHĀK B. ḤUNAIN B. ISHĀK AL-IBĀDĪ, ABŪ YA'QŪB, the son of Ḥunain b. Ishāk [q. v.], a physician and philosopher, but more important as the translator of Greek, mainly philosophical and mathematical works into Arabic. He was in great favour with the caliphs al-Mu'tamid and al-Mu'taqid, and the vizier of the latter, Qasim b. Ubaid Allāh. He died in Rabī' II 298 or 299 (Nov. 910 or 911) in Baghdad. Of his most important translations we may mention the *Elements* of Euclid, afterwards improved by Thābit b. Qurra, his *Data*, the *Almagest* of Ptolemy, also improved by Thābit, Archimedes' books On the sphere and cylinder, Menelaus' *Sphaerica*, Plato's dialogue *Sophistes* with the commentary of Olympiodorus, the *Categories* of Aristotle, his *Topica*, *Hermeneutica* and *Rhetorica*, *de Coelo et Mundo*, *de Generatione et Corruptione*, a part of the *Metaphysica*. Of these translations the following has been edited: — *Aristotelis Categoriae cum versione arabica Isaaci Honeini et variis lectionibus textus graeci e versione arab. ductis* a J. Th. Zenker, Lipsiae 1846. — Into the question, which of these translations were made from the Syriac and which direct from the Greek, we cannot enter here, but refer the reader to the *Bibliography*. In the case of several of these translations there are still doubts as to whether they are by Ishāk or his father Ḥunain.

Bibliography: *Fihrist* (ed. Müller), p. 285 and 298; Ibn Khallikān (Cairo, 1310), i. 66, transl. by de Slane, i. 187; Ibn Abi Uṣaib'a (ed. Müller), i. 200; Steinschneider, *Die arab. Übersetzn. aus d. Griech.* (Centralblatt f. d. Bibliothekswesen, Beiheft 12, Leipzig 1893), p. 16—102, and *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, l. 161—219 and 337—417; Brockelmann, *Gesch. d. arab. Litt.*, i. 206; Suter, *Abhandlgn. z. Gesch. d. math. Wissensch.*, x. (1900), 39. (H. SUTER.)

ISHĀN, Persian pronoun 3rd pers. plur. The word is used in Turkestan in the meaning of *shaikh*, *murshid*, *ustād*, *pir*, teacher, guide [see DERWISH i. 950a], in contrast to *murid*, adherent, pupil. When the term first appears has still to be investigated; it certainly existed in the middle ages; the celebrated Khodja Ahrār (died 895 = 1490 in Samarkand) is always called *ishān* in his biography. The rank of *ishān* is frequently transmitted from father to son. The *ishān* lives with his followers in a dervish monastery (*khānqāh*), sometimes also at the tomb of a saint. Most *ishān*'s make journeys from time to time into the steppes, where they have more adherents among the Kirgiz and receive richer presents than from the settled population. Greater attention was attracted to the *ishān*'s by a rebellion stirred up by an *ishān* in Farghāna in 1898; but the literature on the subject is still extremely scanty. Cf. J. Geijer, *Materiāl k izučeniū bitovich čert musul'manskago naseleniia Turkestanskago kraja. I. Ishani* (*Sbornik materialov dlja statistiki Sir-Dar'inskoi oblasti*, Vol. i.); *Sbornik materialov po musul'manstvu*, St. Petersburg. 1899; Sattar-Chan, *Musul'manskie ishāni* (*Pravoslavnij Sobesēdnik*, Sept. 1895, and later N. P. Ostroumov, *Sarti*, izd. 3e, Tashkent 1908, p. 206 sq.); Prince V.

Masal'skij, *Turkestanskij kraj*, St. Petersburg. 1913, p. 355 sq.; Fr. v. Schwarz, *Turkestan*, Freiburg in Breisgau 1900, p. 198. (W. BARTHOLD.)

AL-ISHRĀKIYŪN (scil. al-Hukamā') i. e. the adherents of the *Hikmat al-Ishrāk* or *mushrikīya* (read by many, e. g. Pococke, Munk, Renan, as *mashrakīya* = eastern). The name is given especially to the disciples of al-Suhrawardī (died 1191) but the name and the matter are older. On the name cf. HIKMA; it is really a question of the syncretic philosophy of Hellenism, which reached the east from Neo-Platonic, Hermetic and allied sources and was there amalgamated with old Persian and other speculations. It is a spiritualistic philosophy with a mystical theory of knowledge. God and the world of spirits are usually interpreted as light and our process of cognition as an illumination from above through the intermediary of the spirits of the spheres. The following are regarded as particular authorities for this doctrine: Hermes, Agathodaemon, Empedocles, Pythagoras, etc., and Plato more than Aristotle (at least the genuine one). These authorities are often described as prophets or inspired sages. From the beginning to the present day, this philosophy of revelation has influenced Muslim philosophy to a great extent. The so-called Peripatetics in Islām are in part under its influence, Ibn Rushd perhaps least of all.

Bibliography: Hādjdjī Khalīfa, ed. Flügel, iii. 87; T. J. de Boer, *Ūrānī in Ztschr. f. Assyriol.*, xxvii. (1912), 8 sqq.; Carra de Vaux, *La philosophie illuminative d'après Suhrawardi Meqtoul in Journ. As.*, 9th Ser., xix. (1902), 63 sqq.; L. Gauthier, *Ibn Thofail* etc., Paris 1909, p. 59 sqq.; M. Horten, *Die Philosophie der Erleuchtung nach Suhrawardi*, Halle 1912; do., *Das philosophische System von Schirazi*, Strassburg 1913; S. v. d. Bergh, *De tempels van het licht door Soehrawardi in Tijdschr. voor Wijsbegeerte* x. (1916), 30 sqq. (T. J. DE BOER.)

AL-ISKĀFĪ, ABŪ ISHĀK MUHAMMAD B. AḤMAD [or IBRĀHĪM] AL-KARĀRĪTĪ, al-Muttakī's vizier. In 323 (934—935) he is mentioned as secretary to Muḥammad b. Yāqūt, chief of police in Baghdad, and in Shawwāl 329 (June—July 941) the Caliph gave him the office of vizier, but after only six weeks, in Dhu 'l-Ka'da (July—Aug.) of the same year, the Amir al-Umarā' Kūrtekin dismissed him. Some time after Kūrtekin's fall he received his rank again but could only hold it for 40 days. In Shawwāl 330 (June—July 942) he was again given the same office and after he had held it for 8 months 16 days, the Ḥamdānid Nāṣir al-Dawla [q. v.] dismissed him.

Bibliography: Ibn al-Tiktākā, *al-Fakhri*, (ed. Derenbourg), p. 386 sq.; Ibn al-Aṭhīr (ed. Tornberg), viii. passim.

(K. V. ZETTERSTÉEN.)

AL-ISKANDAR, ALEXANDER THE GREAT (the Arab authors usually see the Arabic article in the first two letters of the name). In the Muhammadan accounts of the world-conqueror there are here and there echoes of genuine historical tradition but as a rule we have to deal with legendary tales, which originate in the romance of Alexander (see the article ISKANDAR-NĀMA below) and were considerably extended and embellished by later writers. We confine ourselves here to giving in its broad outlines what the older Arab historians relate on the subject. In the first place it should

be noted that Alexander's genealogy is artificially made up in various ways as may be seen from Friedländer's *Die Chahirlegende und der Alexanderroman*, p. 294 sqq. As a rule, however, the name of his father Filekūs, Failakūs or otherwise corrupted, as well as that of his mother Olympias (also almost always in a corrupt form); some authorities even give the name of his grandfather Āmintā or Āmintās. Even in the earliest historians however we find also the view, which owes its origin to Persian national pride, that Alexander was not the son of Philip, but of Dārāb (Dārā al-Akbar) so that he was the half-brother of Dārā (Dārā al-Aṣghar), the last Persian king. It is said that, when Philip was conquered by Dārāb and had to pay a yearly tribute in golden eggs, his daughter, who is given the name of Halai (otherwise in Firdawsī) to get a fantastic etymology for the name Alexander, was married by Dārāb but on account of her repulsive odour was at once repudiated by him and sent back to her father. They endeavoured in vain to cure her defect by a medicine called *sandarūs*; when the princess bore a son, he was called Alexandros after the name of his mother and that of the medicine. The boy was brought up at the court of his grandfather; his tutor was Aristotle, and after Philip's death he succeeded him. Alexander soon omitted to pay the tribute and, when his half-brother, who had in the meantime become king of Persia, demanded it Alexander sent the messenger home with the answer that he had killed and eaten the hen which laid the golden eggs. We omit here the story of the symbolic gifts which Dārā sent to Alexander and Alexander's reply, although it is found as early as al-Ṭabari i. 699. Alexander then prepared for war, collected a great army and went first of all to Egypt, where he founded buildings (see AL-ISKANDARIYA). In the meanwhile Dārā also had assembled his troops and Alexander advanced against him, until the two armies met on the Euphrates where a sanguinary battle took place (its site is also placed elsewhere), in which Alexander was victorious. Dārā fled, but was treacherously wounded to death by two of his own people who sought thereby to gain the favour of Alexander. According to some accounts, several encounters took place between Alexander and Dārā but in the end the result was the same and Alexander met his dying foe. The latter recommended his wife to his care and asked him to see to the punishment of the murderers and to other matters; in particular he expressed the wish that Alexander should marry his daughter Rushang (Roxana). Alexander promised to fulfil his requests and ordered Dārā's obsequies to be carried out in regal fashion. As a result of his marriage with Rushang he now acted as the legitimate ruler of Persia, ordered the affairs of the government, and advanced on India to conquer Fūr (Porus), who was allied with Dārā. He had a fierce battle with Porus and only succeeded in disposing of him by rendering his elephants innocuous by stratagem and finally overcoming his opponent in single combat. Another Indian king, named Kaid, submitted to him voluntarily and sent him four valuable gifts (a virgin of wondrous beauty, a vessel which never became empty, a physician and a philosopher who could answer every question). He then took an interest in the Brahmins (gymnosophists) and had a con-

ference with them in which he put various questions which they answered. After thus becoming acquainted with India he began his expeditions throughout the whole world, which are however usually but briefly mentioned by the historians. After India, came China and Tibet (Dinawari mentions the meeting with Candace) and finally he went to the Land of Darkness and met Khidr (Khādir). The historians apparently knew a great deal about all this, but they omit to narrate it, either because they thought that it was not the contemporary of Dārā but an older Dhu 'l-Qarnain who was the real hero of these incidents, or for other reasons. We shall deal with this question below: here it is sufficient to say that Alexander finally died on his return to Persia at Shehrzūr or in Bābil, according to al-Dinawari, in Jerusalem, at the age of 36, after reigning 13 or 14 years (many other figures are also given). According to some accounts, he died from poison and having a presentiment of his approaching end, sent a letter of consolation to his mother in Alexandria. The corpse was placed in a golden sarcophagus, over which the philosophers spoke in turn and in brief speeches emphasised the vanity of earthly greatness. The sarcophagus was taken to Alexandria and buried there in a tomb, which, according to al-Mas'ūdi, still existed in 322 (964).

Among Orientals, Alexander is not only the world-conqueror and founder of cities — he is said to have founded 12, all called Iskandariya —, but the hero who reached the ends of the earth (cf. i. Macc. i. 3). It was not lust of conquest but the thirst for knowledge that was his motive. Philosophers therefore accompanied him everywhere and the wonders of nature and enigmatical problems attracted his special interest. Mubashshir b. Fātik and al-Shahrzūrī, quoted by Mirkhwand, therefore deal with Alexander in their biographies of Greek philosophers. Cf. Meissner in *Zeitschr. der Deutsch. Morg. Gesellsch.*, xlix. 583 sqq. At the same time he appears as the champion of the true faith, because his epithet, Dhu 'l-Qarnain, which is variously interpreted [cf. i. 961^b sq.] led to his being identified with the prophet of the same name mentioned in Qur'an xviii. 82 sqq. This is however not approved of by all expositors; the majority distinguish an earlier and a later Dhu 'l-Qarnain; the later is then identical with Alexander. For further details and the peculiar confusion with Mūsā in Qur'an xviii. 59 sqq. see the articles KHIDR (Khādir) and YĀDJŪDJ WA-MĀDJŪDJ. The connection indicated by Lidzbarski, Meissner and others of these stories with very ancient Oriental ideas and myths (Gilgamesh epic) will there be dealt with.

Bibliography: All universal histories deal with Alexander so that we need here only mention the older Arab historians: al-Ya'qūbī, ed. Houtsma, i. 96, 161 sqq.; al-Dinawari, ed. Girgas, p. 31 sqq.; al-Ṭabari, ed. Leiden, i. 693 sqq.; al-Mas'ūdi, ed. Paris, ii. 250 sqq.; Eutychius, ed. Pocock, p. 281 sqq.; al-Tha'labī, *Arā'is*, ed. Cairo 1314, p. 203 sqq., etc. Cf. also the references given in the article ISKANDAR-NĀMA.

ISKANDAR AGHĀ. [See ABKĀRIŪS.]

ISKANDAR BEG. [See SCANDERBEG.]

ISKANDAR BEG MUNSHĪ, was born about 968 (1560). After following the profession of an accountant for a time, he devoted himself to acquiring the art of composition, in which he soon became proficient and was appointed a *Mun-*

shī to Shāh 'Abbās I (996—1038 = 1587—1628). He was by the side of Wazīr I'timād al-Dawla at the time of his sudden death during the siege of Urmia, 1019 (1610). Abū Ṭālib Khān, the son and successor of the Wazīr, was his patron. He died 1038 (1628).

He is the author of *Tārīkh-i-Ālam Ārā-i-Abbāsī*, a detailed history of the reign of Shāh 'Abbās I with accounts of his predecessors. Extracts from this work have been published by Dorn, *Muh. Quellen zur Gesch. der südl. Küstenl. des Kasp.* Meeres, iv. 238—374; Lithogr. Teherān 1314.

Bibliography: *Mir'āt al-Ālam*, fol. 483; *Journal Asiatique*, v. (1824), 86—89; Morley, *A descr. Cat. etc.*, p. 133; v. Erdmann, *De Manuscripto Iskenderi Menesii etc.*, Cazan, 1822; do., *Iskender Munschi u. sein Werk in Zeitschr. der Deutsch. Morgenl. Gesells.*, xv. 457—501; Rieu, *Cat. of Pers. Mss. Br. Mus.*, p. 185; *Grundr. der iran. Philol.*, ii. 361.

(M. HIDAYET HOSAIN.)

ISKANDAR KHĀN, a Shaibānid, ruler of Mā-warā' al-Nahr, 968—993 (1561—1583). During his reign the authority was really exercised by his son 'Abd Allāh [q. v. i. 25], who in Sha'bān 968 (Apr. 17 — May 15, 1561) had declared his uncle Pir Muḥammad, prince of Balkh, deposed and had his father Iskandar proclaimed Khān of all the Uzbegs. Iskandar himself like his father and grandfather was a weak-minded man; according to Abū 'l-Ghāzī (ed. Desmaisons, p. 183), the Khān had only two good qualities: he observed with painful exactitude all prescribed (*farīdā*) and recommended (*nāfila*) prayers and was unrivalled in his skill in falconry. He died on Wednesday 1st Djumādā II 991 (22nd June 1583); in one of the chronograms made on the occasion of his death he is called "prince of dervishes" (*pādīshāh-i darwīshān*).

For the *Bibliography* of the events of this period see the article 'ABDALLĀH, i. 25.

(W. BARTHOLD.)

ISKANDAR-NĀMA, the Romance of Alexander. The *Kur'ān*, Sūra xviii., gives evidence of the early acquaintance of the Muhammadans with the romance of Alexander (Pseudo-Callisthenes). What is there (vs. 59 sqq.) related of Musā is really taken from this story. This is not the place to discuss the earlier history of this romance. For this see Nöldeke, *Beiträge zur Gesch. des Alexanderromans* (*Denkschr. der Kais. Akad. der Wiss.*, Vienna, xxxviii) and the older works quoted there.

According to this investigator, the source of the Syriac and Arabic tales of Alexander is to be sought in an original Pahlavi recension which, according to Fraenkel, *Zeitschr. der Deutsch. Morg. Gesellsch.*, xlv. 319, may have been written by a Christian of Syrian nationality who wrote in Persian. The oldest Arab accounts in the Ḥadīth have been collected by Friedlaender in *Die Chadhir-legende und der Alexanderroman*, p. 67 sqq.; and the oldest Arab historians have been mentioned in the preceding article. Later versions in Arabic are also discussed by Friedlaender, *op. cit.* The oldest poetic version of the Alexander saga in Persian is from the pen of the celebrated poet Firdawsī and is briefly analysed by Spiegel, *Die Alexandersage bei den Orientalen*. Another version was composed by Niẓāmī, also briefly discussed by Spiegel, *l. c.* On the works on the subject by Ethé, Bacher and Clarke, see the article NIẒĀMĪ.

Amīr Khusrāw [q. v.] and Dījamī [q. v.] have also dealt with this subject. A Persian prose romance is mentioned by Rieu, *Cat. Pers. Mss. Brit. Mus.* p. 568, and Pertsch, *Verzeichn. Berlin*, N^o. 1033—1036.

A little known version in Eastern Turkī we owe to the celebrated Mir 'Alī Shīr [see NEWĀ'Ī]. The Ottoman Turkish version by Aḥmedī [q. v.] is based on the Persian of Firdawsī (see Gibb, *A History of Ottoman Poetry*, i. 203 sqq.). A similar work by Fighānī [q. v.] is also mentioned (Gibb, *op. cit.*, iii. 36).

On the Indian adaptations cf. Garcin de Tassy, *Litt. Hind. et Hindoustanie*², i. 494, ii. 431, iii. 473; J. F. Blumhardt, *Cat. of Hindustani printed Books in the British Museum*, mentions a *Kār-nāma-i Sikandari* by Gokulaprasāda (p. 102^a) and a versified *Kiṣṣe-i Sikandar* by Dījamāl al-Dīn (p. 147^a). The Malay, Javanese and Buginese tales of Alexander are fully described in Vreede, *Cat. van de Jawaansche en Madoereesche Hss.* (Leiden), p. 32 sqq.; H. H. Juynboll, *Cat. van de Maleische en Soendaneesche Hss.* (Leiden), p. 194 sqq., and v. Ronkel, *Cat. van de Mal. Hss.* (Batavia), p. 255 sqq. See also the article *Alexander de Groote* in the *Encyclopaedie van Nederlandsch-Indië*, 2nd ed., i. 29 sq. ('s-Gravenhage—Leiden 1917).

Bibliography: In so far as it is not given in the article, it is most fully given in Friedlaender's book. Cf. also Chauvin, *Bibliographie des ouvrages arabes*, vii. 79 sqq.

AL-ISKANDARIYA, occasionally **AL-ASKANDARIYA**, often **SIKANDARIYA**, **ALEXANDRIA**, the principal seaport of Egypt, in Ptolemaic times the second city of the world, now among the most important trade centres of the Mediterranean, with a population of nearly 400,000 including a strong foreign element, is situated at the Western angle of the Delta in latitude 30° 11' N. and longitude 29° 51' E. It was founded in 332 B. C. by Alexander the Great. When it came into the hands of the Arabs, it was the capital of Egypt and, though its glory had diminished, it was still a great and splendid town. Under Muhammadan rule it declined to the verge of utter ruin. Its revival dates from the beginning of last century. The present Alexandria is almost entirely modern and needs no description here. It covers the site of mediaeval Alexandria, of which nothing is left but the most scanty remains.

Topography. The port of Alexandria is formed by a peninsula, consisting originally of an island, called Pharos, joined to the mainland by a mole or causeway seven stadia long and known for that reason as the Heptastadium. On the north eastern point of the island stood the Pharos, the great lighthouse built by Ptolemy Soter. This famous building, prototype of all our lighthouses and generally acknowledged to have been one of the wonders of the world, survived the Arab conquest by several centuries. The Arab writers call it the *manāra* or *manār*. Their accounts show that it consisted of a large and lofty structure of white stone, square in plan and massive in frame, above which rose a pile of brick and plaster in the form of an octagonal tower, tapering into a round tower towards the top, with a dome at the summit; they differ greatly as to its height. There are records of the Pharos having been damaged by earthquake and having been repaired on various occasions in the Muhammadan period. A

large part of it fell in 724 (1324), but some portion seems to have been standing a century later. Soon afterwards it had collapsed entirely and in 882 (1477) the present Fort Pharos was built by Kā'it Bāy [q. v.] on its ruins. The harbour to the east of the peninsula was originally the principal harbour of Alexandria, and (contrary to what is sometimes stated) was the one generally used in Muhammadan times. Even up to the middle of the xviith century the western harbour was resorted to only by galleys, but later it came into use for trading ships, though Christian vessels were not admitted to it until 1803. The Heptastadium broadened in the course of time by the accumulation of silt from being quite narrow into an isthmus, some three-quarters of a mile in width; it was vacant of buildings in the middle ages. The town lay to the south, covering an oblong area of about 3 km. by one km. Its walls remained in existence till 1811. They consisted of an outer wall some 20 feet high, backed in most parts of the circuit by a thicker and higher inner wall distant some 20 to 25 feet from it; both inner and outer walls were flanked by frequent towers. A further defence was afforded by a moat or ditch designed to be filled from the Nile in case of need. The town had four gates: Bāb al-Bahr leading to the Heptastadium, Bāb Rashid, Bāb al-Sidra at the beginning of the road to al-Maghrib and Bāb al-Akhḍar leading to the cemetery. The walls had been repaired in the reign of Baibars [q. v.] and again in 703 (1303) after an earthquake, in which 17 of the towers had been thrown down; al-Ghūrī also repaired the towers during his reign. The whole system was a curious specimen of mediaeval fortification. It is not possible to say for certain when it was built. A solitary remnant was the so called Tour des Romains, which recently stood near Ramla railway station.

Statements by Arab writers of the ixth to xiiith centuries, when pieced together, give a general description of the town itself. It was laid out on a regular plan; eight straight streets intersected eight others at right angles, producing a chess board pattern with direct and continuous thoroughfares, a marked contrast to the meandering roads and blind alleys usual in Eastern towns. The streets were colonnaded, columns were used in most of the buildings; many of the columns were marble. Marble was abundant in the buildings and was employed also in paving some of the highways. There was a market street, a league (so it is said) in length, all built of marble, both its walls and floor. The columns and stones were often of prodigious size and enormous blocks were poised at great heights. Much variety and beauty of colour and fine workmanship were displayed. For instance, pillars like emerald and others resembling onyx are mentioned, all of the highest polish and finish. In the inside of the town there were gardens (*kurūm*) and sycamores. A remarkable feature was that the houses were built on vaults supported by columns, rising above one another in as many as three tiers. The object of this subterranean architecture was to provide cisterns for the storage of water, which was derived from the Nile, and also from the rain, for Alexandria has a fairly considerable rainfall in winter. Materials for reconstructing the plan of the town are quite insufficient. The monuments and buildings

noticed may be divided into three classes. In the first, those which dated back to ancient times, there come Pompey's pillar or the column of Diocletian (*'amūd al-sawāri*), the one important ancient remain still standing in its place; Cleopatra's needles (*al-misallātān*), the two well known obelisks removed in recent times, one to London and the other to America; the Caesarion, a most famous edifice, originally a temple and afterwards the patriarchal church or cathedral, which appears to be mentioned once under the name of al-Kaisariya and is probably to be identified with Kanisat Asfal al-Ard, alluded to as a wonder; the remains of the still more famous Serapeum, consisting of a forest of columns known as Sawāri Sulaimān, many of which were still standing in position in the xiiith century; a magnificent dome called Ḳubbat al-Khaḍra', spoken of by several writers; a colossal brass statue known to the Arabs as *Sharahil*, which stood on a rock in the sea; its foot was as long as the utmost stretch of a man lying down at full length; this statue was melted down in the time of al-Walid. In the second category come the churches, buildings but rarely alluded to by Muhammadan writers. Besides the patriarchal church referred to above, which was dedicated to St. Michael, there were two churches of St. Mark, a church of St. John, a church of Al-sūfir (the Saviour), churches of St. Cosmas and St. Damian, St. Mary Dorothea, St. Faustus, St. Theodore, St. Athanasius, a Greek church of St. Saba. The list might be extended, but as a rule little more is known of the churches than their names, though one or two of them are described as beautiful or highly ornamented. The great church of St. Mark, which contained the tomb of the saint, was situated a short distance within the Eastern gate on the right hand of one entering. The shrine was known in the xvth century. Whether the modern church of St. Mark occupies the same site does not appear, but it seems that none of the existing churches, even if they mark the site of old ones, preserve any features of interest. There are instances of churches having been built at Alexandria in Muhammadan times; on the other hand, some were destroyed in popular commotions or deliberately demolished and some were converted into mosques. The third class of buildings consists of additions made by the Muhammadans. In it may probably be placed the citadel (*ḥiṣn*), described as strong and swept by the sea from the west, whence it would seem that it was situated at the north west corner of the town. It was in existence as early as the viiith century. An ancient citadel, presumably pre-Muhammadan, which was in being in the xth century, contained a government house (*dār al-imāra*), built by one of the early Arab governors. The Mamlūk sultāns had a similar house (*dār al-sultān*), which was situated on the sea-shore and contained many columns of variegated marble and had courts paved with marble, — some ancient palace reserved for their use, but rarely, if ever used. One reads of a *ḥā'a* or hall of al-Mu'ayyad. There was an arsenal or armoury "sufficient to equip the people of Egypt". The places of worship included an oratory or *muṣallā*, which, as at Fustāt, had fallen into ruin within a couple of centuries of the conquest. There was a mosque attributed to 'Amr b. al-Āṣi [q. v.], but whether it stood on the same site as the present mosque

of 'Amr seems doubtful. The second principal mosque, the western mosque or mosque of the Septuagint, also known as the mosque of the 1001 columns, had been a monastery up to the end of the ixth century, and seems to have been converted into a mosque between this time and the middle of the xth. A large mosque "built" by Badr al-Djamālī [q. v.] in 477 (1084) is presumably represented by the existing *Djāmi' al-Attārīn*, which would seem to be identical with the mosque and former church of St. Athanasius. Ibn Tūlūn built a mosque on the Pharos. Early shrines were a mosque of Mūsā near the Pharos, mosques of Sulaimān, of al-Khidr, and of Daniyāl, still in existence — one notes the Jewish association of these names —, of Dhu 'l-Karnain or Alexander, and the mosque of al-Rahma, marking the spot where 'Amr stopped the slaughter when he entered Alexandria the second time.

In the xivth century, Alexandria is described by a European traveller as "exceeding beauteous and strong" and "exceeding clean" and "carefully kept". In 1507, according to another, there was "nothing to be seen but a prodigious heap of stones" and "it was rare to see a continuous street"; in 1634, the town was "almost nothing but a white heap of ruins". There is mention of many houses of Jews on the Heptastadium in (about) 1580, built there "in respect of the air", the earliest allusion, it seems, to habitations on the peninsula. The scanty remnant of the population concentrated there not long after, forming "a new city of very mean appearance" and leaving the town within the walls almost entirely deserted. Enough has come under European observation fully to prove the former splendour of Alexandria. At the present moment the principal remains, apart from the column of Pompey, are a few of the cisterns.

Alexandria was joined to the Nile by means of a long canal. This work had a tendency to silt up and, instead of being kept open by regular clearing, it was allowed from time to time to become more or less thoroughly blocked and then it was re-excavated. Occasionally after re-digging, it was open to traffic all the year round, but as a rule only for a part of the year. In 1800, the navigable period was only about 20 days. Sometimes communication by water was cut off altogether and the people of Alexandria had to depend on their cisterns for their drinking supply. In the earlier part of the Muhammadan period, the canal left the river at *Shāhbūr*. In the xth century an alternative waterway from the Nile below Fūwa, through the lakes of Idkū and Abū Kīr to the neighbourhood of Alexandria, came into use. Al-Nāṣir in the xivth century either improved or reconstructed this channel, the original canal from *Shāhbūr* being abandoned. Various lesser alterations took place subsequently. The damage resulting from the neglect of the canal can be easily understood. It is one of the reasons why the surroundings of Alexandria had become, generally speaking, a desolate waste at the beginning of the xixth century. Maryūt was once busy and thriving and the progress of its gradual decline can be traced. Buhairat al-Iskandariya, identical with the now dry lake of Abū Kīr, has alternated between water and dry land more than once in the Muhammadan epoch.

History. When Alexandria surrendered to

the Arabs in 21 (642), a considerable number of Greeks took advantage of the terms of the capitulation and left it, abandoning their homes. The Arabs on taking possession did not molest the inhabitants. The well known story of the burning of the great library by order of the Khalifa 'Umar, which belongs to this time, cannot be accepted as true. On their re-entry into Alexandria after the invasion of Manuel in 25 (645), the Arabs revenged themselves on the inhabitants by a massacre; churches were burnt and the town walls, it is said, were thrown down. In the first century of the Hijra, Alexandria was of great importance to the Arabs as a naval station. Hence, no doubt, the rapid increase in the number of its garrison, part of which was drawn from Madīna, and the frequency of visits by the Umayyad governors of Egypt. The Arab occupation at first was purely military. An Augustal was in office late in the century, a sign that the civil administration continued unchanged for a long while. When the last of the Umayyad *khalīfas* fled to Egypt, al-Aswad, a grandson of 'Ukba b. Nāfi', declared for the 'Abbāsids at Alexandria. His followers included 30,000 Muslims of Buhaira and Maryūt. This host, however, was dispersed by a detachment of 500 troops sent to Alexandria by Marwān; the *khalīfa's* men entered the city and there was slaughter there again. The 'Abbāsids rewarded al-Aswad with grants of lands at Alexandria, which seem to have been Umayyad possessions previously. In the course of the struggle between al-Amin and al-Ma'mūn, Alexandria was contended for by the Arab tribes of Lakhm and Mudliq. A band of Arab adventurers or pirates from Spain, who happened to be in the port, took advantage of the opportunity to seize the town and managed to hold it against all comers for 16 years (196—212 = 811—827). Four or five sieges occurred during their tenure and, although there are not many details, it is clear that it was a period of tyranny, misrule and excesses, and altogether most disastrous to Alexandria. At this time a band of religious revolutionary fanatics styling themselves *Ṣūfis* come into view. There are some signs of similar associations at Alexandria more than a century earlier. Al-Mutawakkil (not Ibn Tūlūn) built the walls of Alexandria in 244 (858), for fear of attacks by the Greeks. If these walls were the origin of the walls of 1800 — which is not proved — the town had already become reduced to half the size it had been at the conquest. But little appears during the next two centuries. Alexandria was occupied two or three times by the Fāṭimids [q. v.] before they achieved the conquest of Egypt. A notable event of the Fāṭimid period was the transfer of the Coptic patriarchate from Alexandria to Cairo. For a while during the slave revolt (about 460 = 1067) Alexandria was in the hands of the blacks. It was the centre of revolts in 479 and in 487 and on each occasion was taken by siege. A descent by Sicilian Normans on Alexandria in 550 (1155) is mentioned. Amaury, King of Jerusalem, in conjunction with *Shāwar* and forces of Egypt and aided by the Pisan fleet, besieged it in 562 (1166), when it was occupied by a Syrian garrison, which included Saladin himself. A formidable Sicilian attack on Alexandria in 569 (1173) was beaten off. Baibars built up the galleys at Alexandria and restored them to what they were before. In

762 (1365) Alexandria was surprised and plundered by the King of Cyprus. There is evidence that it had declined greatly in importance by this time, inasmuch as its governors were persons of quite minor rank. The Mamlūk sultāns very rarely visited it. They made constant use of it as place of imprisonment for political offenders. Guns were included in its defence in the xvth century, and al-Ghūrī, when he feared an attack by the Turks, sent a large quantity of ordnance to it in 922 (1516). After the Turkish conquest, the taxes of Alexandria were not included in the revenue of Egypt, but were paid direct to Constantinople. In the xvth century it served as the port of Turkish galleys, which were dismantled and hauled up during the winter. The marauds of these vessels extended as far as the Straits of Gibraltar and the prisons of Alexandria held many Christians they had captured. The ruins of the town now began to be used to provide materials for beautifying mosques and other buildings at Constantinople. The French took Alexandria in 1798. It was taken from them by the British and held by them till 1803. The British took it again in 1807, but gave it up in the same year on the disastrous failure of their expedition in support of the Mamlūk Beys. Muḥammad ‘Alī restored its fortunes: he rebuilt the walls (1811), constructed the Maḥmūdiyya canal (1819), built the arsenal or dockyard (1829), also the Palace of Ra’s al-Tin, and encouraged development in various ways. The population was estimated as low as 6000 in 1777, probably an underestimate, but after the events of 1798—1801, it is not likely to have been much more. In 1828 it is stated to have been 12,528 — smaller than that of Rosetta. By 1839, it was estimated at 40,000 and, in 1862 at 164,400. In 1871, it was 219,602. As a result of disturbances during the rebellion of ‘Arābī Pasha [q. v.] in 1882, the forts of Alexandria were bombarded by the British fleet in July; next day part of the town was destroyed by the mob.

Manufactures, trade. Alexandria was noted for its weaving. Its textiles are described as incomparable and are said to have been exported to all quarters (cf. EGYPT, ii. 17b). Some of the linen manufactured at Alexandria was so fine that the flax for the stuff was sold for its weight in silver and that for the embroidery in it for many times its weight. Alexandrian silks occur in Fātimid inventories (xth to xiiith centuries) and it is believed that some of the fabrics presented by Popes to churches of Italy in the viiiith and ixth centuries were executed by Alexandrian workmen. A great number of miscellaneous manufactures, the character of which is not specified, are said to have been carried on. It was as a market for the products of the Indies rather than those of Egypt that Alexandria was of special importance to trade, particularly for the spices, pepper, cloves, nutmegs, cinnamon, ginger and so forth, — though the list of commodities included other articles such as pearls and precious stones. After being landed on the west side of the Red Sea and carried to the Nile by caravan, this merchandise was transported to Alexandria by the river and canal. It was in constant demand in Europe and elsewhere, so that Alexandria was resorted to by people from all parts for commerce. This trade can hardly have been maintained during the early part of the Muhammadan

epoch and for various reasons is not likely to have become active until the era of the Fātimids. Towards the end of the reign of the Umayyads or the beginning of that of the ‘Abbāsids, Christian ships began to visit the port, and in the removal of the relics of St. Mark to Venice in 828, according to the well known story, there is evidence that commercial relations with Venice subsisted then. It seems, contrary to what might have been expected, that the trade with the west was stimulated and developed as a result of the Crusades. In the xiiith century it was well established, and people from all Christian kingdoms resorted to Alexandria; a contemporary names 28 Christian towns or states represented by traders there. Among the number were Amalfi and Genoa, which with Venice appear to have been the earliest in the field, Ragusa, Pisa, Provence, and Catalonia. Besides Christians were to be met Muhammadans from Spain and Barbary and from Mesopotamia, Syria, and the countries towards India. It is known that ships belonging to Alexandria went at the same epoch as far as Almeria in Spain. Each of the various Christian communities at Alexandria had its own fondaco (*funduk*), a building in which the merchants warehoused their goods and also resided. The Venetians, as the leading commercial power, obtained a second fondaco in the xiiiith century, besides other privileges, and they had also a fondaco at Fūwa. Their colony was presided over by a consul, and the Pisans, Marseillaise and Genoans likewise had consuls there in the xiiiith century. Florence established a consul in the xvth century. The first English consul was appointed in 1583. There are many details of commercial treaties, the customs, measures taken with regard to the trade by the Sultāns, disputes between Christians and the inhabitants and between the Christians themselves, and other similar matters showing the conditions under which the merchants carried on their work and the difficulties they suffered. The discovery of the route by the Cape of Good Hope in 1498 diverted the Indian trade from Alexandria and reduced the commercial importance of the port to small proportions. When the trade in coffee and other commodities began in some measure to flourish in about 1680, a certain revival at Alexandria manifested itself.

Bibliography:

The materials for a history of mediaeval Alexandria are widely scattered. Contributions are to be found in almost every one of the principal Arab histories of Egypt: see the article EGYPT. To be noticed particularly are Ibn ‘Abd al-Ḥakam (ed. Massé, Cairo 1914, in progress; ed. Torrey, in preparation); al-Mas‘ūdi, *Murūd al-Dhahab* (Cairo 1303; Paris, 1861—77); *Bibliotheca Geographorum Arabicorum*, i.—viii.; al-Idrisī, ed. Dozy and De Goeje (Leyden 1866); Ibn Džubair, Gibb series, v.; Yāqūt, *Mu‘jam al-Buldān*; ‘Abd al-Laṭīf, *Kitāb al-Ifāda wal-‘Itibār* etc. (ed. White, Oxford 1800, and Cairo 1232, transl. and annot. by de Sacy, Paris 1810); al-Makrizī, *al-Khiṭaṭ wal-Āthār*; Ibn Iyās, *Baḍā’i‘ al-Zuhūr fī Wakā’i‘ al-Duhūr*. The Christian writers Severus, ed. Evetts and ed. Seybold [cf. IBN AL-MUḤAFFA, 2], and al-Makin (Elmacin), Lugd. Bat. 1625, supply a few facts not to be found elsewhere. Benjamin of Tudela (many editions) has a brief but important notice. European travellers and accounts in Eu-

ropean languages include Arculfus (680), Bernard the Wise (870), Ludolf von Suchem (1350), all three in *Palestine Pilgrims' Text Society's Series*; M. Baumgarten (1507) in Churchill's *Travels*; Leo Africanus (1517), Hakluyt Soc. 92—4; various articles in Hakluyt's *Voyages*, Vol. v., relating to the xvth century; Sandys' (1610) *Travels*; Blount (1634) in Pinkerton's *Voyages*, vol. x.; Maillet (1692); Pococke (1737); Volney (1783), and others.

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(RHUVON GUEST.)

AL-ISKANDARĪYA = ISKANDARŪNA [see ISKANDARŪN]. According to *Tādī al-'Arūs*, iii. 276, al-Iskandariya was the name of 16 distinct places called after Alexander the Great, including the town of Balkh as well as the two towns mentioned above.

(RHUVON GUEST.)

ISKANDARŪN (Alexandretta), the Iskandarūna or Iskandariya of the Arabs (see the variants of the MSS. of al-Iṣṭakhṛī and Ibn Ḥawkal), the port of Aleppo on the Mediterranean, is the ancient Ἀλεξάνδρεια κατὰ Ἴσσον, which was afterwards also called little Alexandria (Ἀλεξάνδρεια ἡ μικρά in Malalas, ed. Bonn, p. 297), which was reproduced by the Aramaic diminutive form of the Arabic Iskandarūna; it should not be confused with the place of the same name between Šūr and 'Akkā, cf. Maḳrīzī, *Hist. des Mamlukes*, ed. Quatremère, ii. 2., p. 256 sqq.; Dimishḳī, transl. by Mehren, p. 280. The Ἀλεξανδρών of Skylitzes, ii. 677, is formed from Iskandarūna and from Ἀλεξανδρών there then arose the form ἡ Ἀλεξανδρός (Michael Attal., p. 120; Zonaras, iii. 691; Georgius Cyprius and the episcopal list, *Byz. Ztschr.*, i. 248); the form usual with us (the Roman diminutive formation) is used as early as the Western pilgrims of the middle ages (Wilbrand von Oldenberg, i. ch. xviii). Under Arab rule Iskandarūn belonged to the *djund* of Ḳinnasrīn-Halab; the castle is said to have been built in the reign of the Caliph al-Wāthiq (Abu 'l-Fidā', ed. Reinaud, ii. 2, p. 33). In the wars between the Byzantines and the Arabs the town was repeatedly taken by the former (Muralt, *Chronogr. Byz.*, year 1068; Ibn Ḥawkal p. 121). In Abu 'l-Fidā's time it was deserted. In the period following it again gained importance as the port of Aleppo, which was beginning to flourish, but the unhealthy climate, a result of the surrounding swamps, and the not very favourable conditions at the port have so far impeded the commercial development of this important place. It is the capital of a *qaṣā* with 10—15,000 inhabitants. It is connected with Aleppo by a road 60 miles long.

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ISLĀM is the name which Muhammadans in every country give to their own faith. The word means "submission", "resignation", (to God), and occurs eight times in the *Kur'ān*, in such verses as iii. 17, "The (true) religion with God is Islām"; v. 5, "This day have I perfected for you your religion and have completed My favour upon you and it is My pleasure that Islām be your religion"; vi. 125, "Whomsoever God wishes to guide, He opens his breast unto Islām". See further art. MUSLIM.

In the present article merely a statistical account will be given of the extent to which the Muslim religion prevails in the various countries of the world at the present day. For an exposition of the religious tenets and ordinances of Islām, the development of dogma etc., the reader is referred to articles such as Allāh, Muḥammad etc., and for the biography, history, geography etc., of Muhammadan peoples, to the appropriate articles under each head.

Various estimates of the total number of Muhammadans in the world have been made, differing as widely as from 175 to 270 millions; but there is a large element of uncertainty about any estimate, as in several countries where Muhammadans are to be found in large numbers, no religious census has ever been taken, and accurate statistics are accordingly wanting. This is particularly the case in the land in which Islām had its origin, and any estimate of the total Arab population must be conjectural only. Some reliance may be placed on the figures given for the districts under European control, as 56,000 (Aden and the neighbouring islands, Perim, Sokotra, etc.), and 89,000 (Bahrain Islands), but estimates of the population in the independant parts of Arabia, e.g. Nadjd, Ḥaḍramūt, etc. — 2,500,000 (Zwemer), 3,500,000 (Hartmann) — and those (e.g. Ḥidjāz, Yaman), under Turkish suzerainty, — 1,050,000 — can be tentative only. The Arabs are not however confined to the limits of the country that bears their name; as early as the third century of the Christian era had commenced those scattered migrations of Arabs to the north which gradually led to the formation of settlements in Palestine, Syria, and Mesopotamia; as time went on, advantage was taken of the conflicts between the Byzantine and Persian empires, and larger numbers of nomad Arabs settled in the more fertile countries bordering on the arid land of their origin. This migratory movement culminated in the vast expansion of the Arab race, rendered possible by the conquests of the seventh century, when the Arabs despoiled the Byzantine empire of some of its fairest provinces and subjugated the whole of the territories of the Persian king. The fact that the Arab language was gradually adopted throughout the greater part of Syria, Egypt and North Africa

is some evidence of the interpenetration of Arab blood in the population of these countries, and a steady, though intermittent, stream of migration from Arabia into Africa set in across the Red Sea. Another stream moved eastward across the Indian Ocean and by the middle of the eighth century Arab traders had made their way as far as China and were present in large numbers in Canton. Arab trading settlements are found scattered throughout the Malay Archipelago, and at different historical periods small groups have established themselves on the coasts of British India, and individual Arabs have made their way to most parts of the Muhammadan world, especially those accessible by sea. But no attempt has ever been made to estimate the total number of these Arabs living outside the limits of the Arabian Peninsula, as separate groups in the Muslim populations of which they form a part.

For some countries of Asia which are under European rule, we have accurate statistics. In India, where varieties of religious belief are carefully noted, the Muhammadans, according to the Census of 1911, numbered 66,647,299, out of a total population of rather more than 315 millions. (For details as to the varied composition of the population, see article INDIA, § 1). The Muhammadan community shows a tendency to increase in numbers relatively to their Hindu fellow-countrymen; in the decade ending 1901, while the total population of India increased by 2.4%, the Muhammadans increased by 8.9%; in the following ten years, their number rose by 6.7%, as compared with only 5% in the case of Hindus. Proselytism may partly account for this, but the chief reason for the rapid growth appears to be that their social customs are more favourable to a higher birth-rate than those of the Hindus; they have fewer marriage restrictions, and widows frequently re-marry. Conversions to other religions are not frequent, but Christian converts from Islām are numbered by thousands in Northern India, especially in the Panjāb (*The Mohammedan World of To-day*, pp. 170, 294), and a certain number of Muhammadans of Hindu origin have been re-absorbed into Hinduism through the missionary activity of the Ārya Samājī (v. art. INDIA, § 5c). In Ceylon, in spite of the intimate trade relations with Arabia, Islām has not achieved any great extension among the inhabitants and there were in 1912 only 284,000 Muhammadans, out of a population of over four millions.

For the Malay Peninsula and Archipelago, complete statistics are wanting. One estimate (Zwemer) gives 673,159 as the Muhammadan population of the Federated Malay States and the Straits Settlements, while another (Hartmann) gives nearly double that figure. Introduced into Malacca from India, Islām spread along the great trade route to Java and the other islands of the Archipelago. The Muslim population of the Dutch Indies in 1905 was 35,034,025, including 29,605,653 in Java, and was said to be rapidly increasing as the result of conversions to Islām from among the sections of the population that still remain heathen; on the other hand Christian missionaries have been in recent years winning converts from Islām in Java, where more than 300 baptisms are said to take place every year, and in 1906 there were living 18,000 Christians who had been converted from Islām (*The Mohammedan World of To-day*, p. 237); in Sumatra the various missionary

societies working in this island claim to have made 6,500 Christian converts, together with 1150 catechumens, formerly Muhammadans, since the year 1860 (*ib.*, pp. 222, 228).

In Siam, Islām has never succeeded in exercising much influence; converts have been won in the north through contact with the neighbouring Malay States, and in the coast towns as the result of intercourse with the Malay Archipelago; but the total number of Muhammadans is probably not more than 300,000.

In other parts of Asia under European rule, there are found in the French possessions in Indo-China 1,146,000 Muhammadans out of a population of 17,800,000; in the Asiatic possessions (including the Caucasus) of the Russian Empire 11,966,700 Muhammadans out of a population of nearly 25 millions; and in the Philippine Islands, under American rule, 277,547 Muhammadans out of 8½ million inhabitants.

But when we pass to countries in which accurate census returns after the European method are entirely wanting, there is still more uncertainty as to the figures. In Persia, an estimate made by Christian missionaries assigns to Islām all but 500,000 out of the five millions of inhabitants. In Afghānistān it is conjectured that there are about four million Muhammadans.

The first serious attempts to ascertain the number of the Chinese Muslims were made by Broomhall and d'Ollone; the former suggests 8,421,000 (*Islam in China*, p. 215), the latter (*Recherches sur les Musulmans Chinois*, p. 430), 4,000,000 only. These figures are in striking contrast to the exaggerated estimates made in the 19th century when their number was alleged to be as much as 20 or 30 millions or even 70 millions; but some Christian missionaries consider that the more recent estimates are too low. But whatever proportion the present Muslims bear to the total population of China, it is probable that their numbers were considerably larger before the massacres that accompanied the suppression of the many Muhammadan insurrections of which a list is given by d'Ollone (*op. cit.*, p. 436), in which millions of persons are said to have perished. In Tibet there are believed to be as many as 28,500 Muslims, most of them settlers from China and Kashmīr, with a few converts, and descendants of converts. Islām has succeeded in gaining but few adherents in Japan, and these in quite recent years; there are probably not more than 200 Muslims in Japan itself, but about 25,500 in Formosa.

In regard to some of the oldest parts of the Muhammadan world, now included in the Asiatic possessions of the Sultān of Turkey, and excluding the independent parts of Arabia, various estimates of the Muslim population are given e.g. 11,190,000 (Hartmann) and 12,278,800 (Zwemer), but in the absence of accurate census returns these figures can be considered as approximate only. (v. A. de la Jonquière, *Histoire de l'empire ottoman*², p. 457 sqq., Paris 1914).

Next to Asia, Africa is the continent that contains the largest number of Muslims, but materials for an exact judgment are so wanting that estimates given even by the most recent investigators vary from 42 to 76 millions. The most rigid investigation has been made by Professor D. Westermann, and his figures, with a total of 42,039,349, have been adopted by Zwemer as follows: Abyssinia,

500,000; Egypt, 10,269,445; Liberia, 280,000; the rest of this continent forms part of the empire of one or other of the powers of Europe, but for the greater part of these vast dominions no exact census returns are available; Belgium, 60,000; France, 15,085,000; Germany, 1,480,000; Great Britain, 12,539,904; Italy, 1,365,000; Portugal 330,000; Spain, 130,000. While much of these estimates is necessarily conjectural, some reliance can be placed upon the figures given for those parts of the continent in which the population is almost entirely Muhammadan, e.g. Morocco (in which there are 3,100,000 out of a total of 3,220,000); or in cases where whole sections of the population such as the Hausas or the Fulbe have adopted Islām. This faith is still making progress among the heathen tribes and new converts every year come in to swell the numbers of the faithful.

In Europe, on the contrary, the influence of Islām continues to decline. What the population of Muslim Spain may have been in the days of its widest extent, it is impossible even to conjecture, but in 1492 the Jewish and Muslim community together numbered over two millions, and when Philip III expelled the last remnant of the Moriscos in 1609–1615, the number of those who left the country was probably about 500,000. (H. C. Lea, *The Moriscos of Spain*, p. 359, London 1901).

At the present time, the Muhammadans in Europe are almost entirely confined to Russia and those countries that formed part of the Turkish dominions at the beginning of the 19th century. In Russia in Europe, the total number of the Muhammadans is about 3,500,000, but there has been no religious census in the Russian empire since 1897; they are mainly Tatars by race, but proselytism has taken place to a considerable degree among Finnish tribes such as the Cheremiss, the Votiaks and the Chuvash. Since the promulgation of the edict of religious toleration in 1905, there has been an increasing number of accessions to the faith of Islām. There is a considerable amount of uncertainty about the religious statistics of the Balkan Peninsula, and even the official estimates are open to grave suspicion of being manipulated to suit some political or racial interest.

In Turkey in Europe (in 1900) there were said to be about 3,200,000 Muhammadans; Hartmann, writing in 1909, gives 3,295,000. In Bulgaria, the Muhammadans number 603,876 out of a total population of nearly 4½ millions. In Rumania there are about 43,700 Muhammadans, living for the most part in the Dobruja. In Serbia in 1910 there were 14,435, and in Montenegro 14,000. In Albania the total Muhammadan population is said to be 334,000, of whom 12,000 are Gypsies, 40,000 Serbs and 26,000 Albanians. Greece still contains 24,000 Muhammadans, while in the island of Crete the number has shrunk to 27,852; but so recently as 1909 there were 33,496 Muhammadans on the island, and in 1881 more than 73,000. In Bosnia and Herzegovina the indigenous Serb population includes 612,137 Muhammadans, and in the rest of the Austrian empire there are about 1450 more. In the other countries of Europe, chiefly France and Great Britain, there are some small scattered groups of Muhammadans, mostly of African or Asiatic origin, temporarily resident in these countries.

Emigration and commercial activity have added 8000 Muhammadans to the population of North

America, and 166,000 to that of Central and South America (including the West India Islands, where there are 10,499 in Trinidad and 3000 in Jamaica). In Australia there are 195,000, chiefly at Perth.

Bibliography: The first comprehensive attempt to give a statistical survey of the followers of the faith of Islām, was made by Hubert Jansen, *Verbreitung des Islāms in den verschiedenen Ländern der Erde* (Berlin 1897), but his figures are often very exaggerated, and later investigations have shown that much smaller estimates are nearer the truth. Martin Hartmann, *Der Islam: Geschichte—Glaube—Recht* (Leipzig 1909), gives detailed statistics, but does not mention his sources of information. S. M. Zwemer in chapter iii. of *Mohammed or Christ* (London 1916), gives a census of the Muslim World, with a bibliography. Separate studies have been made of the statistics of certain parts of the Muhammadan world e.g. by M. Broomhall, *Islam in China* (London 1910); S. Bobrovnikoff, *Moslems in Russia* (*The Moslem World*, vol. i. London 1911); D. Westermann, *Der Islam in West- und Zentral-Sudan* (*Die Welt des Islams*, i. 85 sq., Berlin 1913), and G. Kampffmeyer, *Statistik der Mohammedaner auf der Balkanhalbinsel und in Österreich* (ib., i. 32–33). For Africa and Asia see *The Mohammedan World of To-day* (New York 1906). Details as to the spread of Islam are given for their respective territories by the British and Dutch governments in their decennial official publications, the *Census of India* and *Koloniaal Verslag* respectively. Religious statistics are given in *The Statesman's Year Book*, published annually in London. The *Revue du Monde Musulman* contains articles giving statistics of the Muhammadan population of several countries, see *Index général des volumes I à XVI* (Paris 1912). (T. W. ARNOLD.)

ISLĀMĀBĀD, a town of some importance in the south-eastern part of the valley of Kashmīr situated at the head of the navigable channel of the River Djehlām. Its Hindu name was Anantnāg, but it was named Islāmābād after the Muhammadan conquest, probably by Sultān Zain al-'Ābidin, 820–872 (1417–1467). The town was formerly famed for its shawl manufacture, but this has died out, and at present the only manufacture is that of white felt, embroidered rugs and embroidered tablecloths. In the immediate neighbourhood are the celebrated Hindū Shrine of Mār-tand and Djahāngir's gardens at Atībal.

Bibliography: Stein, *Ancient Geography of Kashmīr* (Calcutta, 1899), § 112; Hügel, *Travels in Kashmīr* (Engl. transl., London 1848), p. 132; Neve, *Beyond the Pir Panjal*, London 1912, p. 29; Moorcroft, *Travels*, ii. 247. London, 1841. (M. LONGWORTH DAMES.)

ISLĀMĀBĀD. The name Islāmābād was given on more than one occasion by the Emperor Awrangzēb to towns conquered from Hindūs. Of these the most important are Čittagong (Čātgām) [q. v.], at the head of the Bay of Bengal, Čāknā in the Deccan, and Mathurā on the Djamnā. Islāmābād became a mint in gold and silver from the time of Awrangzēb to that of Shāh 'Ālam II, and copper was also struck there by the last mentioned emperor. It is generally supposed that Čittagong was the place of mintage of these coins, but Mr. C. J. Rodgers ascribed them to Mathurā. Čāknā

however received the name Islāmābād in 1070 (1659) and Čātgām not till 1075 (1664). The name is not now in actual use for any of these three towns.

Bibliography: C. J. Rodgers, *Catalogue of Coins in the Lahore Museum*, Calcutta, 1893, Preface, p. xvii; Longworth Dames, *Some Coins of the Mughal Emperors in Num. Chron.*, 1902; Elliot and Dowson, *History of India*, vii. 263, 275; Whitehead, *Catalogue of Coins in Lahore Museum*, Vol. ii. (Oxford, 1914).

(M. LONGWORTH DAMES.)

ISLAMBOL. [See ISTAMBOL.]

ISLĀM GIRĀY, the name of three Khāns of the Crimea.

1. Islām Girāy I b. Muḥammad Girāy, brother of Ghāzī Girāy I (q. v., ii. 151^a). During the troubled period that followed the death of his father, he succeeded, as his brothers had done before him, in occupying the throne for a short time (a few years till 939 = 1523), but he was not recognised by the Sultān. After the appointment of his uncle Šāhib Girāy, he rebelled against the Sultān and was murdered in 944 (1537).

2. Islām Girāy II b. Dewlet Girāy, brother and predecessor of Ghāzī Girāy II (q. v., ii. 151^a), 992—996 = 1584—1588. In contrast to his successor he was not popular in his country and was only able to maintain his position with Turkish help.

3. Islām Girāy III b. Selāmet Girāy, 1054—1064 = 1644—1654, in contrast to the two other Khāns of this name, was a vigorous, warlike ruler who also took up a more independent attitude than his predecessors to the Porte and played a prominent part in the political events of his time, notably in the liberation of Little Russia from Polish rule. In his youth he spent seven years in Polish imprisonment. Several raids into Russia were made by him. About 1650 he even made an attempt but without success to enter into relations with Queen Christina of Sweden and to procure money from her for the campaigns against Russia. Islām Girāy died in the beginning of Šahbān 1064 (began 17 June 1654) at the age of 50 after reigning 10 years and five months. For the Bibliography see the article BĀGHČE SARĀI, i. 562 sq.; see also the documents edited by Veliāminof Zernof, *Matériaux pour servir à l'histoire du Khanat de Crimée*, p. 340 sq. The last document composed shortly before the death of Islām Girāy is specially important, it is a threatening letter from the Khān to the Czar Alexei Michaelovič (p. 475 sq.). (W. BARTHOLD.)

ISLY, in Berber *Isli* (the betrothed), a river in North Africa. It rises in western Morocco in the S. W. of Ujdā, runs from S. W. to N. E. through the land of the Angad, passing near Ujdā, then under the name of Wēd Bū Nu'aim joins the Muila, a tributary on the left bank of the Tafna.

Several battles have been fought on the banks of the Isly. The 'Abdalwādī Sultān Yaghmorāsen was defeated there by the Marinids in 648 (1250) and 670 (1271). On Aug. 14, 1844 Marshal Bugeaud won a decisive victory there over the Moroccan troops commanded by Mūlāy Muḥammad, son of Sultān Mūlāy 'Abd al-Rahmān. The Moroccans were encamped at Djarf al-Akhḍar on the right bank of the river. The Moroccan camp was captured and the army scattered. This victory won for Bugeaud, the title of Duc d'Isly.

(G. YVER.)

ISM (A.) plur. *asmā'*, properly "name", technical term in Arabic grammar for the first part of speech, the *nomen*, noun. The term corresponds exactly to the Greek *ὄνομα* used as early as Aristotle, and to the Sanskrit *nāman*, which is found as an established term in the *Nirukta* of Yāska, who lived many generations before Pāṇini, an authority of the fourth century B. C. There is however no interconnexion; the term occurred spontaneously and obviously in every day speech, in which *nāman*, *ism* and *ὄνομα* comprise all words — not merely proper names — which signify a thing, especially one perceived by the senses. In fact, such words represent in the first class of words the predominant element for thinking and speaking (cf. *Ztschr. d. Dtsch. Morgenl. Ges.*, lxiv. 380 sq.). It is not therefore a consideration based on grammatical science but the simple and most obvious semasiological point of view which underlies the term among the Indians, Greeks, and Arabs. The same is true of the Arabic term for the second part of speech, *فعل*, which means "action", while the word *قوله* (saying), which goes back to Aristotle, the precursor of our "verb" and the Sanscrit *ākhyātam*, used already by Yāska, which means "communicated, related", point to the predicative function, i. e. they are chosen from a logical or syntactical point of view.

To the *asmā'*, first of all of course belong the substantives, for which there is no special term, and the proper name, *al-ism al-alam* (see 'ALAM) is distinguished from the *ism al-djins* or class name; the latter again is divided into *ism 'ain* and *ism ma'nā* (*Mufaṣṣal*, § 3) accordingly as it denotes a concrete or an abstract. As with the Greeks and Romans the adjective (*ṣifa* [q. v.], also *wasf* or *na't*) belongs to the *ism* and the numeral (*ism al-'adad*). Differing from them, the Arabic system includes the personal pronoun (*damir*, q. v.) under the *ism* — the reason being partly the meaning of the words concerned as characterising things and partly their conditions of inflexion — and the demonstrative pronouns (*asmā' al-ishhāra*), classed as *mubhamāt* [q. v.], the relative (*al-asmā' al-maṣṣūlāt*), and the infinitive (*maṣdar*, q. v.) and (as had been done by the Stoics), the participle, active and passive (*ism al-fā'il* and *ism al-maf'ul*); at the same time the Arabs were by no means unaware of the close relations of the participle with the verb as regards etymology, meaning and syntactical application, which led the Greek grammarians to insert a part of speech called significantly *μετοχή* between the noun and the verb. Finally there are considered as nouns, even the exclamations and appeals of very different linguistic character, classed in our grammars under the inappropriate name of interjections, and even purely onomatopoeic formations like *ghāḳ* of the crows' caw. The Arabs called these words, when they have a verbal (usually imperative) significance, *asmā' al-af'al*, otherwise *aṣwāt* i. e. tones, sounds (sing. *ṣawf*). That their classification under the nouns was really only made because they could not be placed anywhere else in the three-fold scheme, is rather bluntly confessed by Ibn al-Hādhib in the commentary to the *Kāfiya* (Constantinople 1311) p. 75, 8 a l.: *wa 'lladhī ya-dullu 'ala 'smiyatihā ta'dhḥuru 'l-ḥarfīyati wa 'l-fīliyyati fihā* "and what shows their character as nouns is the circumstance, that the character of participle and of verb is impossible with them".

In order, however, to be just to the Arab grammarians, one must not forget that the division of the parts of speech usual among us, which goes back to the ancient grammarians, is of an arbitrary character, and that the attempt to build up a strictly logical system is quite impossible of execution (H. Paul, *Prinzipien der Sprachgeschichte*³, § 244).

Sibawaihi does not give a definition of *ism* in his survey of the three parts of speech in his first chapter, because the term was intelligible without more ado. He contents himself with three examples: *radjūl* (man), *faras* (horse), and *ḥā'it* (wall), merely names of species of concrete things. The two definitions, made by the Baṣrī al-Mubarrad (d. 285 = 898) and the Kūfī Ta'lab, (d. 291 = 904) and given by Ibn al-Anbārī in *Kitāb al-Inṣāf*, p. 2, have, as Ibn al-Anbārī himself says, more the character of an etymological explanation. The former, who derives *ism* from the root *smw*, the second conjugation of which, *sammā* means "to name", says: *al-ismu mā dalla 'ala musamman tahtahu* "ism is that which indicates something named that underlies it". Ta'lab, who derives *ism* from the root *wsm*, "to mark with a brand (*stigma*, *nota*)", says: *al-ismu simatun tuḍā'u 'alā 'l-ḥa'ī yu'rafu bihā*, "ism is a mark (*nota*) put on a thing by which it is recognised". This explanation by its remarkable similarity recalls that of Priscian (ed. Keil), i. 57, 3: *vel, ut alii, nomen quasi nota men, quod hoc nota mus unius cujusque substantiae qualitatem*. It is not till a later date that we recognise the Aristotelian definition: *φωνὴ σημαντικὴ κατὰ συνθήκην ἕνεκεν χρόνου κατ'* among the Arab grammarians. Thus al-Sīrāfī (d. 368 = 978) says: *Kullu ḥa'ī'in, dalla 'alā ma'nān ghaira muhtarinin bi-samānin muḥaṣṣalin min mudḍiyin aw ghairihi, fahuwa 'smu*, "everything that indicates a conception without being associated with a definite time namely the past etc., is an *ism*" (Jahn, *Sibawaihi's Buch über die Grammatik*, Note 5 zu § 1; Ibn Ya'īsh, p. 25, 19). This is the definition which with slight variations became usual later (see Ibn Ya'īsh, p. 16, 13). Instead of "with a definite time", the *Kāfiya* says "with one of the three times" (present, past, and future): Ibn al-Ḥādīb (*l.c.*, p. 7) gives a full explanation of the reason of this extension of the *ἕνεκεν χρόνου* and of the difficulties resulting from the nature of the Arabic language in regard also to this definition.

The points of view from which the Arab grammarians regard the declensions of nouns are given in their general lines in the article *ʿRĀB*. It may be further mentioned that Arab terminology has no equivalent for our "number" and "gender". The word *ajins* borrowed from the Greek *γένος* is never used for grammatical gender, as Merx, *Historia artis grammaticae apud Syros*, p. 145 and 151, erroneously assumes; even with the grammarians the word only means the genus to which the species (*naw'*) is subordinate (Ibn Ya'īsh, p. 22—7). For all details of the theory of the noun in the system of the Arab grammarians, the reader must be referred to the original works, to which Fleischer's *Beiträge zur Arab. Sprachkunde* give valuable elucidations. (J. WEISS.)

ʿISMA (A.), in dogmatics, immunity from error and sin, such as is ascribed in Sunni Islām to the prophets and in the Shī'a to the imāms also. As to the extent of their immunity, the orthodox theologians differ in opinion as regards the prophets except Muḥammad (on such points as

whether it also exists before or only after their prophetic calling or whether it includes immunity from all kinds of sin or only applies to minor slips). It is applied in unlimited fashion to Muḥammad only, in opposition to his own judgement. Among Sunni authorities Fakhr al-Dīn al-Rāzī in particular extends the *ʿisma* to all prophets in the greatest degree. According to the Shī'a teaching, *ʿisma* is inherent in the imāms to a higher degree than in the prophets on account of their exalted qualities of substance. Abū Zaid al-Balkhī (d. 322 = 934) wrote a *Kitāb ʿIsmat al-Anbiyā'* (Yakūt, *Irshād*, i. 142, 5 a fine), as did Fakhr al-Dīn al-Rāzī (Brockelmann, i. 507, n^o 14). Every work on Muslim dogmatics contains a chapter on these questions and the different views in regard to them (e.g. Ibn Ḥazm, *Milal*, ed. Cairo 1321, iv. 1—31; *Ma-wāḳif*, ed. Soerensen, p. 220 sqq.); a mystic definition of *ʿisma* is given by al-Ghazālī, *Mizān al-ʿAmal* (Cairo 1328), p. 116 pæn.

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ISMĀ'IL, the son of the patriarch Ibrāhīm, is mentioned several times in the Qurʾān. In Sūra ii. 130 (= iii. 78) and iv. 161 it is said of him that he received revelations. In xix. 55 he is called a messenger and prophet, who summoned his people to *ṣalāt* and *zakāt*. These references fit in very well with Muḥammad's account of the religion of Ibrāhīm. In Sūra ii. 127, he is called one of the fathers of Jacob, along with Ibrāhīm and Ishāq; and in ii. 119, he, along with Ibrāhīm, is commanded to purify the Holy House at Mecca.

Tradition knows nothing of Ismā'il as a messenger nor of his revelations nor has it explained his relations to the spread of the religion of Ibrāhīm. It knows that his mother Hādjār bore him to Ibrāhīm as his first-born and that a feud arose between Hādjār and Sara. With the intention of disfiguring Hādjār, Sara even pierced her ears; so this then became the fashion with women. Ismā'il and Ishāq are also said to have fought with one another occasionally. In the end, Sara's jealousy induced Ibrāhīm to decide to travel to Arabia with Hādjār and Ismā'il. The party was guided by the *Sakina* or, according to others, by Gabriel (on the form of the *Sakina*, cf. *The Navel of the Earth*, *Verh. Kon. Akad. v. Wetenschappen*, Afd. Letterkunde, Nieuwe Reeks, xvii. n^o 1 p. 60 sqq.).

When Ibrāhīm and Ismā'il had dug the foundations of the Holy House, Ismā'il helped his father in the building of the temple. When this work was completed, Ibrāhīm abandoned the boy with his mother in the barren country, afflicted by thirst. In her need, Hādjār stood on the hills al-Ṣafā and al-Marwa and looked for water and ran hither and thither between them, the origin of the *sa'y* [q. v.]. Gabriel then called "Who art thou? To whom did Ibrāhīm entrust thee?" The boy then impatiently thrust his foot (or finger) into the sand and a spring arose; if Hādjār had not hurriedly scooped up the moisture in her jug, the Zamzam would have become a bubbling spring. It is also said that Gabriel pushed his heel into the ground and the Zamzam burst forth beneath it.

In those days the Djurhum [q. v.] lived near

the sanctuary; after Hādjār's death, Ismā'il married one of their daughters. In his absence Ibrāhīm visited his wife but did not find a very hospitable reception; when the woman afterwards repeated to her husband some words which Ibrāhīm had said, he understood that the latter was suggesting he should divorce his wife. He did this; afterwards he married another woman of the Džurhum. Ibrāhīm visited her also and in the same allusive fashion gave his approval to the new choice.

Ibrāhīm and Hādjār, according to Muslim tradition, are buried in the *hidjr* of the Holy House, a distinction which they share with most of the prophets: the prophet belongs to the home of the prophets.

Muslim tradition also knows the story given in Genesis xxii. But there are several theologians who say, it was not Ishāk but Ismā'il that was the *dhābiḥ*. For this view, the sayings of 'Abd Allāh b. 'Omar, Ibn 'Abbās, al-Sha'bi, Muḍjahid, etc. are quoted. It is related, for example, that 'Omar b. 'Abd al-'Aziz asked a Jew convert to Islām about this difference of opinion and he answered: "The *dhābiḥ* is Ismā'il; the Jews know this also, but as they are jealous of you, they say it was Ishāk".

Ibrāhīm is also considered the ancestor of the North Arabian tribes. In the native genealogies, the Arabs are divided into three groups; *al-bā'idā* (those who have disappeared), *al-āribā* (the indigenous) and *al-mustā'ribā* (the arabicised). Ismā'il is considered the progenitor of the last group, whose ancestor is called 'Adnān. The chain between Ismā'il and 'Adnān is given in very divergent forms, sometimes in partial agreement with the list in Genesis xxv.

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(A. J. WENSINCK.)

ISMĀ'IL, formerly a Turkish fortress, now the district town in the Russian government of Bessarabia, on the left bank of the Kilia arm of the Danube, between the lakes of Jalpuch and Katlabuch, with about 40,000 inhabitants (in 1897: 31293). The name *Ismā'il* (Moldavian Smeril, Smil, or Smell, also Simil) is said to be derived from the Slav *zmij*, a snake or dragon, the epithet of several Moldavian princes; according to a Turkish folk etymology, from the alleged conqueror, a Kapudan Ismā'il, who took the town under Bāyazid II in 1484.

The origin of the town is unknown. It is said to have been at one time in the hands of the Genoese. It only attained importance under the Turks as a fortress to curb the Budjak Tatars, who had been settled there in 1569, and particularly as a *point d'appui* of the Turks against the advance of Russia, owing to its splendid strategic situation as the best gate of sortie from the north into the Dobruja and the intersection of the roads from Galatz, Khotin, Bender and Kilia. After Ismā'il had been taken by the Russians without a blow in 1770 in the First Russo-Turkish War, the Turks endeavoured with the help of foreign engineers to make the town, which was restored to

them by the peace of Küçük Kainardje in 1774, the strongest fortress on the left bank of the Danube, an "army fortress" (*ordu ḳal'ası*), i. e. the permanent quarters of large bodies of troops of a defensive character. The fortress, thought to be impregnable, was taken as early as Dec. 11 (22), 1790 by the Russians under Suworov in spite of a most valiant defence by the Serasker Aidosli Mehmed Pasha; in the three days' massacre over 26,000 Turks, including the whole Muslim population, were killed, 9000 taken prisoners and only one escaped by swimming the Danube bearing the appalling news. This deed of arms, celebrated by Byron and Djerzhavin, aroused a tremendous sensation in Europe; in Constantinople it resulted in a revolution and the execution of the Grand-Vizier.

By the peace of Jassy in 1791 Ismā'il was restored to the Turks and fortified again by them. (The splendid stones with the *tughra* of Selim III, testifying to the restoration of the fortress in 1794—5, are in the Odessa Museum). But in 1809 Ismā'il again capitulated to the Russians, to whom it remained by the peace of Bucarest in 1812, whereupon many colonists settled there, viz. Russian fugitives and sectarians, especially Ras-kolniki, Rumanians, Greeks, Bulgarians, Armenians, Jews and Gipsies. In 1810 General Tutchkov founded at a short distance from Ismā'il the town of Tutchkov, which bears his name and gradually expanded to form one town with Ismā'il. By the peace of Paris in 1856, Ismā'il after the demolition of its fortifications was added to Moldavia with a portion of Bessarabia and remained Rumanian till its capture in the last Russo-Turkish War on 14 April 1877, by the Russians, to whom it finally passed by the treaty of Berlin.

Only a few ruins of the fortress exist. The town, which in spite of many vicissitudes of war (such as being plundered by the Cossacks) was at one time an important centre for traffic in fish etc., fruit and corn and a populous town (always with a very mixed population, in contrast to the purely Tatar population around), suffered severely through the wars and the forcible expatriation of the former population of Bessarabia. At the present day its commerce is again highly developed in spite of the by no means favourable shipping conditions.

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(THEODOR MENZEL.)

ISMĀ'IL I, founder of the Ṣafawī dynasty of Persia, born of a Ṣūfī family, settled in Ardabil [q. v., i. 425 sq.] in Ādharbaidjān since the time of the *shaiḳh* Ṣafī al-Dīn, who was said to be descended from the imām Mūsā al-Kāzim. He was the son of the *shaiḳh* Ḥaidar [q. v.]; after the death

of his maternal grandfather, Uzun Ḥasan (about 883 = 1478), in the confusion of the anarchy that followed, supported on the one hand by the followers of his father and on the other by the seven Turkish tribes which had taken his side (Ustādjlu, Shamlu, Tekkelu, Behārlu, Dhu 'l-Kadr, Kadjar and Afshār), Ismā'il collected an army of 7,000 men, who received the name of Kizil-bāsh [q. v.]. In 908 (1502) he was master of Shirwān, Ādhar-baidjān and Irāq 'Adjamī and now took the title of *shāh* ("king"). In 914 (1504) he extended his kingdom eastwards as far as Herāt, westwards to Diyār Bakr and Baghdād; but the forcible propagation of the Shī'a tenets which he conducted in the newly won territories brought him the enmity of his nearest neighbours on the north and west, the Khān of Bukhārā and the Ottoman Sultān, both Sunnis.

The former, Muḥammad Shaibānī Khān, who had made himself master of Turkistān after his victory over Bābur [q. v.], was defeated near Merw by Ismā'il in a great battle, in which he himself was killed (Shaibān 916 = Dec. 1510). This success brought Ismā'il into the possession of the whole of Khurāsān, but he could not prevent the Uzbegs from founding an independent kingdom in Khwarizm with Kīwa as its capital. He fought with less success against the Ottoman Sultān Selim I. In the plain of Čāldirān (east of Lake Urmiya) the Persian cavalry gave way before the infantry of the Janissaries supported by artillery (2 Rādjāb 920 = 23 Aug. 1514). Tabriz, Ismā'il's capital, and Mesopotamia and West Armenia as far as Mōsul were occupied by the Turks (921 = 1515). Ismā'il compensated himself to some extent for this loss by the conquest of Georgia, but he sought to attain the realisation of his plans of revenge against his most dangerous enemy by an alliance with European powers. An offer of this kind was made him by Charles V, after Leo X and Maximilian I had previously in 923 (1517) thought of gaining Ismā'il as an ally against the Turks, but on account of the great distance which separated the Shāh and the Emperor (it took almost six years for a letter to reach Charles V from Ismā'il), no definite agreement was reached.

Ismā'il died in 930 (1524) at Ardabil where the tombs of the Šafawīs are. The beautiful and valuable MSS. on the history of the Šūfi family now in the Imperial Library at Petrograd came from the library attached to the tomb of Shāh Šafi. Ismā'il restored the Persian kingdom and his dynasty ruled till its overthrow by the Afghāns over two centuries later.

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(CL. HUART.)

ISMĀ'IL II, Šafawī of Persia, son and successor of Shāh Tahmāsp I. After the latter's death on 15 Šafar 984 (14 May 1576) his son Ḥaidar Mirzā with the support of the Turkish tribe of the Ustādjlu sought to usurp the throne, but on the day after his accession he was seized in the ḥaram on the information of his sister Perī-Khānum and

murdered during a rising in which the Ustādjlu and Afshār fought the Kizil-bāsh. Ismā'il, to whom his father had refused the rank of *walī 'ahd* (heir-apparent), as he knew him to be cruel and hard-hearted, had been a prisoner for nineteen and a half years in the fortress of Kaḥḥāha. But he was released by the Kizil-bāsh and proclaimed Shāh on 27th Djumāda 984 (22 Aug. 1576). A greedy and covetous man, he filled his treasury with all the gifts offered him without offering anything in compensation. He also neglected to visit his aged mother who had retired to the mosque of Shāh 'Abd al-'Azīm. He thus made himself hated by all his subjects. The princes of the ruling house were put to death by him in 985 (1577) under the pretext that they had planned a rising with the support of Turkish dervishes. He forbade the Shī'is to curse the persons revered by the Sunnis. He was particularly fond of giving himself the title *'Adil* (the noble), which he certainly did not merit. He died, after a reign of a little over two years, in his capital Kazwīn of apoplexy after taking an electuary in Ramaḍān 986 (Nov. 1578).

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ISMĀ'IL b. 'ABBĀD. [See IBN 'ABBĀD.]

ISMĀ'IL b. Aḥmad, Abū Ibrāhīm, a Sāmānīd prince (amir) of Mā warā' al-Nahr, who laid the foundations of the power of his dynasty, born in Farghāna in Shawwāl 234 (28 Apr.—26 May 849), from 260 (874) to 279 (892) governor for his brother Naṣr in Bukhārā; he continued to reside in this town even after he became amir of Mā warā' al-Nahr by the death of his brother and in 280 (893) was confirmed in this position by the caliph. In the same year he undertook a campaign as far as Tarāz (the modern Awliyā-Atā, q. v.), conquered this town and changed its principal church into a mosque. On his struggle in Mā warā' al-Nahr with the Šaffārid 'Amr b. al-Laiṭh see the latter article, i. 335^b. Although Ismā'il was declared to be dismissed from his office by the Caliph and his province granted to 'Amr, the Caliph expressed his satisfaction to the victor at the result of the struggle. The heritage of the Šaffārids in Khurāsān was disputed by Muḥammad b. Zaid, prince of Ṭabaristān. Ismā'il's general, Muḥammad b. Hārūn, not only succeeded in driving the enemy out of Khurāsān but even conquered Ṭabaristān; but he then rebelled against his master, adopted the white colour, the colour of the rebels against the legitimate government (Ṭabarī, iii. 2208) and occupied Raiy; Ismā'il had to take the field in person against the mutinous general; after his defeat, Raiy and Kazwīn were incorporated in the Sāmānīd kingdom and its frontiers thus settled in the west (289 = 902). In 291 (904) an inroad by a numerous Turkish people was repulsed with the help of volunteers from other Muslim countries (Ṭabarī, iii. 2249). The date of Ismā'il's death is given as 14 Šafar 295 (24 Nov. 907). In Bukhārā, which was made the capital of the Sāmānīd kingdom by him (cf. i. 777^b), his tomb is still shown, but its authenticity is not vouched for by inscriptions either on the building or on the sarcophagus.

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(W. BARTHOLD.)

ISMĀ'ĪL B. BULBUL, ABU'L-ŠAKR, vizier of al-Mu'tamid. In 265 (878—9) Abu 'l-Šakr was appointed vizier; but the real ruler was al-Muwaffak, the Caliph's brother. At the beginning of Šafar 278 (May 891) a rumour gained currency that al-Muwaffak, who was then very ill, had died in Baghdād. His son Abu'l-'Abbās, the future caliph al-Mu'taḍid, had also a strong following among the population of the capital and, when Abu'l-Šakr had the Caliph brought with his family from al-Mada'in to Baghdād and placed them in his own palace and not in that of al-Muwaffak, the adherents of Abu 'l-'Abbās believed that Abu 'l-Šakr was going to take the side of the weak and insignificant Caliph, and forcibly liberated Abu 'l-'Abbās, who had been imprisoned in 275 (889) for disobedience to his father. But when they learned that al-Muwaffak was still alive, Abu 'l-Šakr was abandoned by many of his followers and had to take refuge with al-Muwaffak, while his house was plundered. After the death of al-Muwaffak in Šafar, Abu 'l-Šakr was arrested however and all his houses given over to be plundered.

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ISMĀ'ĪL B. AL-KĀSIM. [See ABU 'L-'ATĪHIYA.]

ISMĀ'ĪL B. NUḤ, ABU IBRAHĪM AL-MUNTAŠIR, a Sāmānid, after the fall of his dynasty in 389 (999) was carried a prisoner to Ūzgend in Farghāna; he succeeded in escaping from there in disguise and for several years contested the rule of Mā warā' al-Nahr with the Turkish conquerors. After his last defeat, he fled with only eight followers across the Oxus and was murdered in Rabī' I or Rabī' II 395 (16 Dec. 1004 — 12 Febr. 1005) by the leader of an Arab tribe at Merv. Cf. the collection of the original sources in W. Barthold, *Turkestan v epokhu mongol'skago nashestviya*, ii. 282 sq. (W. BARTHOLD.)

ISMĀ'ĪL B. ŠARĪF, MULĀY, Sultān of Morocco, second of the dynasty of 'Alawī or Filālī Sharīfs, also called Ḥasanī [q. v. for the genealogy of these Sharīfs].

On the death of Sultān Mūlay al-Rashīd, the empire of Morocco was divided. Mūlay Ismā'il, governor of Mekines and brother of the deceased sultān, was proclaimed sultān in this town. He advanced at once on the capital Fās, which had declared against him and seized it. He was proclaimed there on 11 Dhu 'l-Ḥiǧdja 1082 (Apr. 14, 1672), being then 26 years of age.

But three rivals, his brother Mūlay al-Harrānī in Tāfilālt, his nephew Aḥmad b. Maḥraz, proclaimed in Morocco and in Sus, and thirdly the guerilla chief al-Khiḍr Ghilān in the northwest, took the field against him. They were supported by the Turks of the Regency of Algiers who feared the establishment of a solid power in the west of the Maghrib and endeavoured to make trouble there. Mūlay Ismā'il at first drove his nephew Aḥmad b. Maḥraz out of the town of Morocco,

defeated Ghilān in the north of Fās and had him put to death. But Aḥmad b. Maḥraz once more raised the lands of the south and the Atlas. To obtain peace Ismā'il had to recognise his nephew as Amir of the lands south of the Atlas and his brother al-Harrānī as Amir of Tāfilālt.

These civil wars, which had lasted five years, had hardly terminated when a descendant of the Marabouts of Dilā, Muḥammad al-Ḥādīdj al-Dilālī, also supported by the Turks of Algiers, fomented a terrible rebellion in the country of Tādla and the provinces of western Morocco. But his Berber troops could not withstand Ismā'il's disciplined troops, especially his artillery. Mūlay Ismā'il, being victorious, terrorised the people to keep them quiet; more than ten thousand were beheaded; thousands of prisoners of war along with Christian slaves had to help to build the palace of Mekines, which the Sultān made his military capital. At the same time the plague carried off thousands of victims (1090 = 1679) in the regions of the Gharb and the Rif.

The vigorous repression of the Berber revolts and the epidemic afforded Mūlay Ismā'il a certain respite. He took advantage of it to raise a professional army. He enlisted former negro slaves gave them wives, allotted estates to them, trained them in the use of arms, and made of them the famous Black Guard of the 'Abid-Bukhārī which was to assure him supremacy over all Morocco.

At the same time, nominally to favour the intransigent religious party, but in reality to watch the dealings of the Turks and Europeans in the seaports, and to counteract the influence of the corsairs, he organised the corps of the *Mudjtahidūn* or "volunteers of the faith". The latter corps, the cadre of which was formed by several hundred carefully selected 'Abid, waged an unceasing irregular warfare against the European possessions. They took La Mamora (al-Ma'mūra), the modern al-Mahdiyya, by surprise from the Spaniards. Mūlay Ismā'il collected over 100 pieces of artillery there (1681). They harassed the English at Tangiers and the latter evacuated the town after blowing up the mole and the fortifications (1684) (cf. Davis, *The History of the Second Queen's Royal Regiment*, i., London, 1883, p. 118 sqq.). Larache also was forced to succumb to the blows of the "volunteers of the faith" in 1689, Azilā in 1691. But all attempts against Mhla and Ceuta failed. It was in vain that Mūlay Ismā'il endeavoured to get Louis XIV to aid him against Spain. French commerce had to suffer for some time as a result.

But the Peace of Ryswick in 1697 raised considerably Louis XIV's prestige above his enemies. Mūlay Ismā'il then sought his alliance against the Turks of Algiers who were mixed up in all the plots made in the Atlas against the Sharīfs of Fās. An entente between France, the Bey of Tunis and the Sultān of Fās was then concluded. The latter even tried to cement it by a matrimonial alliance and demanded the hand of the Princess de Conti (cf. Plantet, *Mouley Ismaïl et la Princesse de Conti*, Paris, 1893). In spite of the failure of the latter plan, the entente secured to France great commercial benefits at Salā, Teṭwān and Safi. Frenchmen superintended the building of the palaces, roads, and forts of the Sultān and sometimes (like Pillet) accompanied his artillery. On his part, the Sultān organised

several expeditions against the Turks with the help of France, whose merchants supplied him with arms and munitions. But the slowness of the Moroccan armies did not enable Ismā'īl to reap the advantages expected. He even allowed his ally, the Bey of Tunis, to be defeated near Constantine, which enabled the Turks of Algiers to come to fight the Moroccans in the west in full strength in 1701 and to drive them back.

The expeditions of Mūlāy Ismā'īl against the Turks, in spite of their relative lack of success, enabled him to pacify his frontiers where he built or renovated the fortifications. He built the fort of Reggāda in the mountain of the Banū Ya'lā commanding the high valley of the Wād Sharef and the lands of the Arab tribes of the High Plateaus. He built the fort of 'Ayūn Sidi Mallūk in the plain of Angād and that of Salwān in the land of the Trifa. He thus closed the exits on his north-east frontier. Forts built in the lands of each tribe kept the country quiet, especially the Marabouts, the natural allies of the Turks, whose privileges were tending to pass into the hands of the Sharifs. The latter gradually took over the direction of the religious elements, which were organised into brotherhoods. Ismā'īl completed his system of domination by the creation of military zones. Tāza, notably, had its walls rebuilt. This town became the headquarters of the eastern march. A garrison of 2500 'Abid secured the passage from western to eastern Morocco by the pass of Tāza. It also had to keep in control the Berbers of the Rif in the north of this ravine, and the Berbers of the middle Atlas in the south.

For this organisation and these works, Ismā'īl raised his revenues from a monopoly of the commerce at his ports and from continual raids on the tribes of doubtful loyalty. The monopoly besides filling his treasury enabled him also to prevent contraband traffic in horses and arms.

But hardly had the Sultān, after reigning 50 years succeeded in imposing, either by skill or terror, peace within his territory than the rivalries of his sons brought his hopes to nought. He had centred all his policy on the struggle against the Turks of Algiers. He could not realise his dream. He died on 27 Radjab 1139 (March 30 1727) just when the dissensions that were breaking up the Regency of Algiers might have secured his success. He was succeeded by his son Mūlāy Aḥmad al-Dhahabī.

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273 *sqq.*; Cour, *Etablissement des Dynasties des Chérifs*, Paris, 1904, pp. 193—218.

(A. COUR.)

ISMĀ'İL 'ĀSIM EFENDI. [See ÇELEBİZADE.] ISMĀ'İL HAKKÎ, *SHAIKH* ISMĀ'İL HAKKÎ AL-BRUSEWÎ or AL-ÜSKÜDÂRÎ, a celebrated Ottoman scholar and poet and one of the most prolific of mystical writers. Born in 1063 (1652—3) in Aidos in Rumelia, to which his father had retired after the great fire in Constantinople, he had at quite an early age the benefit of instruction by the Djelweti *Shaiikh* Fazlî Ilāhî 'Oṭhmān. In Adrianople he was initiated into the higher branches of knowledge and Djelweti mysticism. At the age of 20 he began his fruitful activity as an author in Brusa. On account of some of his mystical tracts he was banished at the instigation of the 'ulamā to Rodosto. The impulse to wander peculiar to many members of Muhammadan orders never allowed him to settle permanently anywhere, especially as he had not unfrequently to suffer from the fanaticism of the 'ulamā. After a two years' pilgrimage to Mecca and long stays in Üsküb, Damascus and Scutari he finally settled in Brusa, where he built a mosque and monastery in 1135 and died in 1137 (1724—5). The date 1127 also given is in contradiction to the date of composition of several works.

Hakkî composed over a hundred theological works and mystical treatises, which still enjoy considerable esteem and some of which are printed. The best are *Rūḥ al-Bayān* (Bulāḳ 1276 = 1859—60 in four volumes), a celebrated commentary on the *Kur'ān*; *Rūḥ al-Maṭnawī*, a commentary on *Djalāl al-Din Rūmī*, and *Farah al-Rūḥ* (Delight of the Soul), a commentary on the *Muḥammadiye* of Yāzidjī Oghlu Mehmed b. Şālīh b. Kātib, Bulāḳ 1252 and 1258, Constantinople (lithography) 1258. The following are also often mentioned: *Sharḥ al-arba'in ḥadīth*, Constantinople 1253, ed. by Mollā 'Alī al-Ḥafīz; *Kitāb Hudūd al-Baligha* and *Reshḥat 'Ain al-Hayāt* (1291); *Tuḥfe-i Ismā'iliye* (1292); *Sharḥ al-Kabā'ir*, 1257 (1841); *Sharḥ Shi'ab al-Imūn*, 1305; finally a commentary on the *Pand-nāma* of 'Aṭā'ī.

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ISMĀ'İL HAKKÎ, a modern Turkish man of letters and literary historian, editor of the periodical *Mekteb*, a moderate follower of the old Asiatic school and a former officer of artillery. Besides a few poems, tales, translations, and articles in periodicals, a series of treatises on literary history have been written by him.

In 1308 (1890—91) appeared his collection of poems *Sewdā-ī Khazan yakhod Tehassur* (Autumn Love or, Repentance too Late). Two Milli stories written under French influence: *İki Ḥaḳīkat* (Two Truths) published in n°. 7 of the *Arakel kitāb khānəsi djev romanları*, 1311 (1893—94). In the periodical *Mekteb* appeared his translation of Octave Feuillet's *Roman d'un jeune homme pauvre* under the title *Ṭālī'siz*. He translated Lamartine's *Raphaël* and *Graziella*. His literary studies are more important, as there is by no means a superfluity of such works in Ottoman literature. In the four volumes of his *On dördüncü 'aşrın Türk Mühâr-*

rirleri (The Turkish writers of the xivth century), 1308—1311 (1890—3), he deals with Ahmed Midhat Efendi, Ekrem Bey, Djewdet Pasha and Shams al-Din Sâmî Bey. Of his *Mu'âşir Şâirleri-miz* (Our contemporary Poets) only the first part appeared in 1311 (1893), which gives specimens of Nâbi-zâde Nâzım Bey, 'Alî Rûhî Bey, Emîr Humâyî Bey and Mu'allim Djûdî Efendi. His *'Othmânî Meshâhîr-i Üdebâsî* (The most famous Ottoman Authors) stopped after the first volume also: *Mu'allim Nâdjî*, 1311. His *Müntakhabât-i Terâdjim-i Meshâhîr* also was not completed. Hakkî also wrote on Mir 'Alî Shîr and the Çaghatai poets. In 1907 he published a very poor history of Russia to the time of Paul I from a French source: "Records of the North or the History of Russia".

Bibliography: Besides his own works see a few cursory notes in Horn, *Türkische Moderne*, p. 51, and Gordlewski, *Očerki po nowoi osmankoi litjeraturye*, Moscow 1912, vi. 71, 116. (THEODOR MENZEL.)

ISMÂ'İL PASHA, Khedive of Egypt (1863—1879), second son of Ibrâhîm Pasha [q. v.]; born in 1830, he was educated in Paris, and was employed by his uncle, Sa'id Pasha [q. v.] in various diplomatic missions, to the Pope, Napoleon III and the Sultân of Turkey. In 1861 he suppressed an insurrection in the Sūdân, and two years later succeeded his uncle as wâlî of Egypt; he was the first of the descendants of Muḥammad 'Alî [q. v.] to be styled Khedive, a title bestowed upon him in 1867, by Sultân 'Abd al-'Azîz [q. v.], whom he had gratified in the previous year by increasing the tribute paid to Turkey from £ 376,000 to £ 720,000, obtaining in return permission to change the law of succession to direct descent from father to son, instead of to the eldest male of the family, according to the Turkish custom. In 1873, another firmân from the Sultân made the Khedive in many respects an independent sovereign.

Isma'il was a man of large ideas, with extensive schemes for reform; he remodelled the customs system, and established a post office; introduced gas and water and other improvements into Cairo, Alexandria and Suez, created the sugar industry and otherwise stimulated commercial progress, by extending railway and telegraph lines, building docks and harbours, and digging canals for irrigation purposes. He encouraged education, established the first schools in Egypt for girls, the polytechnic school for the training of military officers and the medical college; on his accession there were only 185 public schools, but during his reign the number rose to 4,817. In 1869, he opened the Suez Canal, with great pomp and magnificence, in the presence of the Emperor of Austria, the Empress Eugénie and other princes, and availed himself of this occasion to take rank among European sovereigns. In 1875, in place of the old system of consular jurisdiction in civil cases, he established the Mixed Tribunals.

He endeavoured also to develop the Sūdân on the same lines as Egypt, and to suppress the slave trade there. In 1865 he had obtained from the Sultân of Turkey a firmân assigning to him the administration of Suwâkin and Massawa', and subsequently (1870—1875) extended his authority over the coast of the Red Sea from Suez to Cape Guardafui. In 1874 he sent an expedition to Dar

Fûr [q. v.], defeated the forces of the slave-trader, Zubair Pasha [q. v.], and annexed this country, but further progress eastwards was checked by the resistance of the Abyssinians.

But these various schemes for the aggrandisement of Egypt were costly, and the Khedive had borrowed and squandered money recklessly, both for public purposes and personal ostentation, so that by 1876 the debt of Egypt to foreign financiers had risen to nearly one hundred million pounds, and the country was so impoverished that its ordinary resources were no longer sufficient for the most urgent needs of the administration. Being no longer able to raise loans in the European market, on April 8, 1876, he suspended payment of his Treasury bills. The European powers intervened on behalf of the bondholders and instituted a Commission of the Public Debt, and established the Dual Control, in accordance with which an English official was appointed Controller-General of the revenue and a French official Controller-General of the expenditure of the country. A Commission of Inquiry in 1878 led to the vast landed property of the Khedive being placed under a similar control, and Isma'il accepted a constitutional ministry, including English and French ministers, under the presidency of Nubâr Pasha [q. v.]; but in February 1879 Isma'il dismissed him, on the occasion of a military disturbance headed by 'Arâbî Pasha [q. v.], and two months later dismissed his European ministers also, and resisted the demand of the Governments of England and France that the British and French ministers should be reinstated. On June 26, 1879, he was deposed, and four days later he left Cairo for Naples, where the King of Italy had placed a residence at his disposal; later, he went to Constantinople, where he died March 2, 1895.

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(T. W. ARNOLD.)

ISMÂ'İL PASHA, called NISHÂNDÎ, Grand Vizier of the Turkish Sultân Sulaimân II, a native of Ayâsh in the province of Angora. After first of all filling the office of a *çokadâr* (mantle-bearer) to the Sultân he was retired with the rank of Beylerbey of Rumili. In 1089 (1678) he entered

the office of *tuḡhrā*-writers and on the outbreak of unrest in the reign of Sulṭān Muḥammad IV received the rank of a vizier (1098 = 1687). After the assassination of Siyāwush Pasha in the rebellion of the Janissaries, which took place on the accession of Sulaimān II to the throne, he was appointed Grand Vizier, but dismissed after holding the office for 69 days (1 Rādjab 1099 = May 2 1688), imprisoned in the citadel of Ḳawāla and soon afterwards banished to Rhodes. Prosecuted by the heirs of Zain al-ʿAbidin Pasha, Beylerbey of Rūmili, who had been unjustly executed by his orders, he was beheaded in accordance with the *ius talionis* by order of the Grand Vizier Köprülü Muṣṭafā Pasha at the age of over 70 in Rādjab 1101 = April 1690. Although of a mild temperament in his youth, he grew tyrannical and cruel in the exercise of power. Instead of taking supreme command of the troops himself, he chose quite incompetent people as generals like the rebels Yegen ʿOṭmān Pasha.

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ISMĀ'IL AL-SHAHĪD, MAWLĀNĀ, was born on the 28th Shawwāl 1196 (1781) in a renowned Dihlī family which traces its pedigree to the Caliph ʿUmar. He was the only son of Mawlānā ʿAbd al-Ḡhanī and nephew of the illustrious Mawlānā Shāh ʿAbd al-ʿAziz (d. 1239 = 1823). While a mere boy he lost his father and was brought up as an adopted son under the care of his uncle Mawlānā ʿAbd al-Ḳādir (d. 1242 = 1826). In childhood he was very inattentive and fond of swimming in the Jamna, but as he had a retentive memory and a sharp intellect, in time he became a learned man. He was shocked at the gross *shirk* (idolatrious tendency) which then prevailed amongst the Muslims of India. He preached the doctrines of Islām against all opposition. It was at this time that he came in contact with al-Saiyid Aḥmad al-Mudjaddid. The religious sanctity of the Saiyid won his admiration and he became his disciple and was his constant companion throughout his life. In 1236 (1820) they made a pilgrimage to Mecca, whence they proceeded to Constantinople. There the Ḥādjdjs were received with marked consideration. Six years later they returned to Dihlī and began to deliver religious lectures with redoubled energy. Many people were reclaimed from the darkness of ignorance to which they had been reduced owing to the indolence of the professional Mullās. Mawlānā Ismāʿil's rapid success excited the envy of the Mullās who afraid of being discredited with the public tried to lower him in their estimation by severe criticism and malicious censures. But truth triumphed and they were all silenced. In 1243 (1827) Mawlānā Ismāʿil, with his religious guide, proceeded to Peshāwar and declared a religious war against the Sikhs. They were joined by large numbers of people and succeeded in establishing their authority at Peshāwar. But owing to some innovations upon the usages of the Afghāns, their authority was overthrown. They had to fly across the Indus but fell in with a Sikh detachment; a skirmish took place in which Ismāʿil with his spiritual guide met with his death in 1247 (1331).

He is the author of the following works: 1) *Risālat Uṣūl al-Fiḳh*, a treatise on the principles of Muḥammadan law according to the Ḥanafī school, printed, Dihlī A. H. 1311. 2) *Manṣab-i Imāmat*, a Persian treatise on the problem of the imāmat. 3) *Taḳwīyat al-Imān*, an Urdū treatise on theology, printed 1293, translated into English by Mir Shāhāmāt ʿAlī (v. *Journ. Roy. As. Soc.*, xiii. 316 sqq.). 4) *Shirāt al-Mustakīm*, a treatise in Persian on the Islamic doctrines; on its contents cf. *Journ. of the As. Soc. of Bengal*, i. (1832) 479 sqq.

Bibliography: Ṣiddīq Ḥasan, *Ithāf al-Nubalāʾ*, p. 416; Sir Saiyid Aḥmad, *Āthār al-Ṣanādīd*, ii. 97, and *Journ. Roy. As. Soc.*, xiii. 310 sqq. (M. HIDAYET HOSAIN.)

ISMĀ'ILĪYA, a *Shrī'a* sect, so called because it stopped the series of Imāms at Ismāʿil, eldest son of Djaʿfar al-Ṣādiq [q. v.], the sixth imām, so that Ismāʿil to them was the seventh; his father had at first nominated him as his successor, but having learned of his eldest son's intemperance, he changed his decision and declared Mūsā, his second son, as his successor. The Ismāʿilīya refused to admit this alteration, claiming that the imām, being infallible, could not have prejudiced himself by drinking wine and that it was not permitted to God to change His opinion, contrary to what Djaʿfar had stated. Ismāʿil died five years before his father at Medina in 143 (760/1) and was buried in the cemetery of Baḳīʿ al-Ḡharḳad. In spite of the precautions taken by the father to have the death of his son confirmed by numerous witnesses, his partisans would not admit his decease, claiming that he was still alive five years after his father's death and that he was seen in the market at Baṣra, where he cured a paralytic by taking his hand. The sons of Ismāʿil, involved in the political persecutions of which the ʿAlids were victims, left Medina; Muḥammad, the elder, went to hide in the district of Damāwand, near Raiy; his descendants concealed themselves in Khurāsān, then in the Ḳandahār region and migrated to India, where they still exist at the present day. ʿAlī, his brother, set out for Syria and the Maghrib. From their places of retreat, the descendants of Ismāʿil sent out missionaries (*dāʿī* q. v., plur. *duʿāt*) to traverse the Muslim world and there preach the doctrine known as that of the esoterics (Bāṭiniya), whose starting point was the allegorical exposition of the *Qurʾān*. One of these missionaries was Maimūn, called al-Ḳaddāh "the oculist", whose son ʿAbd Allāh [q. v. i. 26] became chief of the branch of the Ḳarmatians [q. v.]. With the assistance of a rich Persian, Muḥammad b. Ḥusain, called Zaidān, who had read in the stars that the Iranians were going to regain the empire (*Fihrist*, p. 188; O. Loth, in *Morgenländische Forschungen*, p. 307; M. Amari, *Storia dei Musulmani di Sicilia*, p. 114), he made them adopt his system, at once religious and social. At the end of the third century A. H. ʿUbaid Allāh b. Muḥammad al-Mahdī, recognised as imām by the Berbers of the tribe of Ketāma [q. v.], founded in Tunisia the empire of the Fātimids [q. v.] or ʿUbaidis, soon afterwards extended to Egypt.

Ismāʿilīya of Persia. Ḥasan b. Ṣabbāḥ [q. v.] was born in Raiy and was there instructed in the doctrine of the Bāṭiniya; to perfect himself in it, he went to Egypt in the caliphate of al-Mustanshir in 471 (1078—1079); after a stay of

a year and a half there, he was expelled and returned to Persia to act as a missionary and surreptitiously introduced himself into the fortress of Alamūt [q. v.], where he had already numerous partisans (6 Radjab 483 = Sept. 4 1090). Taking this castle as a base, he made raids in all directions with his disciples, taking the existing fortresses by surprise and building new ones. It is said that he made beautiful gardens in which the *fidā'ī*'s [q. v.], initiates of the first degree, enjoyed in anticipation the delights of Paradise; but it is more probable that this paradise was purely imaginary and was a result of the hallucinations caused by taking *hashish* [see the article ASSASSINS].

Thinking this a dangerous establishment, the Saldjūkh Sultān Mālik-Shāh ordered the Amir Arslān-Tāsh to attack Ḥasan b. Šabbāh (485 = 1092). He laid siege to Alamūt but was completely routed in a nocturnal sortie by the garrison. In the same year another centre of Ismā'īlī propaganda, the fortress of Dere, was besieged in vain by another lieutenant of the Sultān, Kizil Šarygh. The death of Mālik-Shāh put an end to these attempts of repression. Forty days previously the assassination of the vizier Nizām al-Mulk by a *fidā'ī*, named Zāhir Arrānī, had been the first of these mysterious executions which were to plunge the Muslim world in terror. Two of the disciples of the master, the *rā'īs* Muzaḥḥar and Kiyā Buzurg-Umid [see BUZURGUMMID], seized respectively the fortress of Gird-kūh and Lemser (Lenbeser, Hamdallāh Mustawfi, *Nuzhat al-Kulūb*, p. 61) (495 = 1102). Sultān Muḥammad sent against the Ismā'īliya Nizām al-Din Aḥmad, who for seven years ravaged the country round Alamūt, and next the Atābeg Nushṭigin Šhīr-gīr, who was about to take Lemser and Alamūt at the end of the year 511 (April 1118), when the Sultān's death interrupted the campaign. Sandjar, terrified by the sight of a dagger which a *fidā'ī* had plunged in the ground in front of his throne, made peace with the Ismā'īliya.

Ḥasan dying on 26 Rabī' I 518 (June 12 1124) Kiyā Buzurg-Umid succeeded him and reigned without being disturbed till his death on 26 Dju-mādā I 532 (May 11 1138); it was the same with the latter's son, Muḥammad (died 557 = 1162). Muḥammad's son Ḥasan, called 'Alā dhik-rihi al-Salām introduced innovations into the cult. He placed the *minbar* opposite the *qibla*, while the rule is that the pulpit should be placed to the left of the *mihrāb* (559 = 1164) and he claimed to be a descendant of Nizār, son of al-Mustansir, which gave him the quality of Imām; the rescript in which he took this title and fixed the Ismā'īlī doctrines, is called by his followers the sermon of the resurrection. At the end of four years he was assassinated at the castle of Lemser by his brother-in-law, a descendant of the Būyids. His son Muḥammad II avenged his death by the execution of the members of the family of the murderer and reigned undisturbed for 49 years. While the latter had carried on his father's tradition, his son Djalāl al-Din Ḥasan III on the contrary announced at his accession his intention of re-establishing the true religion of Islām. He ordered the mosques to be rebuilt and re-established public worship on Fridays. He was therefore given the name Naw-Muslimān (new Muslim). He died of poison like his father. His son 'Alā' al-Din Muḥammad

III was only nine years old; his youth as well as a loss of blood caused by an accident in the fifth year of his reign forced him to withdraw from public affairs. Henceforth he lived confined to his palace and was murdered during a fit of intoxication (last day of Dhu 'l-Ka'da 651 = Jan. 21 1254) at the instigation of his son Rukn al-Din Khūr-Shāh. Hūlāgū [q. v.] having received orders from the Mongol emperor to destroy the stronghold of these dangerous fanatics (654 = 1256) laid siege to the fortress of Maimūndiz, where Rukn al-Din was. The grand-master surrendered, was kept a prisoner and taken to the court of Mangū, who refused to receive him; on his way back he was murdered on the banks of the Oxus. The fortress of Alamūt capitulated; that of Gird-kūh in Dāmghān held out for three years. The last traces of Ismā'īliya disappeared from Kūhistan in the reign of the Mongol Khān Abū Ša'id, who sent a proselytising mission to Kāin. Shāh-Rukh, son of Timūr, also had the last followers of heresy hunted out in the same province; the only persons that could be suspected were a few soldiers, Saiyids or derwishs.

Ismā'īliya of Syria. Their establishment in this country followed soon after their installation in the mountains of Dailam. They are found at Aleppo towards the last years of the xth century of our era in the reign of the Saldjūkh prince Riḍwān b. Tutush, who was converted to their doctrines by a physician-astrologer. Their first victim was the father-in-law of this prince, Djanāh al-Dawla Ḥusain, lord of Ḥims, as he was about to march against the count of St. Gilles to make him raise the siege of Ḥiṣn al-Akrād [q. v.]. He was assassinated while at prayers by three Persians disguised as Šūfis. The astrologer was not long in dying suddenly (he was perhaps assassinated) and handed on his power to a companion, also of Persian origin, Abū Ṭāhir Ibn al-Šā'igh. The Ismā'īliya took Apamea by a ruse in 499 (1106), but the Crusaders took it from them again very soon afterwards. Their excesses provoked a massacre of their partisans at Aleppo (507 = 1113). The missionary Ibrāhīm, having escaped, tried to seize Shaizar on the Orontes by taking advantage of a Christian festival. In spite of the successful surprise, the inhabitants, led by the Amīrs of the family of Munqidh, regained the barbeque (*bāshūra*) and were hauled up by ropes into the interior by the women who had remained there. Although the Ismā'īlis had again gained a certain amount of influence in Aleppo the ruler Ilghāzī prevented their gaining possession of the Kal'at al-Sharīf [cf. p. 231^b *infra*]. — On Ramaḍān 23, 515 (Dec. 5, 1121) Ismā'īlī *fidā'ī*'s assassinated the Fātimid vizier al-Afdāl b. Badr al-Djamālī [q. v.].

A rising of the population of Amid (Diyār-Bakr) resulted in the massacre of the proselytes they had made in this town (518 = 1121) but the acquisition of the fortress of Bāniyās [q. v.] re-established their fortunes; Tughṭegin, prince of Damascus, wishing to save his favourite Bahrām from the ill-treatment of the Damascenes, had left it to him. Bahrām fell in battle in 522 (1128) against the rebel natives. Ismā'īlī the Persian succeeded him; after the massacre of his partisans at Damascus (15 Ramaḍān 523 = Sept. 1 1129) he handed the citadel of Bāniyās over to the Crusaders.

To make up for this loss, the Ismā'īliya purchased from Saif al-Mulk b. 'Amrān the castle of

Qadmūs (527 = 1132), where Benjamin of Tudela still found a few decades later the residence of the head of the sect, and captured by a trick that of Maṣyāth (Maṣyāf). At this time they held no less than six fortresses in Syria, — as many as ten according to William of Tyre —. To avenge the murder of Raymond I, count of Tripoli, the Templars attacked them and forced them to pay tribute.

At this period, the Ismā'īliya (from 1169) had at their head Rāshid al-Dīn Sinān, son of Sulaimān, grandmaster of the Assassins, who came from the neighbourhood of Baṣra and had studied at Alamūt. The immoralities to which they abandoned themselves roused against them the inhabitants of the town of al-Bāb, between Buzā'a and Aleppo, who smoked them out of their retreats and exterminated them as far as possible (cf. also Ibn Djubair, ed. Wright—de Goeje, p. 249 sq.). On 11th Dhu 'l-Kāda 571 (May 22 1176) Ṣalāh al-Dīn just missed being a victim of an attempt against him by the fanatics and was saved by the strips of iron which lined his bonnet; to avenge himself he was going to lay siege to Maṣyāth, but refrained from taking the town on account of the fatigues undergone by his army or perhaps in face of threats of the Assassins. He even seems to have made a pact with his enemies, for he stipulated in the treaty concluded with Richard Coeur de Lion that it should apply equally to the lands of the Ismā'īliya.

On Rabi' II, 13, 588 (Apr. 29 1192) two Ismā'īlis attacked Conrad of Montferrat, lord of Tyre, just as he was coming from dinner with a bishop and assassinated him. Later Raymond, elder son of Boemund IV le Borgne, prince of Antioch, was killed in the church of Antarsūs.

Hulāgu, before putting to death Rukn al-Dīn Khūrshāh, grandmaster of Alamūt, received from him an order to the commandants of the fortresses in Syria to hand them over to the Mongols. Four of these castles were actually surrendered as soon as the Mongols appeared in Syria in 658 (1260) but were retaken soon afterwards by their old masters on the victory of the Mamluk Sultān Qutuz. It was Sultān Baibars who finally conquered these fortresses from 668 to 671 (1270—1273). From that date the Ismā'īliya recognised Egyptian sovereignty and continued to supply assassins to rulers willing to employ them; Ibn Baṭṭūṭa (ed. Paris, i. 166, 167) knew that they were in the pay of al-Malik al-Nāṣir Muḥammad b. Qalā'ūn.

Ismā'īliya in India. They are known by the names of Khodja [q. v.] or Mawlā; their chief is the Agha Khān [q. v.], whose official title is His Highness Aga Sir Sultān Muḥammad, a great sportsman and devoted to travelling, a contributor to the *Nineteenth Century* and to *East and West*; he fills an important position in politics and in 1906 was president of the deputation sent to the Viceroy by the Muslims of India. He is the descendant of the old imāms and can trace his descent direct to Abu 'l-Ḥassān, governor of Kirmān under the Zand dynasty, who afterwards retired to his estate of Maḥallāt near Kumm. The latter's son was Shāh Khalil Allāh, called Saiyid Kahki, murdered in 1817 at Yazd; to the latter's son, Agha Khān Maḥallāti, Faṭḥ 'Alī Shāh gave the hand of one of his daughters; rebelling in 1838 he had to leave Kirmān and take refuge in Sindh, where he found some Nizāri Khōdjas; he lived successively in Bombay, Poona and Bangalore.

Muḥammad is the son of this Agha Khān; from his father he has inherited his taste for sports.

Present Distribution of the Ismā'īliya. There are still several thousands in Syria, who live in the ancient fortresses of Maṣyāth, Qadmūs, etc. They are inoffensive, and faithful subjects of the Ottoman empire; the plundering of the first of these sites by the Nuṣairis in 1809 produced the ms. publ. and transl. by Stanislas Guyard (*Fragments relatifs à la doctrine des Ismaélis in Notices et Extraits*, xxii. i. 1874). In Persia there are some in the district above mentioned of Maḥallāt near Kumm; in Central Asia they are found in Badakhshān, Khokand and Karategin, as well as in a district near Balkh; in Afghanistan, they are known under the name of Muftādī. In Kāfiristān (valleys of Djalālābād and Kemar) there are many Mawlāis, as well as in several valleys of the upper Oxus (Sāriḳol, Wakhān and Yāsin). In India there are 99476 in the districts of Adjmīr, Merwāra, Rājputāna, the Punjab and Kashmir, and 52658 in those of Bombay, Baroda and Coorg (*Census of India*, 1901, I, 561 sqq.). They are not all followers of the Agha Khān. Among the Bōhorā [q. v.] of Guḍjarāt, the Dā'ūdī, who form the bulk of the community (130,000), are Ismā'īlī (*Rev. du Monde Musulman*, x. 472).

They are numerous in 'Omān: there are some in all the towns; their headquarters are at Maṭraḥ, near Muscat. They are also found at Zanzibar and in what used to be German East Africa, where they number tens of thousands and are increasing in numbers by conversions.

Doctrine. God is entirely without attributes, incomprehensible and incapable of being cognised. He did not create the universe directly; by an act of will called *amr*, he made manifest Universal Reason, in which are all the divine attributes and which is God in his implied outward manifestation. As prayer cannot be addressed to an inaccessible being, it is turned toward his exterior manifestation, Reason, which thus becomes the real divinity of the Ismā'īliya. As one cannot attain to knowledge of God, but only of Reason, the latter is given the names of the Veil, the Place, the Antecedent, Spirit, the First.

Reason creates the universal Soul, whose essential attribute is life, as that of reason is knowledge; being imperfect in the latter respect, it necessarily strives to reach perfection. Whence arises a movement which is the inverse of emanation. The Soul produced primal matter, which forms the earth and the stars; it is passive and receives the impress of forms, the ideas of which exist in Reason.

There are two necessary and primitive entities, space and time. The combined action of these five entities produces the movements of the spheres and of the elements. The appearance of man is explained by the need which the universal soul feels to attain perfect knowledge in order to rise to the nature of universal Reason. When this end is attained all movement will cease. To gain salvation knowledge must be acquired, which can only come from the earthly incarnation of Reason, the Prophet, with his successors the Imāms. Incarnate reason is called *nāṭiq* "speaking", and the incarnate soul *asās* "foundation"; the first is the Prophet, manifesting the revealed word, the second is the interpreter of this word by means of the inner meaning which this word contains (*ta'wil*).

The three last principles became the *imām*, the *ḥudūdīya*, charged with giving proof of the mission of the *asās*, and the *dāʿī* or "missionary". Muḥammad was the *nāṣiḥ* and 'Alī the *asās*.

There were several degrees of initiation (at first seven, then nine). The missionary began by putting embarrassing questions to the neophyte on knotty points of Muslim theology (the usual process with the Bāṭiniya) and led him quite gradually to admit that these difficulties were easily solved by the allegorical and symbolical interpretation of the Qurʾān. Calculations made from the numerical value of letters played an important part (see *Fragment* ii. of St. Guyard and the article *ḤURUFĪ* above ii. 338^b). When the proselyte had acknowledged the force of his arguments, the missionary made him take an oath not to reveal any of the mysteries which were going to be entrusted to him and taught him that in order to be saved it was necessary to submit blindly, *perinde ac cadaver*, to the spiritual and temporal guidance of the Imām. The majority of the adepts did not pass beyond the first or second stages of initiation; the missionaries hardly reached the sixth. Only a few superior individuals could hope to reach the higher degree (cf. the theories of the Shīʿa and mystics on the *insān kāmīl* [q. v.]).

Paradise allegorically signified the state of the soul which had reached perfect knowledge; hell was ignorance. No soul was condemned to hell eternally; it returned to earth by metempsychosis until it had recognised the imām of the epoch and had learned theological knowledge from him. Evil did not exist as a principle and would one day disappear through the progressive assimilation of all creation to universal reason. In spite of the reputation as assassins, which tarnished the fame of the Ismāʿīliya, it should not be imagined that their crimes were the application of a dogma; one should rather see in this the excesses of the absolute political power which the grandmasters had arrogated to themselves. Rousseau (*Annales des Voyages*, xiv. 286) has noted that those whom he knew were hospitable and of a gentle temperament. They do not care to travel, are active at home, much attached to their religion, which however differs very much from the old creed, and are brave at need and obedient to their chiefs.

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ISMĀʿĪLIYA, a town situated about the middle of the Suez Canal. It was laid out in 1863 during the construction of the Canal, and named after the Khedive Ismāʿīl. It was a place of much importance whilst the work of excavation went on, but as soon as the canal was completed, it quickly decayed. In recent years it has recovered some of its prosperity through the traffic between Cairo and the mail steamers. It is connected by railway with Port Saʿīd, Cairo and Suez, and there are good hotels, baths, etc. The town is surrounded by plantations and gardens, Lake Timsāḥ being on the south side.

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ISNĀD (A.) i. e. the chain of traditionists. See *HADITH*, ii. 190^a and 190^b sqq. (Sections ii. and iii.) and cf. on the connection with Jewish tradition, J. Horowitz, *Alter und Ursprung des Isnād*, in *Der Islam*, viii. (1917), 39—47.

ISPAHĀN [see ISFAHĀN.]

ISPAHBAD (Pahlavi *spāh-pat*, head of an army, Procopius' *ῥασιβέτης*), general of cavalry. Under the Sāsānians, as a proper noun, it meant one of the seven privileged families of Arsakid origin; as a common noun, it was applied to the fifth of the great hereditary offices, the command of the cavalry (Theophylactes, iii. 8); the second of these offices, that of military affairs in general, was that of the *Erānspāhbadh*. Under Khusrāw I Anōsh-Rawān, Persia was divided into four great military commands, the chiefs of which had the title *ispahbad* and had each under their orders a *pā-dhospān* (viceroy), who was formerly independent. After the conquest of Persia, Ṭabaristān, separated from the rest of the country by the high chain of Elburz, maintained its independence for a considerable time under princes who had the title *ispahbad* (Arab. *al-ispahbadh*, al-Balādhuri, p. 336 paen.). Māziyār (Mayazyār) b. Kārin was appointed by the Caliph al-Ma'mūn governor of this province with the same title (*ib.*, p. 339). The coins struck by these princes give the names of Khwarshēdh I in 93 (711) and 97 (715), Farukhān (105—110 = 723—728), Dādḥ Burdj Mihr in 120 (738), Khwarshēdh II (122—148 = 740—765); after 151 (768) the names are those of Muslim governors. When in the vith (xith) century, the family of Bāwand reconstituted an independent state in Ṭabaristān, these princes, who added Muslim titles to their Iranian proper names, revived the title *ispahbad* ('Alā' al-Dawla 'Alī b. Shahriyār b. Kārin, Nuṣrat al-Dīn Rustam, Tādī al-Mulūk 'Alī b. Mardāwīdj, Ḥusām al-Dawla Ardāshīr b. Ḥasan).

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(CL. HUART.)

ISPANDĀRMADH (P.), twelfth month of the Persian solar year, also name of the fifth day of each month.

ISPARTA (in Ibn Battūta: Sabartā; Sabārta in the Arabic translation of the Acts of the Apostles, xxi. 1, for the Greek Patara, cf. *Ztschr. d. Deutschen Morg. Gesellsch.*, ix. 731), the ancient Baris Pisidia (Pliny, *Nat. Hist.*, v. § 147; Ptolemy v. 5 § 5), was taken from the Byzantines by the Saljuks of Kōnya in the reign of Kīlidī Arslan III (600—601 = 1203—1204) (Houtsma, *Rec. de Textes rel. à l'Hist. des Seljoudides*, iii. 62 = iv. 26). After the downfall of the kingdom of Kōnya Isparta belonged to the Hāmidoğlu [q. v.] and was sold by the last ruler of this dynasty in 783 (1381—2) with the greater part of his lands to Sultān Murād I (Leunclavius, *Hist.*, p. 238; Sa'd al-Dīn, i. 98). Under Ottoman rule Isparta was the residence of the *sandjak-bey* of Hāmīd-eli, now it is the headquarters of the *mutesarrif* of Hāmīdābād and of the Greek Metropolitan of Pisidia. The population of the prosperous town is estimated at 30,000, of whom 6000 are Greeks and 500 Armenians; it has numerous mosques (13 *djāmi*ʿ, 63 *masjdīd*), the mosque of Firdaws-bey being a work of Sinān, 9 madrasas and a library of 600 volumes; also 8 Greek churches and one Armenian, the former not without interest. Among the products of industry may be mentioned carpets (600 looms), *aladja* and *boghasi* (250 workshops), silk, attar of roses, and alcohol.

Bibliography: Ibn Battūta (ed. Paris), ii. 266; Kātib Čelebi, *Djihānnumā*, p. 639 sq.; Paul Lucas, *Voy. dans la Grèce, l'Asie Mineure, la Macédoine etc.*, i. 246 sqq. (Ch. xxxiv.); Arundell, *A Visit to the Seven Churches of Asia*, London 1828, p. 118—132; do., *Discoveries in Asia Minor*, London 1834, i. 346 sqq., ii. 1—22; Hamilton, *Researches*, i. 483; Sarre, *Reisen in Kleinasien*, p. 167 sq.; Cuinet, *La Turquie d'Asie*, i. 850 sqq. — View in de Laborde, *Voyage de l'Asie Mineure*, p. 106.

(J. H. MORDTMANN.)

ISRĀʾ. The term *isrāʾ* is taken from the Kurʾān, Sūra xvii. 1: "Glory to Him who caused His servant to journey by night (*asrāʾ biʾʾabdihi laīlan*) from the sacred place of worship to the further place of worship, which We have encircled with blessings, in order that We might show him some of our signs! Verily He (i. e. God) is the Hearer and the Beholder". — We do not know whether this verse originally formed part of chap. xvii or was first promulgated in some other context, nor need we enquire what may have been the real sense of the verse. In any case it is noticeable that the tradition gives but three explanations.

1^o. The older one, which disappears from the more recent commentaries, detects in this verse an allusion to Muḥammad's Ascension to Heaven. This is the more interesting, as these traditions (Bukhārī, ed. Cairo 1278, ii. 185, *Bāb kāna ʾl-nabiyyu tanāmu ʾainuhu walā yanāmu*

kalbuhu, n^o. 2; Muslim, ed. Būlak 1290, i. 59; Tabarī, *Tafsīr*¹, xv. 3, cf. *Der Islam*, vi. 12, 14) retain also the original signification of the story of the Ascension which has been shown to be the initiation to the prophetic career (Bevan, *Muhammad's Ascension to Heaven*, p. 56; Schrieke, *Der Islam*, vi. 1 sqq.; see the art. MĪRĀDJ). This explanation interprets the expression *al-masjdīd al-aḳṣā*, "the further place of worship" in the sense of "Heaven" and, in fact, in the older tradition *isrāʾ* is often used as synonymous with *mīrādj* (*Der Islam*, vi. 14).

2^o. The second explanation, the only one given in all the more modern commentaries, interprets *al-masjdīd al-aḳṣā* as "Jerusalem" and this for no very apparent reason. It seems to have been an Umayyad device intended to further the glorification of Jerusalem as against that of the holy territory (cf. Goldziher, *Muh. Stud.*, ii. 55 sqq.; *Der Islam*, vi. 13 sqq.), then ruled by ʿAbd Allāh b. Zubair. Tabarī seems to reject it. He does not mention it in his "History" and seems rather to adopt the first explanation (see *Der Islam*, vi. 2, 5, 6, 12, 14; Tabarī, *Annales*, i. 1157 sqq., a passage which appears to represent the historian's final verdict formed on full consideration of the evidence before him, cf. Bevan, *op. cit.*, p. 57).

Explanations 1^o and 2^o concur in interpreting ʿabd in xvii. 1 by Muḥammad and this seems to be right (*Der Islam*, vi. 13, note 6). The *idjmāʿ* admitted both interpretations and, when the Umayyad version had arisen, harmonised the two by assigning to *isrāʾ* the special sense of night journey to Jerusalem. The Ascension, having lost its original meaning, was altered in date, being made to fall at a later period (see art. MĪRĀDJ) and it became possible to combine both stories as appears, in fact, to have been done previously by Ibn Ishāk in the oldest extant biography of Muḥammad (Bevan, *op. cit.* p. 54).

The story of the night journey to Jerusalem runs as follows:

One night as Muḥammad was sleeping in the neighbourhood of the Kaʿba at Mecca (or in the house of Umm Hānīʾ, *Der Islam*, vi. 11) he was awakened by the angel Gabriel who conducted him to a winged animal, called Burāk (Bevan, *op. cit.*, p. 55, 57, 59; *Der Islam*, vi. 12 sq., with the literature quoted there and the art. BURĀK), and with Muḥammad mounted on this animal they journeyed together to Jerusalem. On the way thither they encounter several good and several wicked, powers (*Mishkāṭ al-Maṣābiḥ*, ed. Dihli 1268, p. 521 sq.; Baghawī, *Maṣābiḥ al-Sunna*, ed. Cairo 1294, ii. 179, with a harmonising interpolation) and visit Hebron and Bethlehem (Naṣāʾī, *Sunan*, ed. Cairo 1312, i. 77 sq.; Nuwairī, MS. Warner 2^a, p. 93, l. 7—10). At Jerusalem they meet Abraham, Moses, and Jesus, of whom a description is given (e. g. Bukhārī, ed. Cairo 1278, ii. 147). The ṣalāt is performed, Muḥammad acting as imām and thereby taking precedence of all the other prophets there assembled. This meeting with the Prophets at Jerusalem resembles and may well have been modelled on the transfiguration of Jesus on Mount Tabor (Matth. xviii. 1; Mark ix. 1; Luke ix. 28), cf. *Der Islam*, vi. 15.

3^o. The third interpretation of Sūra xvii. 1 is based on xvii. 62, where *ruʾyā* "vision" is explained as *isrāʾ*. This implies that the night journey was not a real journey but a vision.

Standing at the *hidir* Muḥammad saw Jerusalem and described it to the unbelieving Kuraishites (Bukhārī, ii. 221, iii. 102; Muslim, i. 62; Ṭabarī, *Tafsir*, xv. 5, l. 14 a. f., etc.). The story is woven into a connected whole as follows: Muḥammad journeys by night to Jerusalem, returns and at Mecca describes his adventures; the Kuraishites disbelieve him and Muslims apostasize; Muḥammad seeks to defend the truth of his story, but he has forgotten the particulars; whereupon Allāh causes him to actually behold Jerusalem (see *Der Islam*, vi. 15 sq.).

In the more modern and longer narratives the story is further amplified (see e. g. A. Müller, *Der Islam in Morgen- und Abendland*, i. 86 sq.). The prophet is said to have held 70 000 conversations with Allāh, although the whole journey proceeded so quickly that, when he returned, his bed was still warm and the watercup which he had overthrown with his foot at his hurried departure, was not yet empty. By Muslim theologians the question has been discussed, whether the *isrā'* happened while Muḥammad was asleep or awake and whether it was his spirit or his body which journeyed. The orthodox opinion is that the journey was performed by Muḥammad with his body and awake. Ṭabarī in his commentary (xv. 13) very decidedly supports this meaning for the following reasons: 1) If the prophet had not been carried away in a corporeal sense the event would afford no proof of his divine mission and those who disbelieved the story could not be accused of infidelity. 2) It is stated in the *Qur'ān* that God caused his servant to journey, not that He caused his servant's spirit to journey. 3) If the prophet had been carried away in spirit only, the services of Burāk would not have been required, since animals are used for carrying bodies not for carrying spirits (Bevan, *op. cit.*, p. 60; Schrieke, *Der Islam*, vi., 13; Ṭabarī, Baidāwī, and Baghawī, *Tafsir*, ad xvii. 1). Mystics and philosophers often favour an allegorical interpretation (Goldziher, *Geschichte der Philosophie im Mittelalter in Kultur der Gegenwart*, i. v., p. 319).

Bibliography: Bevan, *Mohammed's Ascension to Heaven in Beihefte zur Zeitschr. für die Alttestam. Wissensch.*, vol. xxvii. p. 51 sqq.; Schrieke, *Die Himmelsreise Muhammed's in Der Islam*, vi., 13 sqq., with the literature there quoted.

(B. SCHRIEKE.)

ISRAEL. [See ISRA'IL.]

ISRA'ĪL, the name of an archangel, which is probably to be traced to the Hebrew *Serāfīm* as is indicated by the variants *Sarāfīl* and *Sarāfīn* (*Tadj al-'Arūs*, vii. 375). The change of liquids is not unusual in such endings. His size is astounding; while his feet are under the seventh earth, his head reaches up to the pillars of the divine throne. He has four wings: one in the west, one in the east, one with which he covers his body and one as a protection against the majesty of God. He is covered with hair, months and tongues. He is considered to be the angel who reads out the divine decisions from the well-kept Tablet and transmits them to the Archangel to whose department they belong. Three times by day and three times by night he looks down into Hell and is convulsed with grief and weeps so violently that the earth might be inundated by his tears.

For three years he was the companion of the Prophet, whom he initiated into the work of a

prophet. Gabriel then took over this task and began the communication of the *Qur'ān*.

Alexander is said to have met him before his arrival in the land of darkness; there he stood upon a hill and blew the trumpet, tears in his eyes. If he is called Lord of the Trumpet, it is mainly because he continually holds the trumpet to his mouth in order to be able to blow at once as soon as God gives the order for the blast which is to arouse men from their graves. It is however also said that Isrāfīl will be first aroused on the day of the Resurrection. He will then take his stand upon the holy rock in Jerusalem and give the signal which will bring the dead back to life.

In modern Egypt it is said that his music will refresh the inhabitants of Paradise.

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ISRA'ĪL, the name of the patriarch of Israel. only appears once in the *Qur'ān*, apart from the frequent name, Banū Isrā'īl, for the people of Israel. In Sura iii. 87 it is said: "All foods were permitted to the Israelites except that which Israel declared forbidden for himself before the Tora was revealed". According to the commentators, this means that the restrictions on food were only revealed as a result of the wickedness of the Israelites. Their ancestor himself only refrained from eating camel flesh or drinking camel milk; according to some, because he was afflicted with the disease called *irḳ al-nasā*, which kept him awake by night and left him during the day. He therefore made a vow to abstain from his favourite food, if he should be cured. According to others, he did not eat the *irḳ al-nasā* (*nervus ischiadicus*) by the advice of his physicians; or he abstained from all sinews (*irḳ*). The word is a translation of the Hebrew *gid* and *al-nasā* is a transcription of the Hebrew *nashē*. This points to *Genesis* xxiii., the well known story of the dislocation of Jacob's thigh by the angel as an explanation of the fact that the Israelites "to this very day" do not eat the *nervus ischiadicus*.

The question remains how could Jacob's private abstinence be obligatory for the Israelites. According to some, a prophet, as Jacob was, is by nature qualified to decide questions of law (Arabic *mudjtahid*). According to others, Jacob received God's permission to make this regulation.

The rest that is told of Isrā'īl in the *Qur'ān* is found under the name Ya'qūb. At first Muḥammad seems to have regarded Ya'qūb as a son of Ibrāhīm. In the prophecy made to Sara, he says: "Then we promised her Ishāk and afterwards Ya'qūb" (xi. 71; cf. Snouck Hurgronje, *Het Mekkaansche Feest*, p. 32). The commentaries hasten to explain that according to the Arabic usage "afterwards" must refer to the grandson.

It is further stated in the *Qur'ān* that Ya'qūb on his death bed warned his sons to be steadfast in the faith of Ibrāhīm (ii. 126 sqq.); like most of the patriarchs he received revelations (ii. 130 etc.).

Muslim legend is acquainted with the main points of Jacob's history. Only divergent and non-Biblical

features will be noted here. Ya'kūb was actually older than his twin brother Esau. When he was going to be born in front of the latter, Esau was angry and the two brothers quarrelled even in the mother's womb. Esau then said: Wallāh, if thou wishest to be born first, I shall close up my mother's womb and kill her. Ya'kūb then yielded and Esau was the first born. — This story is also found in Jewish literature: — After winning the first born's blessing by trickery, Ya'kūb fled to his uncle. From fear of Esau he concealed himself by day and travelled by night (*yasrī* or *yasīr fi'l-lail*), hence the name Isra'īl. The Muslim legend therefore does not know of the change of name at Pnuel. — As to his marriage with two sisters, it is said that Moses was the first to forbid this. But it is also said that Ya'kūb did not marry Rāhīl until after Liyā's death.

Bibliography: The commentaries to the passages quoted from the *Kur'an*; *Ṭabarī, An-nabīyīn*, i. 353 *sqq.*; *Ya'kūbī* (ed. Houtsma), i. 26 *sqq.*; *Ṭaḥṭabī, Kīṣāṣ al-Anbiyā'* (Cairo 1290), p. 88 *sqq.* (A. J. WENSINCK.)

ISSIK-KUL (Turkish "warm lake"), the most important mountain lake in Turkistan and one of the largest in the world, situated in 42° 30' N. Lat. and between 76° 15' and 78° 30' E. Long., 5116 feet above sea level; the length of the lake is about 115 miles, the breadth up to 37 miles, the depth up to 1381 feet, and the area 2400 square miles. From the two chains of the *Thian-Shan*, the *Kungei-Alatau* (in the north) and the *Terskei-Alatau* (in the south) about 80 large and small mountain streams pour into the Issik-Kul, of which the most important, *Tiup* and *Djergalan*, flow into it from the east; of the others there may be mentioned: on the south bank, the *Karakol*, *Kizil-Su*, *Djuka* (or *Zauka*), *Barskoun* and *Ton*, on the north bank, two *Ak-Su*'s and three *Koi-Su*. On the origin of the depression *Kutemaldi*, which now connects the *Ču* with the Issik-Kul [cf. *Ču*, i. 880b *sqq.*], views differ; it is said that the *Ƙočkār*, now the upper course of the *Ču*, previously flowed into the Issik-Kul and the latter had an exit in the *Ču*; at present the *Ƙočkār* sends an arm to the Issik-Kul through the *Kutemaldi* only when it is flooded; at other times there are only a few ditches there filled with water, without any definite current. The question is only of importance for geology and physical geography; in the historical period the Issik-Kul has, as all accounts show, always been a salt lake without an exit.

The oldest of these descriptions we owe to the Chinese writer *Hüan-Čuang* (viith cent. A. D.); the Chinese name [*Jo-Hai* = warm sea; the lake never freezes] corresponds exactly to the Turkish name. The latter first appears in the *Hudūd al-'Ālam* (372 = 982—3); in *Ƙudāma* (ed. de Goeje, p. 262) the lake is only mentioned, but not named. The ms. of the *Hudūd al-'Ālam* has *İskūk* (f. 3b) or *İskūl* (f. 18a); the form was probably the same in the *Mudjmil al-Tawarikh* (the ms. has *S-kūk*, cf. W. Barthold, *Turkestan* etc., i. 19); *Gardizi*, (in Barthold, *Ōišet*, etc., p. 89 ult.) writes *İsigh-Kūl*, *Djaihānī* quotes *İskūl* from al-*Kharakī* in *Nallino, al-Battānī*, p. 175, but with *tashdid* over the *k*. In the history of *Timūr*'s campaigns, in *Sharaf al-Din (Zafar-Nāma)*, Ind. ed., i. 494, ii. 634), as well as in *Ibn 'Arabshāh* (Egypt. ed., p. 156) the form is *İsī Kūl*, in the *Tārīkh-i Rashīdī*

(cf. the text in Barthold, *Ōišet* etc., p. 50, note 1), *İsigh Kūl*.

In the oldest Chinese accounts (from the iind century A. D.) the land appears in the possession of the nomadic people of the *Wu-sun*. But from the viith century A. D. on, permanent settlements, even towns are mentioned. One of the trade routes from China to Western Asia at that time led through the *Badal* pass to the south bank of the Issik-Kul and from there into the valley of the *Ču*; the most important market on the Issik-Kul was *Barskhān*, the name of which is probably identical with the modern name of the river *Barskoun*. *Gardizi* gives a legend due to a popular etymology about Alexander the Great and Persians left behind by him on the Issik-Kul; this popular etymology makes certain the reading *Barskhān* against the form *Nushdjān* given by de Goeje according to *Yāqūt*, iv. 823. According to *Gardizi*, *Barskhān* could put 6000 men in the field; according to *Ƙudāma*, the principal place on the shore of the lake could itself raise 20,000 men (*Barskhān*, according to *Ƙudāma*, consisted of nine towns, four of some size and five small ones). Three days journey west of *Barskhān* lay *Tūnk*, the name of which obviously corresponds to the name of the river *Ton*; between *Barskhān* and *Tūnk* there were only to be seen tents of the nomad *Djikil*. 12 *farsakh* west of *Tūnk* was the town of *Yār*, which could raise 3000 men. In *Hudūd al-'Ālam* there is further mentioned "a prosperous place, visited by merchants", the town of *Sīkūl*, on the border between the settlements of two nomad peoples, the *Djikil* and the *Khallukh* (*Ƙarluq*); the town probably bore the name of the lake; a town "Yssicol" on the north shore of the lake of the name is still given in the *Carta Catalana* of the year 1375 A. D.; there was said to be an Armenian monastery with relics of the Apostle Matthew (*Notices et Extraits*, xiv. Pt. ii., p. 132 *sq.*).

Of this civilization, which probably was destroyed about the same time (viiith = xivth century) and under the influence of the same causes as the civilization on the *Ču* [cf. i. 881], only a few walls and mounds of brick, and some cemeteries have survived, including a Muhammadan cemetery on the *Kungei-Aksu* with inscriptions of the vith (xiith) century (*Protokoli Turk. Kruška Ljub. arkh.* xi. 5 *sq.*) and a Nestorian cemetery discovered in 1907 on the *Djuka*, with inscriptions in Syriac and Turkish; one of these inscriptions (of 1330 A. D.) was published by P. Kokowzoff (*Bulletin de l'Academie*, etc. 1909, p. 774 *sq.* 788 *sq.*)

The Turkish and Mongol nomads liked to use the shores of the Issik-Kul as a winter resort on account of the favourable weather conditions (the snow here rarely lies to any considerable depth), so that the Issik-Kul is several times mentioned in the military history of Central Asia. A fortress was built by *Timūr* "in the middle of the lake", i. e. on an island, to which, amongst others the *Tatars* deported from Asia Minor were banished. It is probably the same fortress as is called *Koi-su* by *Ḥaidar Mīrzā* [q. v., ii. 219] (*Tārīkh-i Rashīdī*, transl. Ross, p. 78); a Mongol amir is said to have sent his family there in the ixth (xvth) century, to put them in safety from the inroads of the *Kalmucks*. At the present day there are no islands in the lake; the disappearance of the island mentioned, with the fortress upon it was probably caused by an earthquake.

Connected with this perhaps is the fact that pieces of bricks and other fragments are frequently washed up on the shores of the Issik-Kul. On the Issik-Kul itself it is said that a great town here was overwhelmed by the waves of the lake and its walls and buildings can be seen in clear weather; but this story has so far not been confirmed and is probably based on folklore about sunken cities (which is to be found in the most diverse countries). The catastrophe, if there was one, can only have happened comparatively recently; Haidar-Mirza, to whom we owe the latest and fullest account of the Issik-Kul in Muhammadan literature (*Ta'rikh-i Rashidi*, p. 366 sq.), knows neither of the disappearance of an island nor of rubble being washed up, nor of any sunken towns. What Haidar-Mirza has to say about the Issik-Kul corresponds in general to the facts, but there are a few peculiar assertions. He says for example that on account of the great proportion of salt in it, the water is unsuitable for washing in; in reality the proportion of salt is very slight.

In the xviith—xviiith centuries the shores of the lake were under the rule of Buddhist Kalmucks; Tibetan inscriptions in the country south-east of the lake still recall this period. The Mongol name of the Issik-Kul was Temurtu-Nor, "iron lake": many of the mountain streams flowing into the Issik-Kul carry ferriferous sand; small knives, etc. are made from this iron by the Kara-Kirgiz; the Turkish peoples about the same time also called the lake Tüz-Köl ("Salt-lake"). Even in the Kalmuck period the Kara-Kirgiz [q. v.] had grazing grounds here; the land remained in their possession after the conquest of the Kalmuck kingdom by the Chinese; Chinese rule was never firmly established here in spite of several attempts; About the middle of the xixth century the Russians advanced across the Ili; the Issik-Kul was reached in 1856 by Colonel Khomentowski; a part of the Kara-Kirgiz was forced to submit to Russian rule as early as 1855 and the remainder in 1860. The Russians founded the town of Karakol, called Przewalsk since 1888, so far the only town in the country round the Issik-Kul (according to the census of 1897, 7987 inhabitants, now about 15000) and several villages; all these settlements are in the eastern part of the Issik-Kul valley: the western part is still inhabited only by nomads. The settlements are still, as in the middle ages, called after the rivers on which they lie; the official Russian names are rarely used, even by Russians; even the Russian peasant always says "Tüp" for Preobrazhenskaya" and "Kizil-su" (which is corrupted to "Kozeltzi") for "Pokrowskaya". Thanks to the fertility of the soil, the villages are in a flourishing condition, in spite of the frequent earthquakes.

(Cf. L. Berg, *Ozero Issyk-Kul* [*Zemlevedenie*, 1904, Nov.]. (W. BARTHOLD.)

IŞTAKHR, a town in Fārs [q. v., ii. 70]. The real name was probably Stakhr, as it is written in Pahlavi; the Armenian form Stahr and the abbreviation S T on Sāsānian coins point in the same direction. The form with prosthetic vowel is modern Persian; it is usually pronounced Istakhar or Istahar, also with inserted vowel Sitakhar, Sitakhar, Siṭarkh; cf. Vullers, *Lex. Pers.-Lat.*, i. 94^a, 97^a, ii. 223, and Nöldeke in *Grundr. der Iran. Philol.*, ii. 192. The Syriac form is Išahr (rarely Išahr), in the Talmud probably Istahr (אִסְתָּחַר, *Megilla* 13^a, middle). According to the statements of Per-

sian authors, the town received its name from the lakes or swamps there. Perhaps however, it is better to be derived with Spiegel (*Eränische Altertumskunde*, i. 94, note 1) and Justi (*Grundr. der Iran. Philol.*, ii. 448) from the Avestan *stakhra* "strong, firm"; for the latter word cf. Chr. Bartholomae, *Altiran. Wörterbuch*, p. 1591.

Ištakhr lies in 29° 50' N. Lat. and about 53° E. Long., a short hour's journey north of Persepolis, in the narrow valley of the Pulwar or Murghāb (also called Siwand-Rūd), which soon emerges into the fair fertile, but now partly inundated plain of Marwdasht. We have no accurate information regarding the foundation of the town. But it may be assumed with certainty that it took place very soon after the decline of the Achaemenid capital Persepolis, which was caused by Alexander the Great. The ruins of the latter in any case formed a quarry which was much used for the building of the new town. Ištakhr was at first merely the chief town of the district of Fārs, the centre of which had probably always been in this neighbourhood. A few decades before the collapse of the Arsakid kingdom, it figures as the residence of local chiefs. The Sāsānians came from the region of Ištakhr. Sāsān, grandfather of Ardashir I, was superintendent of the fire-temple of the goddess Anāhid in the town of Ištakhr (Tabari, i. 814), the fire of which is said to have suddenly been ominously extinguished in the night of the birth of Muhammad. After the foundation of the Sāsānian kingdom this town was also considered its religious centre; the heads of slain enemies, including those of Christian martyrs were hung upon it by the Sāsānian kings as trophies of victory. Ištakhr was henceforth considered the official capital of the New Persian monarchy, as Persepolis has been in the age of Achaemenids, but just as, with the latter, Susa had in practice been the centre of government, so with the Sāsānians, Ktesiphon was the real capital. The remote district of Fārs, difficult of access, is too little suited to be the centre of a powerful empire. The Byzantines seem to have known nothing of Ištakhr, for them Ktesiphon alone was the centre of Sāsānian rule. Indeed Ištakhr does not play a prominent part in history; it is only occasionally mentioned.

Soon after occupying the 'Irāk the Arabs conquered Fārs. The inhabitants of Ištakhr in particular opposed a stubborn resistance to the advance of the Muslims. The first attempt to take the city, undertaken in 19 (640) by al-'Alā' b. al-Ḥaḍramī, governor of Bahrain, with insufficient forces and against 'Omar's express orders, failed completely. The strong army raised by Shahrak, the prince of Fārs at that time, could not be checked by Ibn al-Ḥaḍramī. It was only with difficulty that he succeeded in fighting his way along the coast of the Persian Gulf to Baṣra with the help of troops sent to meet him from that place. It was not till 23 (643) that Ištakhr had to capitulate to an Arab army commanded by Abū Mūsā al-Ash'ari and 'Othmān b. al-'Āṣ. But its citizens afterwards rebelled and slew the Arab governor set over them. The governor of Baṣra, 'Abd Allāh b. 'Āmir [q. v.], whom the Caliph sent against the rebels, was only able to take the town after severe fighting. In the suppression of the revolution many Persians met their death. The estimates, no doubt exaggerated, of the Arab authors

speak sometimes of 40,000, sometimes of 100,000 of the enemy slain. This second capture of Iṣṭakhr probably took place in 29 (649), but according to some accounts, it was in 28 (648), cf. J. Wellhausen, *Skizzen und Vorarbeiten*, vi. (1899) 111 sq. For other details of the Arab expeditions against Iṣṭakhr see: Balādhurī (ed. de Goeje), p. 389 sq., Ṭabari, *Annales* (ed. Leiden), i. 2546 sq., 2549, 2696 sq., 2830; Ibn al-Aṭhīr (ed. Tornberg), ii. 420 sq. iii. 30 sq., 77 sq.; *Chronique de Ṭabari* (Pers. vers., by Bel'ami), transl. Zotenberg, iii. 452—3; Weil, *Gesch. der Chalifen*, i. 86—7, 163, and thereon A. D. Mordtmann in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, vi. 455—6; Caetani, *Annali dell' Islām*, iv. 151 sq., v. 19—27, vii. 219—20, 248—56.

Iṣṭakhr, which in the Sāsānian period can have yielded little in size to the ancient Persepolis, remained a fairly important place during the early centuries of Islām also. However it gradually sank to be merely the chief town of a province and was the capital of the *kūra*, bearing its name, the largest of the five districts into which the province of Fārs was divided, comprising its northern and north eastern parts. The heaviest blow suffered by the erstwhile Sāsānian capital was the foundation in 64 (684) of *Shīrāz* (a day's journey south of Iṣṭakhr), which soon became the capital of the province of Fārs and attained great prosperity, particularly from the iiiird (ixth) century. Henceforth Iṣṭakhr, declined visibly. From the description of the geographer al-Iṣṭakhrī, a native of the town, it was about the middle of the ivth (xth) century a town of medium size of the area of an Arab (= Roman) mile; the wall around it was in ruins. Al-Muḳaddasī, writing about thirty years later (985), praises the splendid bridge over the river in Iṣṭakhr and the fine park. Concerning the chief mosque, situated in the bazaars, he mentions the remarkable pillars with "bull"-capitals. This probably refers not to an original Achaemenid building, but to a Sāsānian, — al-Muḳaddasī mentions that the mosque was thought to have been previously a fire-temple —, in the building of which pieces of carving from Persepolis had been used. Only a few years after the date of al-Muḳaddasī's account, a fatal catastrophe overwhelmed the town, brought upon it by the rebellious attitude of its citizens to their suzerain Ṣamsām al-Dawla, a son of 'Aḍud al-Dawla [q. v.]. The latter sent against it an army under the amīr *Ḳutulmysh*, who laid it in ruins. This sealed the ruin of Iṣṭakhr. In a description of the province of Fārs dating from the beginning of the viith (xith) century, in the Persian *Fārs-Nāma*, it is described as a modest village with barely a hundred inhabitants. Probably the whole area of the former town was quite uninhabited before the end of the middle ages.

As to the mint of Iṣṭakhr, coins struck here in the Sāsānian period bear the abbreviation ST (𐭠𐭣) in Pahlavi characters; this certainly means Iṣṭakhr. Numerous specimens of these coins exist from the reign of Yezdedjird II (from 438 A. D.) to the end of the dynasty. In the Muhammadan period also the Pahlavi legend with the above abbreviation was retained for a considerable time. Such coins struck in the name of the Caliph or of governors are known down to the year 70 (689), cf. for example the references in *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, viii. 13, 147 sq., xii. 56, xix.

400, xxxi. 148, xxxiii. 120, 131. On the other hand, the Pahlavi coins with mint-names Irān (𐭠𐭣𐭥𐭥) and Bābā (𐭠𐭣𐭥) — contrary to Mordtmann (*ibid.*, xxxiii. 114—5 and *Sitz.-Ber. d. Bayr. Akad. d. Wiss.*, 1874, p. 250—1) — are not to be attributed to Iṣṭakhr: cf. Nöldeke, *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, xxxiii. 691—2. Of Arab coins struck in Iṣṭakhr specimens are known from 88 (? 706) and 90 (708) to 167 (783): Stanley Lane-Poole, *Cat. of Orient. Coins in the Brit. Mus.*, x. p. ciii.; H. Lavoix, *Cat. des monnaies musulmanes de la Bibl. Nat.*, i. 518; and the notes in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, ix. 249, 250, xvi. 776, xxii. 286, xxxix. 19, 38.

The present system of ruins at Iṣṭakhr, which still awaits a detailed investigation, is fairly extensive (about 5—6 miles around); the Pulwar and a small irrigation canal led off from it across the ruins and divide the area into two almost equal parts. The remains of the town are mainly recognisable in the mounds of earth of varying height. Here and there parts of the surrounding walls still exist. The most remarkable seems to be a place lying towards the village of Ḥādjdjī-ābādḥ — called Ḥarim-i Djamshīd = "Djamshīd's Harem" (cf. below) by the travellers J. Morier and Ker Porter —, where a column stands erect in the midst of an area covered with fragments of pillars. Its capital, composed of bodies of bulls, at once shows it to have been removed from Persepolis. We shall not go wrong, if we look here for the mosque mentioned above, described by al-Muḳaddasī. The most detailed account of the ruins of Iṣṭakhr is that of Flandin and Coste, who spent two months in the neighbourhood about the end of 1840; cf. the pictures in the great volume of plates, *Voyage en Perse*, ii. (Paris 1843 sq.), Pl. 58—62, and the archaeological text accompanying it, p. 69—72, and also Flandin's *Relation du Voyage*, ii. (1852), 137.

In the vicinity of Iṣṭakhr there are several other sites remarkable for their monuments or history. For example about 700 [yards] north of the village of Ḥādjdjī-ābādḥ, which lies quite near the north-east corner of the ruined area of the former Sāsānid capital, there are natural caves in the valley of Tang Shāh-i Sarwān. One of them, which contains an inscription of historical importance of Sapor I (241—272 A. D.), is usually called *Shaiḵh* 'Alī by the Persians, as a pious ascetic of this name is said to have ended his days in it; at the same time one hears it called Zindān-i Djamshīd, "Djamshīd's prison". Similar popular names like "Zindān, Ḥarim" (cf. above Djamshīd's Ḥarim) are also found elsewhere in Persia and in the 'Irāk; cf. DASTADJIRD, i. 926, and my *Seleucia und Ktesiphon* (Leipzig 1917), p. 55. Prominent buildings and monuments of antiquity are frequently attributed to Djamshīd, a mythical ruler of ancient Iran whom the Muslim Persians identified with the Salomon of legend (cf. below, Takht-i Djamshīd).

Another place of historical importance is the Naḳsh-i Radjāb, "Sculpture of Radjāb" (a legendary personage), about $\frac{3}{4}$ mile S. W. of Iṣṭakhr. This is a ravine-like split in the wall of rock on the south bank of the Pulwar, which is adorned with three Sāsānian reliefs. Sarre thinks (Sarre u. Herzfeld, *Iranische Felsreliefs*, p. 98) that this decoration may be explained by the special purpose of the place (a sanctuary of the God Ormuzd?) as the consecrated place of coronation of the Sāsānian kings.

On account of its considerable remains from the ancient and mediaeval Persian periods, the best known sites are Takht-i-Djamshīd and Naqsh-i Rostam, the former a short hour's journey south of Iṣṭakhr on the south bank of the Pulwar, the latter on the north bank of this stream about 1½ miles from Iṣṭakhr.

Takht-i Djamshīd is the most usual name among Orientals for the complex of Achaemenid palaces of Persepolis. Persian popular fancy frequently gives imposing buildings the name of *takht*, i.e. bench or throne, of a celebrated legendary king of the past. Besides Takht-i Djamshīd one also hears the older name Čihil, or abbreviated, Čil Minār (also Menāre), "the 40 pillars", which is found as early as the Persian historians of the xivth century. This name is taken from the most noteworthy parts of the whole site, the colonnade of King Xerxes I with its pillars originally 72, now only 13 in number. 40 is a round number very popular in the east to express a considerable number; a cave called Čihil Sutūn (the 40 pillars) is shown, for example, in the valley of Shirwān in Luristān (cf. H. Grothe, *Wanderungen in Persien*, Berlin 1910 p. 62). The number 1000 is also used in quite a similar fashion to 40. This explains another name, common at an earlier period, Hazār Sutūn, "the 1000 pillars", which first appears at the beginning of the ivth (ixth) century in the annals of Ḥamza al-Iṣfahānī, as well as several times in later Persian chronicles. There is also the name Haft Sūr, "the seven walls", found as early as about 1100 A. D. The Arab geographers of the middle ages from about the iiird (ixth) century know the ruins of the Persepolitan terrace by the name Mal'ab Sulaimān, "Sulaimān's playing-ground", with which we may compare the name Kursī Sulaimān, "Solomon's stool (throne)", found in the Persian history *Mudjmil-i Tawārīkh* (beginning of the vth = xith century), which in its turn may have been the model for the present synonymous name Takht-i Djamshīd. It may be noted that Takht-i Sulaimān is also found elsewhere on Iranian soil as a geographical name: for example, a part of the group of ruins called Takht Mādar-i Sulaimān (Murghāb; q. v.), a mound of ruins in the S. E. of Aḡharbaidjān, a mountain east of Kābul, and finally the town of Ōsh (see above, ii. 63b) in Farghāna; cf. Ritter, *op. cit.*, vii. 482, viii. 130, 443, ix. 808; 1040.

The "Bench", or "Throne" of Djamshīd (Solomon) is an artificial stone terrace of polygonal, almost rectangular shape, which lies at the foot of a steep, dark grey mountain of rock. The latter, according to the reports of recent travellers, now bears the name Kūh-i Raḥmat, "hill of mercy", but this is not to be found in literature; it apparently dates only from the post-mediaeval period (first mentioned by Sir Thomas Herbert in the beginning of the xviiith century). The name still heard by Ouseley, Shāh Kūh, "royal hill", might be older; it coincides with the βασιλικὸν ὄρος of Diodoros (xvii. 71). At the same time, according to the same authority, the inhabitants also use the name Kūh-i Takht, "hill of the throne (of Djamshīd)". The section of the Kūh-i Raḥmat which forms the back wall of the platform contains three tombs of Achaemenid kings. The people know these by the names of the "mosque", the "bath" and the "mill of Djamshīd", according to Stolze (*Verhandl. der Gesellsch. f. Erdkunde in Berlin*,

x., 1883, p. 273). The terrace, which at the same time bears a markedly fortress-like character, was, as already mentioned, only intended for royal palaces and monumental buildings; the town of Persepolis lay in its immediate vicinity. Ancient remains of it may be still recognised. Older travellers were able to identify even more of these ruins lying outside the Takht-i Djamshīd in the area of the town. It may be expressly mentioned that the view held by Stolze and Andreas (*o. c.*, p. 256 sq., and *Persepolis*, i. 3) that the citadel and town of Persepolis are to be sought at Naqsh-i Rostam, to be exact, the former at Naqsh-i Rostam and the town on the site of the later Iṣṭakhr, while the buildings in Takht-i Djamshīd were intended for solemn ceremonies closely connected with the cultus, does not appear tenable; cf. against it most recently Herzfeld in Sarre-Herzfeld, *o. c.*, p. 100 sq. The Persian historians make a similar mistake when they identify Persepolis with Iṣṭakhr without more ado, and in order to be able to explain all the ancient and mediaeval monuments and ruins in the plain of Marwdasht and its more immediate vicinity as the remains of a single town, ascribe to it the fabulous extent of 16 parasangs in length and 16 parasangs breadth.

Iranian tradition varies regarding the founder of Persepolis-Iṣṭakhr; sometimes it is Kayūmarth, the mythical ancestor of the Persians, sometimes the builders or extenders are legendary rulers of the past like Kayūmarth's descendants Hōshang (Ūshhandī), Tahmūrath, Djamshīd, Kai Khusraw. Solomon also is named, for whom the spirits (*djinn*) subject to him carried out marvellous works. A legendary princess, Humāy, who plays the role of Semiramis as a builder in Irān, is also mentioned. Persian tradition transfers to Persepolis-Iṣṭakhr the residence of the old Iranian kings and makes them be buried there also. According to Firdawsī's *Shāhnāma*, the town was the residence of the reigning dynasty from the time of Kai Kūbād. Muslim writers connect the origin of Persepolis with Solomon; the name given by them, Mal'ab Sulaimān, has been mentioned above. According to their legend, this king dwelled alternately here and in Syria and was rapidly carried by the *djinn* from one place to the other. Separate buildings on the terrace of Takht-i Djamshīd bear in Arabic writings the names "mosque" and "bath of Solomon" (cf. with these the above mentioned names of two royal tombs of Kūh-i Raḥmat). Solomon — so the story goes — shut the wind up in a room there; Persian sources of the xiiith and xivth centuries still speak of a "prison of the wind" here (Zindān-i Bād) (cf. the reports in Ouseley, *o. c.*, ii. 381, 387).

Unfortunately the Arab accounts of the monuments of Persepolis are rather defective and moreover in parts distorted into fairy tales; cf. especially the accounts of the geographers al-Iṣṭakhrī, al-Mukaddasī and al-Kazwīnī (see Schwarz, *l. c.*); various not uninteresting information is given by Persian historians of the later middle ages, especially Ḥamd Allāh Mustawfī and Ḥāfiẓ Abrū (see Ouseley, ii. 380 sq., 387 sq.) According to these two, the pillars of the ruins there were celebrated as a source of zinc oxide (*zūtiyā*) important for medical purposes. The vandal disfigurement of the heads of the figures on the bas-relief of Takht-i Djamshīd (and still more so in Naqsh-i

Rustam) is primarily due to the fanaticism of the Muslims with its objection to the representation of human faces.

The caliph al-Manṣūr (754—775) wished to use the ruins of Persepolis, like those of al-Madā'in-Ctesiphon, as a quarry, but was persuaded against it by the advice of his vizier Khālīd al-Barmakī, who said that Persepolis was used as place of prayer by 'Alī; see *Fragm. Hist. Arab.* (ed. de Goeje), p. 256.

Various Muslim rulers have perpetuated their visits to the ruins of Persepolis by having inscriptions incised. Here are to be seen three Arabic inscriptions in Kufic characters by members of the Būyid dynasties (ivth = xth century), three inscriptions, two Persian and one Arabic, of Abu 'l-Faṭḥ Ibrāhīm, a grandson of Timūr (ixth = xvth century), also three inscriptions (2 Arabic and 1 Persian) of 'Alī b. Khālīl, a grandson of Ūzūn Ḥasan (ixth = xvth century). These inscriptions were thoroughly discussed by de Sacy in his *Mém. sur diverses antiquités de la Perse* (Paris 1793), p. 139 sqq. Some emendations thereon were given by Nöldeke in Stolze, *Persepolis*, ii. 6. H. Petermann, *Reisen im Orient*, ii. 188, also mentions an inscription of the Muẓaffarid Muḥammad b. al-Muẓaffar b. al-Muẓaffar b. al-Manṣūr (d. 765 = 1363). The various verses scratched on the walls show the high respect in which Persepolis has always been held among the Persians; their modern poets often make allusions to the ancient capital of the country.

As to Nakṣh-i Rustam, its primary significance is only the steep south wall of the long, high mass of rock, Ḥusain Kūh, which has in niches four Achaemenid royal tombs and Sāsānian reliefs. But the name is often extended to the whole of Ḥusain Kūh. The name Nakṣh-i Rustam is due to the popular idea that the sculptured figures there represent the Iranian national hero Rustam. Before the wall of the tombs there rises a remarkable towerlike building, now called Ka'ba-i Zardusht, "the Ka'ba of Zoroaster". As to its real purpose the opinions of scholars vary; probably it has something to do with a former fire temple. Two other small buildings are perhaps to be similarly regarded, not far from the Ka'ba-i Zardusht on the summit of a rock called Sang-i Sulaimān, "the stone of Sulaimān", cf. Ouseley, *o. c.*, ii. 300. We may also mention that the Sāsānian sculptures of Berme Delek 5 miles E. S. E. of Shīrāz are also called Nakṣh-i Rustam.

A stone platform in two layers on the south bank of the Pulwar (about 500 yards W. of Nakṣh-i Radjab) is called by the inhabitants of the district, *Takht-i Rustam*, "the throne of Rustam". The latter, in view of its limited dimension, can only have served as the pedestal of a sepulchral monument or of a fire temple. Cf. Flandin et Coste, *Voyage en Perse*, ii. 72—73 (and Pl. 63). Instead of Takht-i Rustam, the name Takht-i Tā'ūs, "peacock-throne", is also used. The name Takht-i Rustam is found elsewhere in Irān also: cf. Ouseley, *o. c.*, ii. 522).

At a somewhat greater distance from Iṣṭakhr, about 3—4 hours journey N. W., on rocky peaks stand three forts within 1½ to 2 miles of each other. All three, which lie practically in a straight line, are frequently comprised under the name Ka'ā or Kūh-i Iṣṭakhr, "the citadel" or "the mountain of Iṣṭakhr", also Kūh-i Rāmdjird, from a district of this name on the left bank of the Kur

(into which the above mentioned Pulwar flows). Firdawsi in a distich speaks of the Sih Diz-i Gumbadān-i Iṣṭakhr, "the three fortresses of Iṣṭakhr" (cf. Ouseley, *o. c.*, ii. 386). At the same time the separate castles have each their own names, which have however changed frequently in course of time according to the reports of the older historians and travellers. The most important of the three, the Ka'ā-i Iṣṭakhr in the narrower sense, is also called Miyan Ka'ā, "the central fort", from its position between the other two. Flandin and Coste heard it called Ka'ā-i Sarw, "the cypress castle", from a single cypress tree standing there. For the two other citadels Persian authors, for example, give the names Ka'ā-i Shikastah, "the broken (ruined) castle, and Ashkunawān (Sakunawān and similar names). To judge from the traces of foundations and pieces of walls found between the forts there were once all linked up by fortifications.

In the Muslim history of Fārs, especially in that of Iṣṭakhr, these inaccessible fortresses played an important part. They were regarded as most essential military points d'appui for the holding of the surrounding country. The most prominent is the "citadel of Iṣṭakhr" proper, the origin of which Persian legend places in mythical times by assuming it was built by King Djamshīd. The old Irānian ruler Gushtāsp is said to have deposited the *Avesta*, written on cowhides with golden ink in the castle of Iṣṭakhr, after his conversion to the doctrine of Zoroaster; the citadel is therefore also called Diz-i Nibisht (Castle of the writing) or Kūh-i Nibisht (Hill of the writing; so in Ḥamd Allāh Mustawfī); cf. Ṭabari, i. 676; and Ibn al-Athīr, i. 182, 9, as well as the Persian reports in Ouseley, *o. c.*, ii. 344, 364, 370—1, 375, 384. Under the caliphate the governor of the province of Fārs very frequently resided in this stronghold, which was easily defended by its natural situation. Thus the governor Ziyād b. Abīhi was able to hold out up here against Mu'āwiya for a considerable time after 'Alī's death; cf. Wellhausen, *Das arabische Reich*, etc. (Berlin 1902), p. 76. The Būyids, who not infrequently stayed in the region of Iṣṭakhr (cf. the inscriptions dating from their time mentioned above, at Takht-i Djamshīd; 'Imād al-Dawla [q. v.] was buried in Iṣṭakhr), paid particular attention to the citadel of Iṣṭakhr. 'Aqūd al-Dawla [q. v.] in the ivth (xth) century built on it a great system of cisterns, taking advantage of a natural pond already there, which could provide water for several thousand persons for a whole year and which aroused the admiration of contemporaries and of later generations. In 467 (1074) the rebel Faḍlūya, who had seized the government of Fārs, was besieged by the troops of Nizām al-Mulk in the sultanate of Malik Shāh in the citadel of Iṣṭakhr. An earthquake which suddenly caused the cisterns to overflow forced the besieged to a premature capitulation. Faḍlūya was then kept a prisoner in the fortress and put to death next year after an unsuccessful attempt to escape. The castle was later much used as a state prison for high officials and princes. About 1590 the citadel was still in good condition and inhabited. Some time afterwards a rebel general of Fārs took refuge in it and it was besieged by Shāh 'Abbās I, stormed and destroyed. Pietro delle Valle, who stayed here in 1621, therefore found it in ruins.

The citadel of Iṣṭakhr has so far been only rarely visited by European travellers, e. g. by Morier, Flandin (and Coste), and Vambéry. According to the account by Flandin and Coste, to whom we also owe drawings and plans of the citadel, it stands on a plateau 300 yards round, about 1300 feet above the plain. Of the old defences there have survived the powerful ramparts solidly built of stone; the great system of cisterns of the Būyids, among which a well hewn deep into the rock is specially remarkable, is still to be seen. All the ruins that survive seem only to date from the Muslim period. Cf. on the castles of Iṣṭakhr the accounts from Persian sources in Ouseley, *o. c.*, ii. 371, 376, 385 sq., 389, 395—7, 399, 404—5, 407, 531; Ritter, viii. 863—5, 868, 877; Flandin et Coste, *Voyage en Perse*, ii. 71—72; Flandin's *Relation du Voyage*, ii. (1852), p. 140—2; Vambéry, *Meine Wanderungen und Erlebnisse in Persien* (Pest 1867), p. 250; Cl. Huart in *Revue sémitique*, i. (1893), p. 259 sq., 337 sq. and in *Hist. de Bagdad* (Paris 1901), p. 28, 31; G. Le Strange, *o. c.*, p. 276; Herzfeld in Sarre and Herzfeld, *o. c.*, p. 114—5 (Pl. xvi. and Fig. 45).

Bibliography: *Bibl. Geogr. Arab.*, ed. de Goeje, passim; Yāqūt, *Muʿdjam* (ed. Wüstenfeld), i. 299 sq.; Kāzwīnī, *Kosmographie* (ed. Wüstenfeld), ii. 99; Tabari and Ibn al-Aṭhīr, passim (s. Ind.); Ḥāǧǧī Khālifa, *Ḍihkānnumā* (vers. lat. by Norberg, Lund 1878), i. 284—6; P. Schwarz, *Irān im Mittelalter nach den arab. Geographern*, i. (1896), p. 13—16 (p. 13—30 on the Province Iṣṭakhr); G. Le Strange, *The Lands of the Eastern Caliphate* (Cambridge 1905), p. 275—6, 294—5. Full accounts of Iṣṭakhr-Persepolis are given from Oriental, mainly Persian, sources by Ouseley, *Travels of various countries of the East*, Vol. ii. (London 1821), p. 339—411. — C. Niebuhr, *Reisebeschr. nach Arabien* etc. (Copenhagen 1778), p. 120—165; Ouseley, *o. c.*, ii. 187—191, 224—420; Ritter, *Erkunde*, viii. 858—941; A. J. Rich, *Collected Memoirs* (London 1839), p. 231—261; Flandin et Coste, *Voyage en Perse*, ii. (Paris 1843 sq.), Pl. 57—112, and the accompanying Vol. of text, p. 68—155; Flandin's *Relation du voyage*, ii. (1852), p. 88—214; F. Stolze, *Persepolis*, Berlin 1882, 2 Vol.; do. in *Verhandl. d. Gesellsch. f. Erdkunde in Berlin*, x. (1883) 251—276; Nöldeke, *Aufsätze zur pers. Geschichte* (Leipzig 1887), p. 134—146; Geiger in *Grundr. d. iran. Philol.* ii. (1896 sq.), p. 390 sq.; Justi, *ibid.*, ii. 447—456; A. W. Jackson, *Persia Past and Present*, New York 1906, p. 294—320; E. Herzfeld in *Klio*, viii. (1907), 1—68 (passim); Fr. Sarre and E. Herzfeld, *Iranische Felsreliefs*, Berlin 1910 (on Iṣṭakhr: see especially p. 100—2). — Of the old Persian inscriptions of Persepolis and Naḳṣ-i Rostam the best accounts are given in Weissbach, *Die Keilinschriften der Achaemeniden = Vorderasiat. Bibl.*, iii. (Leipzig 1911; see also *o. c.*, p. xiv—xv, xvii—xx, the description of the monuments with references), and Weissbach, *Die Keilinschriften am Grabe des Darius Hystaspis = Abhandl. der sächs. Ges. der Wiss.*, xxix. 1, 1911. — On the Sāsānid monuments and inscriptions, see especially de Sacy, *o. c.*, p. 23—124; A. D. Mordtmann in *Zeitschr. der Deutsch. Morgenl. Gesellsch.*, xxxiv. 1 sqq. (passim); Nöldeke in Stolze, *o. c.*, ii. 3—6;

West in the *Grundr. der iran. Philol.*, ii. 76—78; Sarre in Sarre-Herzfeld, *o. c.*, p. 67—88, 92—99. — The best maps of Iṣṭakhr-Persepolis and its immediate neighbourhood are given by Flandin et Coste, ii. pl. 57 and 64.

(M. STRECK.)

AL-IṢṬAKHRĪ, ABŪ IṢḤĀḲ IBRĀHĪM B. MUḤAMMAD AL-FĀRISĪ, an Arab geographer, whose biography is nowhere to be found, because in the geographical handbook ascribed to him, which bears the title *Masālik al-Mamālik* and is printed in the first volume of de Goeje's *Bibliotheca Geogr. Arab.*, no biographical data are given. De Goeje however has shown that his work is only a new edition of an older one by Abū Zaid al-Balkhī, just as later Ibn Hawkal [q. v.] took al-Iṣṭakhrī's work as a basis for his own after giving up his first intention of only making some corrections to it, as al-Iṣṭakhrī himself, whom he had met in 340 (951—952), had asked him to do. It is thus at least certain that he must have lived in the first half of the ivth (xth) century. The text which was published in facsimile by J. H. Moeller as early as 1839 only contains a synopsis of the book.

Bibliography: De Goeje, *Die Iṣṭakhrī-Balkhī Frage* in the *Zeitschr. d. Deutschen Morgenl. Gesellsch.*, xxv. 42 sqq.

ISTAMBOL. [See CONSTANTINOPLE].

ISTANKŌI, Turkish name for the island of Stanco = Cos; cf. Cuinet, *La Turquie d'Asie*, i. 435 sqq.

ISTĀR (στατήρ), a weight in the apothecary's or troy system, taken over from the Greeks and usually estimated according to two different scales. On the one hand we find the equations: 1 istār = 6 dirham and 2 dūnaḳ = 4 mithḳāl (an apothecary's stater); on the other, we have 1 istār = 6½ dirham = 4½ mithḳāl (commercial istār in the East). The first equation will only be correct if the coined dirham and the mithḳāl mayāl are taken $\frac{(2.97 + 2) \times 2.97}{6} = 18.18 = 4.72 \times$

4 = 18.18; the second equation is approximately correct only if we take the coined dirham and the old mithḳāl (gold dinār) $(2.97 \times 6.5 = 19.3 = 4.25 \times 4.5 = 19.125)$. In both cases the result is a much larger amount than that of the usual Greek stater. The further ratio that 20 istār go to the raṭl (pound) is only true of the istār of 6½ dirham and the Baghdād raṭl of 130 dirham.

Bibliography: H. Sauvaire, *Matériaux*, s. v.; Don Vasquez Queipo, *Essai sur les Systèmes métriques*, i. (E. v. ZAMBAUR.)

IṢṬIBRĀʾ (A.) means the "inquiry whether the uterus of a slave woman is empty", prescribed by Muslim law. If a Muslim acquires a slave girl by purchase, inheritance or by any other means, the law forbids him to cohabit with her, until it is ascertained that she is not pregnant, in order that there may be no uncertainty about the paternity of the children. The prescribed period of waiting ends after the first menstruation or, in the case of pregnancy, after the birth of the child, and lasts a month for non-menstruating women. Further a slave, after she is manumitted, may only enter into a marriage after the expiry of the legal iṣṭibrāʾ period.

Bibliography: *Minḥādī al-Ṭālibīn* (ed. van den Berg), iii. 60 sqq.; *Faḥ al-Ḳarīb* (ed. van den Berg), p. 514 sqq.; al-Bādǧūrī (Cairo 1307), ii. 182 sqq.; al-Dimashqī, *Rahmat al-Umma fi 'Khtilāf al-ʿImma* (Bulāḳ 1300), p. 124;

al-Sha'rānī, *al-Mizān al-kubrā* (Cairo 1279), ii. 155; C. Snouck Hurgronje, *Mekka*, ii. 135.

(TH. W. JUYNBOLL.)

ISTIFHĀM (from the root FHM "to understand"; x. "to ask to be made to understand", i. e. to ask a question), technical term of Arabic grammar denoting "interrogation", "interrogative sentence". An interrogative sentence is nominal or verbal, and is subject to the grammatical rules governing the sentence in general. An interrogation may be indicated merely by the tone of the voice, but more often it is introduced by one of the interrogative particles (*harfu 'l-istifhām*) 'a, ha, 'am, etc., or by an interrogative pronoun or adverb, e. g. *man* = who?, *mā* = what?, *kaifa* = how?, etc.

Bibliography: Sibawaihi, *Kitāb* (ed. Derenbourg), i. 39²², 61¹¹ sqq., 250¹², 394¹³ et passim; and Ibn Ya'ish (ed. Jahn), pp. 1201—1204; Muḥammed A'lā, *Dictionary of Technical Terms* (ed. Sprenger), p. 1155—1156; Lane, *Arabic-English Lexicon*, 2453; Wright, *Arabic Grammar*, i. 274 A—276 B, 282 B—288 A, ii. 306 B—317 B, 336 B; Howell, *Grammar of the class. Arabic Language*, Part iii. pp. 615—624.

(ROBERT STEVENSON.)

ISTIḤSĀN (A.), i. e., to consider something *ḥasan* (i. e. good). This is the name given to a method of argument used in the Hanafi school to settle *fiqh* rules in conformity with the requirements of every day life, equity or social conditions. The object of *istiḥsān* is much the same as that of *istiṣlāḥ* (i. e., to think that something is *ṣāliḥ*, i. e., in the general interest or most appropriate) applied in the Maliki school. According to both methods, the results of *ḥiyās* (i. e. analogy) were often simply disregarded, when it was considered necessary or simply desirable to depart from the strict demands of theory. For this arbitrariness *istiḥsān* and *istiṣlāḥ* are objected to by many and have never been generally recognised as reliable fundamentals in the science of law (*uṣūl al-fiqh*).

Bibliography: I. Goldziher, *Die Zāhiriten, ihr Lehrsystem und ihre Geschichte*, Leipzig, 1884, p. 206; do., *Das Prinzip des Istiḥsān in der Muhammedan. Gesetzeswissenschaft in Wien. Zeitschr. f. d. Kunde des Morgenl.*, i. 228—230.

(TH. W. JUYNBOLL.)

ISTIKBĀL (A.), in astronomy means the opposition of sun and moon i. e. their relative positions when the difference of their longitudes is 180°, as is the case notably during an eclipse. *Muḥābala* is also occasionally used but this word is a common term among the astrologers for the opposition of two planets. The opposite of *istikbāl* is *idjtimā'* = conjunction, i. e. the relative positions of sun and moon when they have equal longitudes, as is the case for example in an eclipse of the sun. In astrology other expressions are commonly used for the conjunction of planets among themselves or with the sun and moon, viz. *muḥārana*, *iktirān* and *ḥirān*.

Besides these positions (opposition and conjunction), astrology further distinguishes the hexagonal (*tasdis*), the tetragonal (*tarbī'*), and the trigonal (*tathlith*) aspect, according as the angle between the two planets and the earth is 60°, 90° or 120°.

Bibliography: al-Battānī (ed. Nallino), ii. 349; *Dictionary of the Technical Terms* (ed. Sprenger etc.), s. v. *Istikbāl*, *Idjtimā'* and *Ki-*

rān; al-Khwārizmī, *Mafātīḥ al-ʿUlūm* (ed. van Vloten), p. 232.

(H. SUTER.)

ISTIKHĀRA (A.), the prayer (*duʿā'*) of a man who has not yet made up his mind, in order to be inspired with a salutary decision regarding an intended enterprise, a journey, etc. This term is connected with the first conjugation of the verb *خَلَر*, especially in its use in phrases like *Allāhumma khir li-rasūlika* (Tabarī, *Annales*, i. 1832, 6); *khir lahu* (Ibn Sa'd, ii. II, 73 II, 75, 2); *khāra 'lāhu lī* (*ibid.*, viii. 92, 25). The proverb *istakḥir allāha fi 'l-samā'i yakḥir laka bi-'ilmihī fi 'l-kaḍā'i* (Ibn Sa'd, viii. 171, 18; Ḳālī, *Amālī*, ii. 106 *paen.*) is even given from the pre-Islamic period, but it is hardly to be believed that such an aphorism could date from that time. In Islām the formality of the religious *istakḥāra*, consists of a form of prayer of some length, traced back to the Prophet in Bukhārī, *Tawḥīd*, n^o. 10, *Da'awāt*, n^o. 48 (ed. Krehl-Juynboll, iv. 202, 450), Ibn Māǧā (Dihlī 1282, p. 99 *infra*) — the authenticity of which however is doubted even by Muslim critics, in Ibn Ḥaǧǧar al-Haitamī, *Fatāwī ḥadīthiyya*, Cairo 1307, p. 210 —, whereas Tirmidhī (Bulāḳ 1397), ii. 266, gives only the brief formula: *Allāhumma khir li wakhtir lī* (cf. Dhahabī, *Mizān al-'itidāl*, ed. Lucknow 1884, i. 315, 4) only as a ḥadīth of doubtful authenticity. It is introduced by two *rak'a's* (*ṣallā rak'atai al-istikḥāra*, Subkī, *Tab. al-Shāfi'iyya*, vi. 175, 6 *infra*). Directions are also given regarding the verses of the Qur'ān to be recited within the two *rak'a's* (Nawawī, *Adḥḳār*, p. 56). In 'Awfi, *Lubb al-Abḏāb* (ed. Browne), i. 210, 12, people go to the mosque to perform the *namāz-i istikḥāra*; but this is not obligatory. It is the rule that the *istikḥāra* appeal should be made from case to case before a definite purpose, and not in a summary fashion (e. g. in the morning for all cases which may crop up in the course of the day) ('Abdarī, *Madḥḥal*, iii. 240 *infra*).

In keeping with the above mentioned traditional saying, Muslim practice shows the *istikḥāra* in use from the earliest times. The oldest example, probably quite independent of that ḥadīth, seems to be *Aghānī*, xix. 92, 3 sqq. The poet 'Adjdjādī (*Dīwān*, N^o. 12, 83; *Arādīz al-'Arab*, p. 120) praises Ḥadjdjādī, because he undertakes nothing without securing God's approval (*illā rabbahu istakḥāra*). And when 'Abd Allāh b. Ṭāhir enters on his office of prefect of the 'Irāk, his father impresses upon him repeatedly in a letter of advice he sends him, to observe the *istikḥāra* in all official business (Taifūr, *Kitāb Baghdad*, p. 49, 7, 52, 3, *infra*, 53, 4). In this way literature gives numerous examples of the custom that the Muslim before important as well as unimportant resolutions, in private as well as public enterprises, also conquerors before their expeditions, thought to secure the divine approval by *istikḥāra*. This habit indeed is sometimes fictitiously credited to them, as for example when Mu'āwiya is made to observe the *istikḥāra* before designating Yazīd as his successor (*Aghānī*, xviii. 72, 6). The Caliph Sulaimān tears up the patent of succession drawn up in favour of his son Aiyūb, when he feels that the salutariness of his decision was not suggested to him by *istikḥāra* (Ibn Sa'd, v. 247, 6). Ma'mūn observes *istikḥāra* for a month before appointing 'Abd Allāh b. Ṭāhir, T(aifūr, *op. cit.*, p. 34, 6). Cf. the loud *istikḥāra*

prayer of al-Muḥtadir on his accession (with four *raḳʿa*'s), 'Arib, ed. de Goeje, i. p. 22, 14). In the *1001 Nights* in the tale of Uns al-Wudūd and Ward fi 'l-Akmām the latter's mother performs a "*ṣalāt al-istikhāra* of two *raḳʿa*'s" in order to obtain an effectual indication in regard to her daughter's love affair (373th Night, ed. Būlāḳ 1279, ii. 269). The choice of a baby's name seems occasionally to be made after an *istikhāra* by the namer (Snouck Hurgronje, *Mekka*, ii, 139, r). There is no lack of examples to show that in deciding thorny theological questions the learned arguments were strengthened by *istikhāra* (e. g. Nawawī, *Tahdhīb*, ed. Wüstenfeld, p. 237, 3 *infra*). Authors in the introductions to their books very frequently mention *istikhāra* as the motive or excuse for the publication (cf. Dhahabī, *Tadhkirat al-Huffāz*, ii. 288, r). A story, of course quite unhistorical, makes 'Omar II only allow the publication of a work of Ahran b. A'yūn which he had in his library, after he had exposed it for 40 days with an *istikhāra* at his place of prayer (Ibn Abi 'Uṣaib'a, i. 163 *infra*).

The form of the *istikhāra* laid down by religious usage (*istikhāra shar'iya*) is usually in actual practice accompanied by all kinds of forms not sanctioned in the Ḥadīth, for example the expectation of receiving the divine inspiration in a dream (ἐννομήσις) after a prayer (Snouck Hurgronje, *Mekka*, ii. 16, note 4; Doutté, *Magie et Religion dans l'Afrique du Nord*, p. 413) or strengthening the *istikhāra* formula by an oracular casting of lots, in which the alternatives are written on cards (Ṭabarsī, *Makūrīm al-Aḥlāk*, Cairo, 1303, p. 100). Such additions are strongly condemned by fervid Sunnī orthodoxy ('Abdārī, *op. cit.*, iii. 91 *sqq.*). There is also the *istikhāra* by opening the Qur'ān (*al-darb... fi 'l-maṣḥaf... wa-tak-dim istikhāratin*, in Ibn Bashkuwāl, p. 243 ult., cf. *Faraḍī ba'd al-Shidda*, i. 44; an anecdote on the subject is given by Kazwīnī, ed. Wüstenfeld, ii. 113, 18 *sqq.*); other works (see Suyūṭī, *Bughyat al-Wu'at*, p. 10, 17), as in the case of the *Sortes Virgilianae*, are employed for the purpose by the Persians, especially the *Diwān* of Ḥāfiẓ, or the *Mathnawī* of Djalāl al-Dīn Rūmī (cf. *Bankipore Catalogue*, i. n^o. 151). This use of the Qur'ān is likewise rigorously forbidden by most Sunna authorities (cf. Damīrī s. v. *Tair*, ii. 119, 8 *sqq.*, ed. Būlāḳ 1284; Murtaḍā, *Ithāf al-Sāda al-Mutakīn*, Cairo 1311, ii. 285 *infra*); this custom in connection with the *istikhāra* has led among the people to an excessive use of *fa'l* magic with the Qur'ān, of which a full account is given in Lane, *Manners and Customs*, Ch. xi., i. 328. — There is a proverb *mā khāba man istakhāra wa-lā nadima man istashāra* (as *ḥadīth* in Ṭabarānī, *Mu'djam Ṣaghīr*, ed. Dihli, p. 304 *infra*). Abū 'Abd Allāh al-Zubairī in the beginning of the ivth (xth) century wrote a *Kitāb al-istishāra wa 'l-istikhāra* (Nawawī, *Tahdhīb*, p. 744, 3).

Bibliography: The above mentioned Ḥadīth passages; Ghazālī, *Ihyā' 'Ulūm al-Dīn* (Būlāḳ 1289), i. 197; Murtaḍā, *Ithāf*, iii. 467—469, and the pertinent sections of the *Fīḫ* books. — Cf. *Journ. Asiat.*, 1861, i. 201, Note 2; 1866, i. 447; Phillott, *Bibliomancy, Divination, Superstitions among the Persians in Journ. As. Soc. of Bengal*, 1906, ii. 399 *sqq.*; *Bulletin de la Société de Géographie d'Oran* (1908), xxviii. Number 1. (I. GOLDZIEHER.)

ISTINĀF (A.) means in Muslim law: the performance over again from the beginning of a religious act (e. g. a *ṣalāt*) which has in some way been interrupted. If, on the other hand, only the part still to be performed when the interruption took place is later carried through, this is called *binā'* (i. e. the continuation of an interrupted act).

Bibliography: *A Dictionary of the Technical Terms* (Calcutta 1862), i. 80.

(TH. W. JUYNBOLL.)

ISTINDJĀ' (A.) means a purification fully described in the *Fīḫ* books in the chapter on ritual purity. It is a religious duty (according to Abū Ḥanīfa, however, only a recommended action) for every Muslim who has attended to the call of nature. A Muslim is in general allowed to delay this purification until he is about to perform the *ṣalāt*, or has to be in a state of ritual purity for some other reason.

Bibliography: al-Dimashkī, *Raḥmat al-Umma fi 'Khtilāf al-A'imma* (Būlāḳ 1300), p. 7; A. J. Wensinck in *Der Islam*, i. 101 *sq.*

(TH. W. JUYNBOLL.)

ISTINSHĀḲ (A.), the inhaling of water through the nose, is considered by most *faḳīḥ*s as a *sunna* (i. e. a commendable act, according to Aḥmad b. Ḥanbal however, a religious duty) both at the *ghuṣl* [q. v.] and the *wuḍū'* (i. e. the major and minor ritual purification).

Bibliography: al-Dimashkī, *Raḥmat al-Umma 'Khtilāf al-A'imma* (Būlāḳ 1300), p. 8; al-Khwārizmī, *Mafātiḥ al-'Ulūm* (ed. van Vloten), p. 10, 6. (TH. W. JUYNBOLL.)

ISTISHĀB (A.), i. e., the seeking for a link (i. e., to something which is known and certain). This is the name of a process of settling *fīḫ* rules by argument, which was especially used in the *Shāfi'* school and with certain limitations among the *Ḥanafis* also. This seeking for a link means the endeavour to link up a later set of circumstances with an earlier, and is based on the assumption that the *fīḫ* rules applicable to certain conditions remain valid so long as it not certain that these conditions have altered. If for example on account of the long absence of some one it is doubtful whether he is alive or dead, then by *istishāb* all rules must remain in force which would hold if one knew for certain that he was still alive. The *Ḥanafis* only recognise *istishāb* in so far as it concerns the retention of rights already granted, the *Shāfi'*s on the other hand even when it is a question of assigning new rights. An absent man for example would not be recognised by the *Ḥanafis* as legitimate heir to an inheritance falling due while he was away, but he would be according to the *Shāfi'*s, as the latter assume that even during his absence he can obtain new rights.

Bibliography: I. Goldziher, *Das Prinzip des Istishāb in der Muhammedan. Gesetzwissenschaft in the Wiener Zeitschrift f. d. Kunde d. Morgenl.*, i. 128—236. (TH. W. JUYNBOLL.)

ISTISKĀ' (A.), prayer for rain. The treatises on canon law expound in what circumstances the *ḥadīth* prescribes the *istiskā'* prayer as an obligatory act or leaves it to individual discretion. They also give details of the special ritual to be observed in this prayer. This ritual comprises 1. a prayer of two *raḳʿa* performed in the morning outside the town; 2. the faithful ought to put on ordinary dress, without elaboration or luxury; 3. the prayer

The cult of the twelve imāms has attained an extraordinary importance among the Persians; hypostases of the Divinity, they direct the destinies

of the world, and preserve it and guide it. With them all is salvation; without them all is perdition (Gobineau, *Religions et philosophies*, p. 60). Their ministry, their intercession (*tawassul*) are indispensable. Prayers with special formula are reserved for them; Sunday is sacred to 'Alī and Fāṭima; the second hour of each day to al-Ḥasan, the third to al-Ḥusain, the fourth to Zain al-'Abidin and so on. Pilgrimage to their tombs (*ziyāra*) procures special rewards.

Bibliography: *al-Fark baina 'l-Firaq*, ed. Muḥ. Badr, p. 47; Ibn Ḥazm, cf. I. Friedlaender, *The Heterodoxies of the Shiites*, Ind.; al-Shahrastānī, *Milal*, p. 17, 128 (transl. Haarbrücker, p. 25, 193); Abu 'l-Ma'ālī, *Bayān al-Adyān*, in Schefer, *Chrest. pers.*, i. 141 sqq., 184 sqq.; al-Diyārbekī, *al-Khamis*, ii. 286—8; Muṭahhar b. Tāhir al-Makdisī (pseudo-Balkhī), *Kitāb al-Bad'*, ed. and transl. Cl. Huart, v. (1916), 132 sqq.; Ibn Bābūye al-Kummī, *Kit. Kamāl al-Dīn* etc., partly ed. by Möller *Beitr. z. Mahdilehre des Islams*, Heidelberg 1901; 'Alī al-Bahrānī, *Manār al-Hudā*, p. 314 sqq.; Khwandemīr, *Ḥabīb al-Siyar*, iv. 3, 34; Goldziher, *Vorlesungen*, Ind. s. v. "Zwölfer". (CL. HUART.)

I'TIKĀD is "belief" that a thing is so. It may be only in the sense of the English "thinking", the German "Glauben", or it may be a feeling perfectly assured, and so the word is used especially of belief in religious dogmas (Lane, Dozy, *Supplément*). It is then exactly equivalent to *taṣdīq*, firm acceptance in the mind of a thing as true, and is distinguished from *īmān*, "faith" in that some held *īmān* to cover works ('amal) and confession (*iḡrār*). Al-Taftāzānī, in his commentary on the *Aḳā'id* of al-Nasafī (ed. Cairo 1321, p. 7) explains that some of the revealed prescripts (*ahkām shar'īya*) connect with manner of action and are called *far'īya*, "derivative", and 'amaliya, while others connect with belief (*al-i'tikād*) and are called *aṣliya* "basal" and *i'tikādiyya* (cf. al-Bad'jūrī, *Hāshiya 'alā Sharḥ Ibn Kāsim*, Cairo 1321, i. 20; *Hāshiya 'alā Matn al-Sanūsīya*, Cairo 1283, p. 11 sq.; Luciani, *Les prolégomènes théol. de Senoussi*, p. 4 sqq.; *Dict. of Techn. Terms*, s. v. *ḥukm*). In consequence *al-i'tikādāt* is used much in the sense of *al-aḳā'id*, the doctrines of the faith. The exact scholastic definition of the word evidently gave difficulty. In the *Dict. of Techn. Terms* (p. 954) two uses are distinguished: one generally known, "firm belief", and a rarer, "conviction, certainty". The first is a mental judgment, absolute (*djūzim*), but susceptible of doubt (*yakbal al-tashkīk*); the second is a mental judgment, absolute or preponderant (*rādijih*) and includes 'ilm, "knowledge", which is a mental judgment incompatible with doubt or belief or opinion (*ẓann*). The second is sometimes called "certain knowledge" (*al-ilm al-yaqīn*) and excludes "compound ignorance" (*al-ijahl al-murakkab*), the ignorance that does not know that it is ignorance. Others distinguished the first *i'tikād* into two; that which corresponds to fact and that which does not. See IMĀN.

Bibliography: has been noted in article. (D. B. MACDONALD.)

I'TIKĀD KHĀN, title of a Kashmirī named Muḥammad Murād, who gained such an ascendancy over the emperor Farrukhsiyar [q. v.] that he became his confidential adviser, received from him the title of Rukn al-Dawla I'tikād Khān Farrukh-

shāhī, and ultimately became his *wazīr*. When Farrukhsiyar was blinded and deposed in 1124 (1713), I'tikād Khān was thrown into prison and his property confiscated, but he was subsequently released, and died in the reign of Muḥammad Shāh [q. v.].

Bibliography: Khāfi Khān, *Muntakhab al-Lubāb*, ii. 790 et seqq.; Elliot-Dowson, *History of India*, vii. 469—473, 476—479; Ghulām Ḥusain Khān, *Siyar al-Muta'akhhirin* (Eng. trans. Calcutta 1789), i. 123 et seqq.

I'TIKĀF (A.) is the name of a religious custom of which the main feature is that the believer retires for a time from the world in a mosque. The *i'tikāf* is always considered meritorious (*sunna*) and is numbered among those good works which are recommended in the law-books to be performed during the last ten days of Ramaḍān, in order to participate in the blessings of the holy *Qadar* night. According to the Muslim tradition, the Prophet also used to spend the last third of the month fasting in the mosque in Medina. On the *Lailat al-Qadar* (Night of the Divine Decree) see Kūr'ān, xlv. 2, xcvi. 1—5, cf. Kūr'ān, ii. 181. The question what night is to be considered the *Qadar* night is not settled. According to the view of most Muslim scholars, it must be assumed that one of the last ten nights of the month of fasting (especially one of the five odd nights, i. e. 21, 23, 25, 27 or 29 Ramaḍān) is meant. According to others — and this was Abū Ḥanīfa's view —, there are no indications that the *Qadar* night belonged to this period of the year.

Bibliography: The chapter on the month of fasting and the *i'tikāf* in the collections of Traditions and the Fikḥ books; al-Dimashkī, *Raḥmat al-Umma fi 'khtilāf al-'Imma* (Bulāq 1300), p. 50; Th. W. Juynboll, *Handbuch des islām. Gesetzes*, p. 125. (Th. W. JUYNBOLL.)

I'TIMĀD AL-DAWLA (Arabic: support of the kingdom), title of the Persian Prime Minister under the Ṣafawids; also called *wazīr-i a'zam*, "great minister", *nuwwāb* ("Nabob", deputy) or *Irān madārī*, "the hinge of Persia". As the chief administrator of the kingdom he possessed far-reaching powers and no document of the king was valid without his seal; his position however was exceedingly precarious as his fate depended entirely on his master's humour. A controller (*nāzir*, supervisor) appointed by the king assisted him as secretary. The residence of the Prime Minister was near the royal palace in Isfahān, in the vestibule of which he held his reception. At public audiences he stood on the right of the ruler and when the latter rode out through the city he accompanied him on the right, whence his epithet *wazīr-i rāst*, "minister of the right". His dismissal resulted in his banishment to some town where he lived as a simple citizen. His salary consisted of a definite sum called *rusūm*, "fees", which he drew annually from the khāns or tribal chiefs whose interests he pledged himself to represent at court. In 1650 his income was estimated at 900 to 1000 toman or £ 14,000 to £ 16,000.

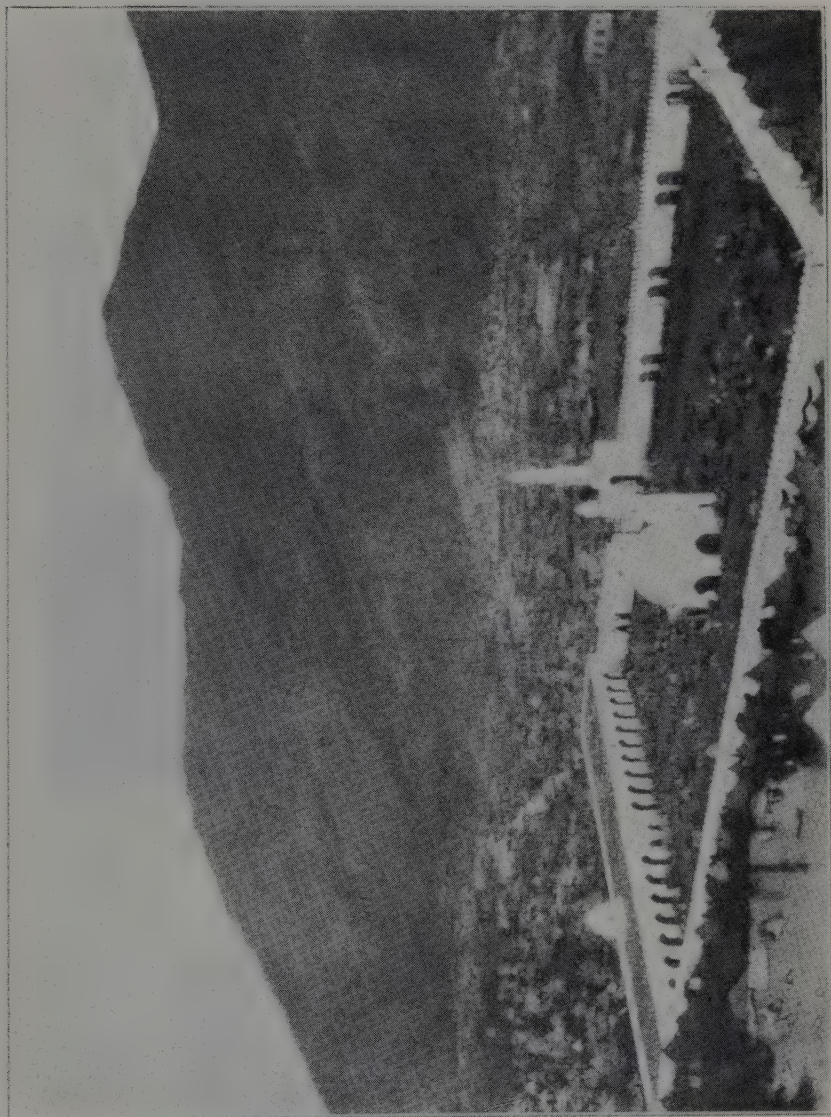
Bibliography: Kaempffer, *Amoenitates exoticae*, p. 60 sq.; Tavernier, *Voyages*, ii. 296; Chardin, *Voyages en Perse* (ed. 1711), vi. 92; P. Raphaël du Mans, *Estat de la Perse*, p. 14, 15; Poulet, *Nouvelles relations du Levant* (Paris 1698), ii. 211. (CL. HUART.)



Le Djebel al-Rahma à 'Arafât, garni de pèlerins.



La Djamrat al-Wustā à Minā convertie de pierres lancées par les pèlerins.



La Masjid al-Khaif et le camp des pèlerins à Minā.



Plan of Hishn al-Akrād according to Rey.



View of Hishn al-Akrād.

Photo VAN BERCHEM.



Reconstruction of Hishn al-Akrād according to Rey.

